HANDFUL OF LEAVES

HANDFUL *of* LEAVES

An Anthology from the

SUTTA PIṬAKA

translated by

Ṭhānissaro Bhikkhu

(Geoffrey DeGraff)

Once the Blessed One was staying at Kosambī in the siṁsapā forest. Then, picking up a few siṁsapā leaves with his hand, he asked the monks, "What do you think, monks? Which are more numerous, the few siṁsapā leaves in my hand or those overhead in the siṁsapā forest?"

"The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the forest are far more numerous."

"In the same way, monks, those things that I have known with direct knowledge but haven't taught are far more numerous (than what I have taught). And why haven't I taught them? Because they aren't connected with the goal, don't relate to the rudiments of the holy life, and don't lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. That's why I haven't taught them.

"And what have I taught? 'This is stress … This is the origination of stress … This is the cessation of stress … This is the path of practice leading to the cessation of stress': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. This is why I have taught them."

—*SN 56:31*

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Abbreviations

AN	*Aṅguttara Nikāya*
CDB	*The Connected Discourses of the Buddha*
Cv	*Cullavagga*
Dhp	*Dhammapada*
DhpA	*Dhammapada Commentary*
DN	*Dīgha Nikāya*
GS	*The Book of Gradual Sayings*
Iti	*Itivuttaka*
Khp	*Khuddakapāṭha*
KS	*The Book of Kindred Sayings*
LDB	*The Long Discourses of the Buddha*
MLDB	*The Middle Length Discourses of the Buddha*
MLS	*The Collection of the Middle Length Sayings*
MN	*Majjhima Nikāya*
Mv	*Mahāvagga*
Nd I	*Mahāniddesa*
Nd II	*Cullaniddesa*
NDB	*The Numerical Discourses of the Buddha*
PTS	*Pali Text Society*
Pv	*Petavatthu*
SN	*Saṁyutta Nikāya*
Sn	*Sutta Nipāta*

Thag	*Theragāthā*
Thig	*Therīgāthā*
Ud	*Udāna*

References to DN, Iti, and MN are to discourse (sutta). Those to Dhp are to verse. Those to Cv and Mv are to chapter, section, and sub-section. References to other texts are to section (saṁyutta, nipāta, or vagga) and discourse.

An "A" after any of these abbreviations denotes the Commentary (Aṭṭhakathā) to that text.

All translations are based on the Royal Thai Edition of the Pali Canon (Bangkok: Mahāmakut Rājavidyālaya, 1982).

Other abbreviations:

ChU	*Chāndogya Upaniṣad*
GD	*The Group of Discourses*

Acknowledgements

In early 1996, John Bullitt asked me to provide a few translations from the Pali Canon for his fledgling website, Access to Insight. What began as a casual project quickly grew to a major production in the years 1997–98, as the positive response to the initial translations showed a widespread desire for clear, reliable English translations of the Buddha's teachings, available free of charge. Although I have pursued other projects in the years since, I have continued providing translations as time has allowed. Currently the sutta translations on Access to Insight number more than 1,000, most of them mine. The website as a whole—thanks to John's scrupulous care and selfless gift of his time—has become a premier source for people all over the world who are interested in reliable reading materials on the Theravāda tradition.

Now that John's interests have moved in another direction, Access to Insight is currently closed to new input. As a result, I have decided to gather my translations of suttas from the Dīgha, Majjhima, Saṁyutta, Aṅguttara, and Khuddaka Nikāyas on Access to Insight, plus new translations of suttas done since the website was frozen, and offer them in the format of sutta anthologies that will be available on the website, Dhammatalks.org. I expect that these anthologies will grow as I find time to translate even more suttas.

In preparing these anthologies, I have taken the opportunity to standardize the translations as much as possible, bringing my earlier translations into line with more recent ones and making them more accurate. Vens. Guṇaddho Bhikkhu, Khematto Bhikkhu, Vijjākaro Bhikkhu, and Kusalī Bhikkhu, along with Isabella Trauttmansdorff, have been especially helpful in this part of the endeavor. Any mistakes that remain in these volumes are entirely my own. If you notice any, please inform me so that they can be corrected in the future.

Please also note that the translations in these anthologies supplant both the versions available on Access to Insight and those in the anthologies of

my sutta translations printed under the name *Handful of Leaves* in the years 2002–2007.

Peace.

Ṭhānissaro Bhikkhu
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Introduction

This volume is the first in a four-volume anthology of suttas (discourses) drawn from the Sutta Piṭaka (Discourse Basket or Repository) of the Pali Canon. This volume contains suttas drawn from the first of the five collections comprising the Sutta Piṭaka: the Dīgha Nikāya, or Long Collection. Suttas from the next three collections—the Majjhima Nikāya (Middle Collection), Saṁyutta Nikāya (Connected Collection), and Aṅguttara Nikāya (Numerical Collection)—constitute the remaining three volumes of the anthology. As for the fifth collection, the Khuddaka Nikāya (Short Collection), complete translations of the first five books—the Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, and Sutta Nipāta—have been published separately, as has an anthology drawn from the Theragāthā and Therīgāthā.

The suttas I have selected and translated for these volumes were chosen for the interest they might hold for a person intent on understanding and practicing the Buddhist teachings, or Dhamma. Some have been chosen for their detailed discussions of basic doctrines; others, for the vivid stories or similes they use to illustrate those doctrines. Although they constitute only a small portion of the Sutta Piṭaka, taken together they present a fairly comprehensive picture of the Piṭaka's essential teachings.

And it's a remarkable picture. The Buddha as portrayed in the suttas is one of the most inspiring human beings imaginable: noble, brave, and compassionate in his character; precise, helpful, and profound in his teachings. The teachings, too, are remarkable. In addition to asserting the ability of human beings to bring about their own happiness, they also offer a program of training to direct that ability to the Deathless: the total transcendence of all suffering and stress.

The Theravāda tradition, dominant in Sri Lanka, Myanmar, and Thailand, regards these suttas as the authentic and authoritative record of the Buddha's own words. When Western scholars—piqued by issues of authority and authenticity—first learned of these claims in the 19th

century, they began employing the historical method to test them. And although every conceivable scrap of literary or archaeological evidence seems to have been examined, no air-tight historical proof or disproof of these claims has surfaced. What has surfaced is a mass of minor facts and probabilities—showing that the Pali Canon is probably the closest detailed record we have of the Buddha's teachings—but nothing more certain than that.

Archaeological evidence shows that Pali was probably not the Buddha's native language, but is this proof that he did not use Pali when talking to native speakers of that language?

The Canon contains grammatical irregularities, but are these signs of an early stage in the language, before it was standardized, or a later stage of degeneration? And in which stage of the language's development did the Buddha's life fall?

Fragments of other early Buddhist canons have been found, with slight deviations from the Pali Canon in their wording, but not in their basic doctrines. Is their unanimity in doctrine a sign that they all come from the Buddha himself, or was it the product of a later conspiracy to remake and standardize the doctrine in line with changed beliefs and tastes?

Brick and stone remains from the types of monasteries described in the early canons date back only to the beginning of the Common Era. Does this mean that the canons were not composed earlier, or do these remains simply indicate when brick and stone monasteries became popular?

Scholars have been eager to take sides on these issues, but the inevitable use of inference, conjecture, and probabilities in their arguments lends an air of uncertainty to the whole process.

Many have seen this uncertainty as sign of the inadequacy of the Theravadin claims to authenticity, but simply to dismiss the teachings of the suttas for this reason would be to deprive ourselves of the opportunity to test their practical worth. Perhaps we should instead question the methods of the historians, and view the uncertainty of their conclusions as a sign of the inadequacy of the historical method as a tool for ascertaining the true Dhamma. The suttas themselves make this point in their own recommendations for how the authenticity and authority of the Dhamma is best ascertained. In a famous passage, they quote the Buddha as saying:

> "Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These dhammas are unskillful; these dhammas are blameworthy; these dhammas are criticized by the wise; these dhammas, when adopted & carried out, lead to harm & to suffering'—then you should abandon them.… When you know for yourselves that, 'These dhammas are skillful; these dhammas are blameless; these dhammas are praised by the wise; these dhammas, when adopted & carried out, lead to welfare & to happiness'—then you should enter & remain in them." – *AN 3:65*

Because this passage is contained in a religious scripture, the statements attracting the most attention have been those rejecting the authority of religious teachers, legends, traditions, and scripture; along with those insisting on the importance of knowing for oneself. These remarkably anti-dogmatic statements—sometimes termed the Buddha's Charter of Free Inquiry—have tended to divert attention from the severe strictures that the passage places on what "knowing for oneself" entails. In questioning the authority of reports, it dismisses the basic material on which the historical method is based. In questioning the authority of inference and probability, it dismisses some of the method's basic techniques. In questioning the authority of logical conjecture, analogies, and agreement through pondering views, it dismisses the methods of free-thinking rationalism in general.

This leaves only two methods for ascertaining the Dhamma, both of them related to the question raised in this passage and central to other teachings in the Canon: What is skillful, what is unskillful? In developing any skill, you must (1) pay attention to the results of your own actions; and (2) listen to those who have already mastered the skill. Similarly, in ascertaining the Dhamma, you must (1) examine the results that come from putting a particular teaching into practice; and (2) check those results against the opinions of the wise.

Two aspects of the Dhamma, however, make it a skill apart. The first is reflected in the fact that the word Dhamma means not only teaching, but also quality of the mind. Thus the above passage could also be translated:

> "When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering'—then you should abandon them.... When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness'—then you should enter & remain in them."

In fact, this would appear to be a more accurate translation, as the discussion following this passage focuses on the results of acting on qualities of the mind: greed, aversion, and delusion in the unskillful set; and lack of greed, lack of aversion, and lack of delusion in the skillful one. This points to the fact that Dhamma practice is primarily a skill of the mind.

The second aspect that sets the Dhamma apart as a skill is its goal: nothing less than the total ending of suffering.

While this second aspect of the Dhamma makes it an attractive skill to master, the first aspect presents difficulties in determining who has mastered the skill and is thus qualified to speak about it with authority. After all, we can't look into the minds of others to see what qualities are there and what the internal results of the practice are. At best, we can detect hints of these things in their actions, but nothing more. Thus, if we look to others for the last word on the Dhamma, we will always be in a position of uncertainty. The only way to overcome uncertainty is to practice the Dhamma to see if it brings about an end to suffering within our own minds.

Traditionally, the texts state that uncertainty about the Dhamma ends only with the attainment of stream-entry, the first of the four levels of awakening. Even though a person who has reached this level of awakening is not totally free from suffering, he/she has seen enough of the end of suffering to know without a doubt that that is where the practice of the Dhamma leads. So it is not surprising that the four factors the suttas identify as bringing about stream-entry are also the four methods they recommend for ascertaining whether they themselves are a truly authoritative and authentic guide to the end of suffering.

Those factors, listed in SN 55:5, are:

> association with people of integrity,
> listening to the true Dhamma,
> appropriate attention, and
> practice in accordance with the Dhamma.

Passages from the suttas dealing with each of these factors help show how the two sources of skill—the counsel of the wise and the lessons learned by observing the results of your own actions—can be properly balanced and integrated so as to ascertain what the true Dhamma is. And because listening to the true Dhamma now includes reading the true Dhamma, a knowledge of these factors and their interrelationships gives guidance in how to read the suttas collected in these volumes. In particular, these factors show how the suttas themselves say they should be read, and what other actions provide the skillful context for getting the most benefit from reading them.

As you explore the explanations of these factors, you find that their presentation as a short list is deceptively simple, inasmuch as each factor contains elements of the other factors as well. For instance, associating with people of integrity is of great help in practicing the Dhamma, but for a person to recognize people of genuine integrity requires that he or she have some experience in practicing the Dhamma. Thus, although the form of the list suggests a simple linear progression, the individual factors of the list are inter-related in complex ways. What this means in practice is that the process of ascertaining the Dhamma is a complex one, requiring sensitivity and discernment in balancing and integrating the factors in an appropriate way.

Association with people of integrity

Because the Dhamma consists primarily of qualities of the mind, any written account of the Dhamma is only a pale shadow of the real thing. Thus, to gain a sense of the Dhamma's full dimensions, you need to find people who embody the Dhamma in their thoughts, words, and deeds, and associate with them in a way that enables you to absorb as much of that embodied Dhamma as possible. The passages explaining this factor thus offer advice in two areas: how to recognize people of integrity and how best to associate with them once you have found them.

The immediate sign of integrity is gratitude.

> "A person of integrity is grateful & acknowledges the help given to him. This gratitude, this acknowledgment is second nature among admirable people. It is entirely on the level of people of integrity." – *AN 2:31*

Gratitude is a necessary sign of integrity in that people who don't recognize and value the goodness and integrity in others are unlikely to make the effort to develop integrity within themselves. On its own, though, gratitude does not constitute integrity. The essence of integrity lies in three qualities: truth, harmlessness, and discernment.

> "There is the case where a monk lives in dependence on a certain village or town. Then a householder or householder's son goes to him and observes him with regard to three qualities—qualities based on greed, qualities based on aversion, qualities based on delusion: 'Are there in this venerable one any such qualities based on greed… aversion… delusion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on greed… aversion… delusion.… His bodily behavior & verbal behavior are those of one not greedy… not aversive… not deluded. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise." – *MN 95*

As this passage shows, knowledge of a person's truthfulness requires that you be so observant of his/her behavior that you can confidently infer the quality of his/her mind. This level of confidence, in turn, requires that you not only be observant, but also discerning and willing to take time, for as another passage points out, the appearance of spiritual integrity is easy to fake.

> Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. Then seven coiled-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, & seven wanderers—their nails grown long, their body-hair grown long—walked past not far from the Blessed One.… On seeing them, King Pasenadi arranged his upper robe over one shoulder, knelt down with his right knee on the ground, saluted the ascetics with his hands before his heart, and announced his name to them three times: "I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala." Then not long after the ascetics had passed, he returned to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Of those in the world who are arahants or on the path to arahantship, are these among them?"
>
> "Your majesty, as a layman enjoying sensual pleasures; living crowded with wives & children; using Kāsi fabrics and sandalwood; wearing garlands, scents, & creams; handling gold & silver, it is hard for you to know whether these are arahants or on the path to arahantship.
>
> [1] "It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.
>
> [2] "It's through trading with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.
>
> [3] "It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is

attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

[4] "It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning."

"How amazing, lord! How astounding! How well that was put by the Blessed One! … These men, lord, are my spies, my scouts, returning after going out through the countryside. They go out first, and then I go. Now, when they have scrubbed off the dirt & mud, are well-bathed & well-perfumed, have trimmed their hair & beards, and have put on white clothes, they will go about endowed and provided with the five strings of sensuality." – *Ud 6:2*

AN 4:192 expands on these points and indicates that the ability to recognize a person of integrity requires you to have a strong sense of integrity yourself. In fact, MN 110 insists that you must be a person of integrity in your actions, views, and friendships if you are to recognize integrity in another.

Listening to the True Dhamma

Once you have determined to the best of your ability that certain people embody integrity, the suttas advise listening to their Dhamma, both to learn *about* them—to further test their integrity—and to learn *from* them, to gain a sense of what the Dhamma might be. And again, the suttas recommend both how to listen to the Dhamma and how to recognize true Dhamma when you hear it.

MN 95 recommends that you spend time near people of integrity, develop a sense of respect for them, and pay close attention to their Dhamma.

SN 6:2 and AN 8:2 explain the purpose for respect here: it's a prerequisite for learning. Neither passage elaborates on this point, but its truth is fairly obvious. You find it easier to learn from someone you respect than from someone you don't. Respect is what opens your mind and loosens your preconceived opinions to make room for new knowledge and

skills. This is especially important in mastering the skills of the Dhamma, for they involve overcoming your attachment to views and conceit. At the same time, a person with a valuable teaching to offer will feel more inclined to teach it to someone who shows respect than to someone who doesn't.

However, respect does not necessarily mean giving your full approval to the teaching. After all, part of the purpose in listening to the Dhamma is to test whether the person teaching the Dhamma has integrity in his/her views. Full approval can come only when you have put the teaching in practice and tasted its results. This is why the Vinaya, the monastic discipline, never requires that a student take vows of obedience to a teacher. Here respect means, in the words of Sn 2:9, a lack of stubbornness. Or, in the words of AN 6:88, "the patience to comply with the teaching": the willingness to listen with an open mind and to take the time and effort needed to give any teachings that seem reasonable a serious try.

The reasonability of the teaching can be gauged by the central principle in views of integrity as explained above in MN 110. That principle is conviction in kamma, the efficacy of human action: that people are responsible for their actions, that their intentions determine the quality—the skillfulness or unskillfulness—of their actions, that actions give results, and that the quality of the action determines the quality of the result. A person who does not believe in these principles cannot be trusted.

Because the distinction between skillfulness and unskillfulness is central to the principle of kamma—and also to the project of putting an end to suffering and stress—MN 135 recommends approaching potential teachers and asking them:

> "What is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?"

The texts give a few examples of what might be called the lowest common denominator for judging whether answers to this question embody integrity. In essence, these teachings constitute "what works" in eliminating blatant levels of suffering and stress in one's life.

"Now what is unskillful? Taking life is unskillful, taking what is not given… sexual misconduct… lying… abusive speech… divisive tale-bearing… idle chatter is unskillful. Covetousness… ill will… wrong views are unskillful. These things are termed unskillful.

"And what are the roots of unskillful things? Greed is a root of unskillful things, aversion is a root of unskillful things, delusion is a root of unskillful things. These are termed the roots of unskillful things.

"And what is skillful? Abstaining from taking life is skillful, abstaining from taking what is not given… from sexual misconduct… from lying… from abusive speech… from divisive tale-bearing… abstaining from idle chatter is skillful. Lack of covetousness… lack of ill will… right views are skillful. These things are termed skillful.

"And what are the roots of skillful things? Lack of greed is a root of skillful things, lack of aversion is a root of skillful things, lack of delusion is a root of skillful things. These are termed the roots of skillful things." – *MN 9*

"These three things have been promulgated by wise people, by people who are truly good. Which three? Generosity… going-forth [from the home life]… & service to one's mother & father. These three things have been promulgated by wise people, by people who are truly good." – *AN 3:45*

However, the true Dhamma has a dimension going far beyond the lowest common denominator. To repeat the words of MN 95, it is "deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise." The principle of skillfulness—of cause and effect that can be tested in your own actions—still applies in this dimension, but the standards for "what works" on this level are correspondingly subtler and more refined. Two famous passages indicate what these standards are.

"Gotamī, the dhammas of which you may know, 'These dhammas lead—

to passion, not to dispassion;

to being fettered, not to being unfettered;
to accumulating, not to shedding;
to self-aggrandizement, not to modesty;
to discontent, not to contentment;
to entanglement, not to seclusion;
to laziness, not to aroused persistence;
to being burdensome, not to being unburdensome':
You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the dhammas of which you may know, 'These dhammas lead—
to dispassion, not to passion;
to being unfettered, not to being fettered;
to shedding, not to accumulating;
to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being burdensome':
You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" – *AN 8:53*

"Upāli, the dhammas of which you may know, 'These dhammas do not lead to utter disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, nor to unbinding': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the dhammas of which you may know, 'These dhammas lead to utter disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to unbinding': You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" – *AN 7:80*

AN 8:30 expands on some of the principles in the first of these two passages. But here we will focus on the points where these two passages intersect—in the requirement that the Dhamma lead to dispassion and to

being unfettered—for the standard test for a genuine experience of awakening is that it arises from dispassion and cuts the fetters of the mind.

> "There are these ten fetters. Which ten? Five lower fetters & five higher fetters. And which are the five lower fetters? Self-identification views, uncertainty, grasping at habits & practices, sensual desire, and ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, and ignorance. These are the five higher fetters." – *AN 10:13*

As MN 118 explains, stream-entry cuts the first three fetters; once-returning, the second level of awakening, weakens passion, aversion, and delusion; non-returning, the third level, cuts the fetters of sensual desire and ill will; and arahantship, the final level of awakening, cuts the remaining five.

Ultimately, of course, the only proof for whether a teaching leads in this direction comes when, having put the teaching into practice, you actually begin to cut these fetters from the mind. But as a preliminary exercise, you can contemplate a teaching to make sense of it and to see if there are good reasons for believing that it will lead in the right direction.

> "Hearing the Dhamma, one remembers it. Remembering it, one penetrates the meaning of those dhammas. Penetrating the meaning, one comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, one becomes willing. Willing, he contemplates [lit: 'weighs,' 'compares']." – *MN 95*

The process of pondering, weighing, and comparing the teachings is based on adopting the right attitude and asking the right questions about them. As AN 2:25 points out, some of the teachings are meant to have their meaning inferred, whereas others are not, and to misapprehend which of these two classes a particular teaching belongs to is a serious mistake. This is where the next factor for stream-entry plays a role.

Appropriate attention

MN 2 draws the line between appropriate and inappropriate attention on the basis of the questions you choose to pursue in contemplating the Dhamma.

> "There is the case where an uninstructed, run-of-the-mill person… doesn't discern what ideas are fit for attention, or what ideas are unfit for attention.… This is how he attends inappropriately: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'
>
> "As he attends inappropriately in this way, one of six kinds of view arises in him: The view *I have a self* arises in him as true & established, or the view *I have no self*… or the view *It is precisely by means of self that I perceive self*… or the view *It is precisely by means of self that I perceive not-self*… or the view *It is precisely by means of not-self that I perceive self* arises in him as true & established, or else he has a view like this: *This very self of mine—the knower that is sensitive here & there to the ripening of good & bad actions—is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity.* This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from stress.
>
> "The well-instructed disciple of the noble ones… discerns what ideas are fit for attention, and what ideas are unfit for attention.… He attends appropriately, *This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress.* As he attends appropriately in this way, three fetters are abandoned in him: self-identification views, uncertainty, and grasping at habits & practices." – *MN 2*

Some of the most useless controversies in the history of Buddhist thought have come from ignoring this teaching on what is and is not an appropriate object for attention. Buddhists have debated fruitlessly for centuries, and continue to debate today, on how to define a person's identity—the answer to the question, "What am I?"—or whether a person does or does not have a self—the answer to the questions, "Am I? Am I not?" The fruitlessness of these arguments has proven repeatedly the point made by this passage: that any answer to these questions leads to entanglement in the fetters that the Dhamma is meant to cut away.

To avoid these controversies, the passage recommends focusing on four truths that constitute the appropriate object for attention—stress, its origination, its cessation, and the way leading to its cessation. These truths are directly related to the question of skillfulness, which divides reality into two sets of variables: cause and effect, skillful and unskillful. The origination of stress is an unskillful cause, and stress its result. The way leading to the cessation of stress is a skillful cause, and the cessation of stress its result. To look at experience in terms of these four truths is to attend appropriately in a way that can help cut the fetters underlying unskillfulness in the mind.

Appropriate attention, however, doesn't stop with just looking. It also carries an imperative of looking in a way that falls in line with the duties appropriate for each of the truths, as stated in SN 56:11: Stress is to be comprehended, its origination abandoned, its cessation realized, and the path to its cessation developed.

For instance, SN 56:11 defines the truth of stress as the five clinging-aggregates. SN 22:23 defines comprehension as knowledge that ends passion, aversion, and delusion with regard to the clinging. As SN 22:112 shows, this, too, is a function of appropriate attention.

> "A virtuous monk should attend in an appropriate way to the five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate. A virtuous monk should attend in an appropriate way to these five clinging-

aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a virtuous monk, attending in an appropriate way to these five clinging-aggregates as inconstant… not-self, would realize the fruit of stream-entry."

Similarly, SN 46:51 notes that appropriate attention involves looking at qualities that foster the factors for awakening in a way that helps to develop them, and looking at the qualities that counteract the hindrances in a way that helps to starve the hindrances. In this way, appropriate attention is a tool in developing the path and abandoning the origination of stress.

The factors for awakening. "Now, what is the food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen? There are qualities that act as a foothold for mindfulness as a factor for awakening [well-purified virtue & views made straight]. To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen.

"And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen.

"And what is the food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence… once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence… once it has arisen.

"And what is the food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture… once it has

arisen? There are qualities that act as a foothold for rapture as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen rapture as a factor for awakening, or for the growth & increase of rapture… once it has arisen.

"And what is the food for the arising of unarisen *calm* as a factor for awakening, or for the growth & increase of calm… once it has arisen? There is physical calm & there is mental calm. To foster appropriate attention to them: This is the food for the arising of unarisen calm as a factor for awakening, or for the growth & increase of calm… once it has arisen.

"And what is the food for the arising of unarisen *concentration* as a factor for awakening, or for the growth & increase of concentration… once it has arisen? There are themes for calm, themes for non-distraction [these are the four establishings of mindfulness—see MN 44]. To foster appropriate attention to them: This is the food for the arising of unarisen concentration as a factor for awakening, or for the growth & increase of concentration… once it has arisen.

"And what is the food for the arising of unarisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity… once it has arisen? There are qualities that act as a foothold for equanimity as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen equanimity as a factor for awakening, or for the growth & increase of equanimity as a factor for awakening once it has arisen.

The hindrances. "Now, what is lack of food for the arising of unarisen *sensual desire,* or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is lack of food for the arising of unarisen *ill will,* or for the growth & increase of ill will once it has arisen? There is awareness-release [through good will, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of

food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is lack of food for the arising of unarisen *sloth & drowsiness,* or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is lack of food for the arising of unarisen *restlessness & anxiety,* or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is lack of food for the arising of unarisen *uncertainty,* or for the growth & increase of uncertainty once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen."

Thus appropriate attention provides a framework for looking at the Dhamma not only as it is presented in a teaching, but also as it presents itself directly—as dhammas—as experiences encountered by the mind. And the framework doesn't stop with the act of looking: The way you look is actually a type of kamma that, when done appropriately, shapes those experiences in a way that promotes the goal of the practice. In this way appropriate attention shades into the fourth factor for stream-entry.

Practice in accordance with the Dhamma

Once you have gained a sense of the Dhamma and the duties it entails through appropriate attention, the remaining step is to practice in accordance with the Dhamma so as to bring those duties to completion. The suttas define this step as follows:

> "If a monk practices for the sake of disenchantment, dispassion, & cessation with regard to aging-&-death… birth… becoming… clinging/sustenance… craving… feeling… contact… the six sense media… name-&-form… consciousness… fabrications… ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma." – *SN 12:67*

> "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness." – *SN 22:39*

SN 22:40–41 add that this is to be done by remaining focused on stress, inconstancy, and not-self with regard to the five aggregates.

As with the first two factors for stream-entry, the ability to develop dispassion for things that ordinarily incite passion requires a twofold practice: adapting your actions to follow in line with the Dhamma (rather than trying to adapt the Dhamma to follow your own preferences), and refining your understanding of the Dhamma as it is tested in experience.

MN 61 offers explicit instructions on how this is to be done.

> "What do you think, Rāhula: What is a mirror for?"
>
> "For reflection, sir."
>
> "In the same way, Rāhula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection.
>
> "Whenever you want to perform a bodily action, you should reflect on it: 'This bodily action I want to perform—would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily action with painful consequences, painful results, then any bodily action of that sort is absolutely unfit for you to do. But if on reflection you

know that it would not cause affliction… it would be a skillful bodily action with happy consequences, happy results, then any bodily act of that sort is fit for you to do.

"While you are performing a bodily action, you should reflect on it: 'This bodily action I am doing—is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both… you should give it up. But if on reflection you know that it is not… you may continue with it.

"Having performed a bodily action, you should reflect on it… If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it… you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction… it was a skillful bodily action with happy consequences, happy results, then you should stay mentally refreshed & joyful, training day & night in skillful qualities.

[Similarly for verbal actions and mental actions, although the final paragraph concerning mental actions says:]

"Having performed a mental action, you should reflect on it.… If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental action with painful consequences, painful results, then you should feel distressed, ashamed, & disgusted with it. Feeling distressed… you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction… it was a skillful mental action with happy consequences, happy results, then you should stay mentally refreshed & joyful, training day & night in skillful qualities." – *MN 61*

The process of self-examination recommended in this passage includes the principles discussed under the first three factors for stream-entry. You pay appropriate attention to your own intentions and actions, and to their results, to see whether they qualify as skillful or unskillful. If you notice

that any of your bodily or verbal actions have led to harmful results, you approach a person of integrity and listen to his/her advice. In this way you combine the two principles that Iti 16–17 recommend as the most helpful internal and external principles for awakening: appropriate attention and friendship with admirable people. It's no coincidence that these are precisely the two principles recommended in the discourse to the Kālāmas.

Self-examination of this sort, however, shares yet another feature with the first factor for stream-entry: the need for integrity. Just as your integrity is a prerequisite for your ability to detect integrity in others, so too it is a prerequisite for your ability to gauge the true nature of your intentions and the results of your actions. These are commonly the two areas of experience where people are least honest with themselves. Yet, for your practice to accord with the Dhamma, you must resist any habitual tendency to be less than totally scrupulous about them. This is why, as a preface to the above advice, the sutta shows the Buddha lecturing on the importance of truthfulness as the most essential quality for a person on the path.

Although Rāhula reportedly received the above advice when he was a child, MN 19 maintains that the principles it contains can lead all the way to full awakening. This means, of course, that they can lead to the first level of awakening, which is stream-entry.

Stream-entry is often called the arising of the Dhamma eye. What stream-enterers see with this Dhamma eye is always expressed in the same terms:

> Then Ven. Assaji gave this exposition of Dhamma to Sāriputta the wanderer:
>
> "Whatever phenomena arise from a cause:
> their cause
> & their cessation.
> Such is the teaching of the Tathāgata,
> the Great Contemplative."
>
> Then to Sāriputta the wanderer, as he heard this exposition of Dhamma, there arose the dustless, stainless Dhamma eye: "*Whatever is subject to origination is all subject to cessation.*" – *Mv I.23.5*

A subsequent passage shows that the concept "all that is subject to origination" occurs in conjunction with a glimpse of what stands in opposition to "all that is subject to origination"—in other words, the unfabricated: deathlessness.

> [Immediately after attaining the stream] Sāriputta the wanderer went to Moggallāna the wanderer. Moggallāna the wanderer saw him coming from afar and, on seeing him, said, "Bright are your faculties, my friend; pure & clear your complexion. Could it be that you have attained the Deathless?"
>
> "Yes, my friend, I have." – *Mv I.23.5*

The suttas describe the experience of the Deathless in only the sketchiest terms. What little description there is, is intended to show that the Deathless lies beyond most linguistic categories. However, there are a few indicators to show what the Deathless is not.

To begin with, it cannot be described as a state of either existence nor non-existence.

> Ven. Mahā Koṭṭhita: "With the remainderless fading & cessation of the six spheres of contact [vision, hearing, smell, taste, touch, & intellection] is it the case that there is anything else?"
>
> Ven. Sāriputta: "Don't say that, my friend."
>
> Ven. Mahā Koṭṭhita: "With the remainderless fading & cessation of the six spheres of contact, is it the case that there is not anything else?"
>
> Ven. Sāriputta: "Don't say that, my friend."
>
> Ven. Mahā Koṭṭhita: "… is it the case that there both is & is not anything else?"
>
> Ven. Sāriputta: "Don't say that, my friend."
>
> Ven. Mahā Koṭṭhita: "… is it the case that there neither is nor is not anything else?"
>
> Ven. Sāriputta: "Don't say that, my friend."
>
> Ven. Mahā Koṭṭhita: "Being asked… if there is anything else, you say, 'Don't say that, my friend.' Being asked… if there is not anything

else… if there both is & is not anything else… if there neither is nor is not anything else, you say, 'Don't say that, my friend.' Now, how is the meaning of this statement to be understood?"

Ven. Sāriputta: "Saying '… is it the case that there is anything else… is it the case that there is not anything else… is it the case that there both is & is not anything else… is it the case that there neither is nor is not anything else,' one is objectifying non-objectification. However far the six spheres of contact go, that is how far objectification goes. However far objectification goes, that is how far the six spheres of contact go. With the remainderless fading & cessation of the six spheres of contact, there comes to be the cessation, the allaying of objectification." – *AN 4:173*

Second, the dimension of the Deathless is not devoid of awareness, although the awareness here—because it is unfabricated—lies apart from the consciousness included in the five aggregates of fabricated experience.

"Monks, that dimension should be experienced where the eye [vision] ceases and the perception [mental label] of form fades. That dimension should be experienced where the ear ceases and the perception of sound fades… where the nose ceases and the perception of aroma fades… where the tongue ceases and the perception of flavor fades… where the body ceases and the perception of tactile sensation fades… where the intellect ceases and the perception of idea fades: That dimension should be experienced." – *SN 35:114*

"Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] '"The monk released, having directly known that, does not see, does not know" is his opinion,' that would be mistaken." – *DN 15*

"'Consciousness without surface,
without end,

luminous all around:
Here water, earth, fire, & wind
have no footing.
Here long & short,
coarse & fine,
fair & foul,
here name & form
are all brought to a stop without trace.
With the cessation of (the aggregate of) consciousness
each is here brought to a stop.'" – *DN 11*

"Consciousness without surface, without end, luminous all around, is not experienced through the solidity of earth, the liquidity of water, the radiance of fire, the windiness of wind, the divinity of devas [and so on through a list of the various levels of godhood and then to] the allness of the All [i.e., the six sense spheres]." – *MN 49*

"Even so, Vaccha, any form… feeling… perception… fabrication… consciousness by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palymra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form… feeling… perception… fabrications… consciousness, Vaccha, the Tathāgata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does & does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply." – *MN 72*

"Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling… Freed, dissociated, & released from perception… Freed, dissociated, & released from fabrications… Freed, dissociated, & released from consciousness… Freed, dissociated, & released from birth… Freed, dissociated, & released from aging… Freed, dissociated, & released from death… Freed, dissociated, & released from stress… Freed, dissociated, &

> released from defilement, the Tathāgata dwells with unrestricted awareness.
>
> "Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata—freed, dissociated, & released from these ten things—dwells with unrestricted awareness." – *AN 10:81*

These are not the words of a person who has found release in unconsciousness.

Finally, although the Deathless is sometimes called consciousness without surface, without end, it is not to be confused with the formless stage of concentration called the dimension of the infinitude of consciousness. One of the main differences between the two is that the dimension of the infinitude of consciousness is fabricated and willed (see MN 140). The element of will, though, can be very attenuated while one is in that dimension, and only the subtlest discernment can ferret it out. One way of testing for it is to see if there is any sense of identification with the knowing. If there is, then there is still the conceit of I-making and my-making applied to that state. Another test is to see if there is any sense that the knowing contains all things or is their source. If there is, then there is still fabrication in that state of mind, for when the Deathless is fully comprehended, the sense of unrestricted awareness as containing or acting as the source of other things is seen to be an ignorant conceit.

> "There is the case, monks, where an uninstructed run-of-the-mill person… perceives unbinding as unbinding. Perceiving unbinding as unbinding, he supposes things about unbinding, he supposes things in unbinding, he supposes things coming out of unbinding, he supposes unbinding as 'mine,' he delights in unbinding. Why is that? Because he has not comprehended it, I tell you.…
>
> "A monk who is a Worthy One, devoid of effluents—who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge… directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in

> unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because he has comprehended it, I tell you." – *MN 1*

However, in line with the instructions to Gotamī and Upāli, the true test of an experience of stream-entry is not in its description, but the results it produces. The texts describe these in two ways: four factors that characterize a person who has entered the stream, and three fetters that stream-entry automatically cuts.

The four factors, according to AN 10:92, are: verified conviction in the Buddha, verified conviction in the Dhamma, verified conviction in the Saṅgha, and "virtues that are appealing to the noble ones—untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, ungrapsed at, leading to concentration." The three fetters are: self-identification views, uncertainty, and grasping at habits & practices.

The two lists find common ground in the experience of the path to stream-entry. As the path—the noble eightfold path—yields to the fruit of stream-entry, you see that although ordinary action can lead to pleasant, unpleasant, or mixed results on the level of fabricated experience, the noble eightfold path is a form of action that goes beyond, to the end of action (see AN 4:237). This experience cuts through any doubt or uncertainty about the truth of the Buddha's awakening, thus verifying your conviction in the Buddha, Dhamma, and Saṅgha. Having seen the results that ordinary actions do have on the fabricated level, however, you wouldn't dare transgress the five precepts, the habits that embody the virtues appealing to the noble ones (see AN 8:39). Still, because the Deathless is the end of action, you don't grasp at habits and practices as the goal in & of themselves. And because you have seen the aggregates of form, feeling, perception, fabrications, and consciousness fade away in the experience of the Deathless, you would never construct a view of self-identification around them.

The texts describe the results of stream-entry in some detail:

> To Upāli the householder, as he was sitting right there, there arose the dustless, stainless Dhamma eye: "*Whatever is subject to origination is all subject to cessation.*" Then—having seen the Dhamma, having reached the Dhamma, known the Dhamma, plunged entirely into the

Dhamma, having crossed over & beyond doubt, having had no more questioning—Upāli the householder gained fearlessness and became independent of others with regard to the Teacher's message. – *MN 56*

"And how is one afflicted in body but unafflicted in mind? There is the case where a well-instructed disciple of the noble ones… doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He isn't obsessed with the idea that 'I am form' or 'Form is mine.' As he isn't obsessed with these ideas, his form changes & alters, but he doesn't fall into sorrow, lamentation, pain, distress, or despair over its change & alteration.

"He doesn't assume feeling… perception… fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He isn't obsessed with the idea that 'I am consciousness' or 'Consciousness is mine.' As he isn't obsessed with these ideas, his consciousness changes & alters, but he doesn't fall into sorrow, lamentation, pain, distress, or despair over its change & alteration.

"This, householder, is how one is afflicted in body but unafflicted in mind." – *SN 22:1*

That, too, say the skilled,
is a binding knot: that
in dependence on which
you regard another
as inferior.
So a monk shouldn't be dependent
    on what's seen, heard, or sensed,
    or on habits & practices;
nor should he conjure a view in the world
    in connection with knowledge
    or habits & practices;
shouldn't take himself
    to be "equal";
shouldn't think himself

inferior or superlative.…

A brahman not led
by habits or practices,
gone to the beyond
—Such—
doesn't fall back. – *Sn 4:5*

Although the traditional lists of the results of stream-entry provide stringent standards for judging one's own attainment, the texts—and living Buddhist traditions today—record many instances of people who have over-estimated their attainment. Thus when you have what seems to be an attainment of this sort, you have to examine it carefully and test the mind to see if the three fetters are actually cut. And because the attainment itself is what proves or disproves the authority and authenticity of the texts, as well as the integrity of your teachers, you are ultimately left with only one guarantee of your attainment: your own integrity, which you hope has been adequately developed along the path. In keeping with the principle that the Dhamma is ultimately a quality of the mind as embodied in the entire person, the only way you can ultimately gauge the truth of the Dhamma is if you as a person are true.

Because the attainment of stream-entry can make such an enormous difference in your life, it is worth every ounce of integrity needed to attain it and to ascertain the attainment.

Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It's not a hundredth, a thousandth, a one hundred-thousandth… when compared with the great earth."

"In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through [to stream-entry], the suffering & stress totally ended & extinguished is far greater. That which remains in the state of having at most seven

> remaining lifetimes is next to nothing. It's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dhamma, monks. That's how great the benefit is of obtaining the Dhamma eye." – *SN 13:1*

For a person who has been relieved of this much suffering, the question of the historical Buddha becomes irrelevant. If the genuine Deathless is not the historical Buddha's attainment, it's what a genuine Buddha would have attained. The Dhamma leading to this attainment could not have come from anyone else. As SN 22:87 quotes the Buddha as saying, "One who sees the Dhamma sees me," i.e., the aspect of the Buddha that really matters, the aspect signaling that total freedom, the total end of suffering, is an attainable goal.

> Sole dominion over the earth,
> going to heaven,
> lordship over all worlds:
> the fruit of stream-entry
> excels them. – *Dhp 178*

These are audacious claims, and they obviously require an approach more audacious than the historical method to test them. As the suttas indicate, nothing less than genuine integrity of character, developed through careful training and practice, will suffice. Given that "dhamma" means both teaching and quality of mind, it stands to reason that truth of character is needed to measure the truth of the teaching. Only true people can know the truth of the suttas' claims. This may seem an exclusionary or elitist thing to say, but actually it's not. The sort of education needed to master the historical method isn't open to everyone, but integrity is—if you want to develop it. The suttas say that the best things in life are available to those who are true. The only question is whether you're true enough to want to know if they're right.

A Note on the Translations

The translations contained in these volumes are based on the Thai edition of the Pali Canon, although I occasionally made use of variant readings found in other editions.

People who are not familiar with the suttas may find their style difficult to relate to. The Pali Canon was, originally, an entirely oral tradition. As a result, it tends to be terse in some areas and repetitive in others. I've made an effort to cut as many of the repetitions as possible, but I'll have to ask your patience for those that remain. Think of them as the refrains in a piece of music. Also, when the Buddha is referring to monks doing this and that, keep in mind that his audience was frequently composed entirely of monks. The commentaries state that the word "monk" includes anyone—male or female, lay or ordained—who is serious about the practice, and this meaning should always be kept in mind. I apologize for the gender bias in the translations. Although I have tried to figure out ways to minimize it, I find myself stymied because it is so thoroughly embedded in a literature originally addressed to male monastics.

Some of the suttas have their own introductions, and some have explanatory notes, which are placed in each case at the end of the sutta. These notes are based primarily on passages found in other suttas, and occasionally on passages from the extensive commentarial literature that has formed around the suttas over the centuries. Many, but not all, Theravadins regard the commentaries as authoritative, but the questions asked and answered by the commentators often fall into the list of questions that MN 2 classifies as inappropriate for attention. Two examples are the questions of whether or not there is a self; and, if there is no self, what constitutes a human being. To make the suttas answer these questions is like deforming a round peg to fit it into a square hole: You might get something to fill the square, but the whole point of designing the peg in the first place was to make it round. Thus a more reliable way at getting at the meaning of an individual passage in the suttas is first to see what light other passages in the same stratum of literature, addressing the same questions, may throw on it. The commentaries, in the areas where they seem to accord with the line of inquiry in the suttas, can then be consulted as secondary sources. Thus the approach taken here.

The format of the suttas—as dialogues and discourses given at specific times and places—helps to emphasize one of their analogies for the

Buddha's teachings: as medicine for specific illnesses of the mind. To see the teachings applied to specific situations helps give them context, providing a sense of which medicine is appropriate for which disease. However, the weakness of this approach is that overarching principles and interrelationships can sometimes get lost in the particulars. To overcome this shortcoming, many of the suttas here are cross-referenced to other suttas in the collection. I recommend that you follow these cross-references wherever you find them at the end of a sutta that holds special interest for you, to get a sense of the larger patterns among the teachings. This in turn will give you a better perspective on how to put the teachings of the suttas to best use, to see if they can help cure the suffering and stress afflicting your own mind.

Volume One

An Anthology from the DIGHA NIKĀYA

The Dīgha Nikāya, or Long Collection, is named after the length not of the collection, but of its individual suttas. There are 34 in all, many of them among the most polished literary compositions in the Pali Canon. This anthology contains complete translations of nine suttas, and partial translations of two.

The Brahmā Net
Brahmajāla Sutta (DN 1)

Introduction

This sutta—the first of the entire Sutta Piṭaka—introduces the Buddha as a practitioner and as a teacher. Because its portrait focuses on the Dhamma qualities that he exemplifies, it acts as an introduction to the Dhamma he teaches as well.

The portrait falls into four sections, each presenting an aspect of the Buddha's accomplishments:

his attitude toward praise and criticism,
his virtue,
his discernment,
his release.

Praise & criticism. *In the first section of the sutta, the Buddha meets with the monks after a day and night in which he and the monks have had to listen to two wanderers of other sects arguing as to whether the Buddha should be criticized or praised. He counsels the monks not to let their minds be affected by such discussions, his reasoning being that only if the mind is unaffected can it see clearly what is true or false in the words of criticism or praise—and only then can it respond appropriately. He goes on to say that once the monks have clearly evaluated what is said, they can explain what is false in the criticism and true in the praise. Of course, the converse is also possible—that the criticism could be true or the praise false—and there are other passages in the Canon, such as Dhp 76–77, that underline the importance of appreciating and benefitting from criticism when it points out genuine faults. But here, given that the remainder of the sutta is devoted to praise of the Buddha, the emphasis is on the truth of the praise. The main question, both in this section and in the remainder of the sutta, is what sort of praise does the Buddha justice.*

It's also worth noting that here, as in the rest of the Sutta Piṭaka, the Buddha doesn't respond to praise with a show of false modesty (see, for instance, MN 36 and Sn 3:7). The proper response to praise is either to remain silent or, when it would be helpful as a teaching strategy, to note where the praise is true.

Virtue. *The many virtues attributed to the Buddha in the second section of the sutta are attributed in other suttas in the Dīgha Nikāya to the ideal members of his monastic Saṅgha as well. Although the list is long, it comes nowhere near to covering all the rules that the Buddha formulated for his monks. Instead, it focuses on the rules that would be most apparent to Buddhist lay followers and to followers of other religions. In the Vinaya, the section of the Canon dealing with monastic rules, the Buddha's reasons for formulating the rules fall into three main categories: to inspire faith in others, to help the monks and nuns cleanse their minds of defilement, and to foster harmony within the monastic communities. In the context of this sutta, the list of virtues seems focused primarily on rules falling into the first category, but the discussions of the same list in other suttas of the Dīgha Nikāya show that they fall into the second category as well.*

A special feature of the list is the amount of space it devotes to types of wrong livelihood that the Buddha and his monks avoid. The detailed listing given here is much more extensive than even the Vinaya's discussion of the topic.

Discernment. *The longest section of the sutta is devoted to the Buddha's analysis of 62 views and his reasons for rejecting them. Rather than saying that all views lead to the same goal, the Buddha makes clear that although all views inspire action, the actions they inspire lead to many different destinations. This point is so important that the compilers of the Dīgha Nikāya not only chose this sutta to open the collection, but also followed it with another sutta focused on the same theme. The compilers of the Majjhima Nikāya also opened their collection with two suttas that clearly point out what the teaching is not, at the same time using their explanation of why it's not that, to demonstrate what it is. This teaching strategy is in line with the Buddha's statement in MN 117, that the role of right view begins by distinguishing right view from wrong.*

The 62 views that the Buddha analyzes fall loosely into two main groups: theories of the past and theories of the future. I say "loosely" because some of the theories, even though they are listed in one of these two groups, don't clearly fall

into either. Theories of the past that clearly belong to the first group deal with the question of whether the soul and cosmos are eternal, partially eternal, or arose fortuitously out of nothing. However, this group also includes theories addressing the question of whether the cosmos is finite or infinite, along with a series of agnostic positions—called "eel-wriggling"—where their proponents, through fear or stupidity, refuse to take a position on any issue. Theories of the future that clearly belong to the second group deal with the question of whether the self survives death and, if so, what shape it takes in its survival. However, this group also includes theories of how the self attains unbinding (nibbāna) in the here-and-now.

Taken on their own, these theories clear up four important misunderstandings about early Buddhism and the context in which it was taught. To begin with, the existence of theories denying past lifetimes on the one hand (17–18) and future lives on the other (51–57) disproves the common misunderstanding that everyone in the Buddha's time believed in rebirth, and that the Buddha adopted the idea of rebirth by unthinkingly picking it up from this culture. The fact that the topic was debated showed that the possibility of no rebirth was in the air, and that the Buddha's choice to teach rebirth was conscious and deliberate.

Second, the term "unbinding" in these theories is defined as the peace found in the pleasures of the senses and the four jhānas (states of mental absorption). So, obviously, it carries no connotations of extinction. This lends support to the point that the Buddha's use of the word unbinding for his goal also did not mean extinction, a point further supported by the fact that he refused to define the arahant after death as existing, not existing, both, or neither. Because, in the Buddha's perspective, beings are defined by their attachments (SN 23:2), and because arahants have no attachments, there is no way that they can be defined or described in any way at all.

Third, the way "self" (attā) *is defined in the annihilationist views (51–57) shows that the concept of self in the Buddha's time did not—contrary to what is often believed—always have to mean an eternally existing self. In each of these views, the self is defined in such a way that it will be annihilated at death.*

Fourth, 20 of the views (1–3, 5–7, 9–11, 17, 52–57, and 59–62) are based on meditative experiences: jhāna, the formless states, and knowledge of previous lives that can be gained based on jhāna. This fact corrects two

misunderstandings: one, that the practice of jhāna began with the Buddha; and two, that any insight coming from a concentrated mind can be trusted to be true. If the Buddha were the first to have discovered jhāna, none of these cases would have occurred in time for the Buddha to refute them. If all insights coming from concentration were reliable, no one would misinterpret what their meditative experiences meant.

A feature common to almost all of the 62 theories is that they are phrased in terms of self and cosmos—in other words, in the same terms as what the Buddha describes as "becoming" (bhava): *the act of taking on an identity in a particular world of experience (see* The Paradox of Becoming*). Because the craving that leads to further becoming is the cause of suffering and stress, the Buddha does not attempt to refute these theories by taking a different position framed in the same terms. Instead, he approaches and rejects these theories from another framework entirely: that of kamma and dependent co-arising* (paṭicca samuppāda).

Within this framework, the question becomes not "Can these views be reasonably defended?" It becomes, "Is it skillful kamma to hold to these views?" This falls in line with Vajjiya Māhita's statement in AN 10:94 where, in defending the Buddha against some wanderers who accuse the Buddha of being a nihilist who doesn't teach anything, he says "I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared (a teaching). He is not a nihilist, one who doesn't declare anything." At the end of that sutta, the Buddha affirms that Vajjiya has defended him well. But of course, the teaching doesn't end there. In AN 2:19 the Buddha exhorts the monks to abandon what is unskillful and to develop what is skillful. So the question comes down to: Should these views, as a type of mental kamma, be abandoned or developed?

This is why the Buddha's analysis of views here in DN 1 focuses less on the content *of the views and more on the* kamma *of holding to them: the actions that lead to them, and the kammic destination that holding them can lead to. The verdict in all 62 cases is that the views should be abandoned. The Buddha's analysis of the kamma of these views in this section of the sutta is an example, then, of right view in action: how to use the teachings on kamma and dependent co-arising to let go of actions leading to suffering. Taken together with the following section, on the Buddha's release, this section provides a clear*

contrast to the 62 views by showing the excellent kammic consequences of adopting the Buddha's general approach to views as a form of kamma.

His approach is obviously inspired by the three knowledges he gained on the night of his awakening:

(a) knowledge of previous lives;
(b) knowledge of the death and rebirth of beings based on their actions (kamma), which in turn are based on their views; and
(c) release from rebirth that comes from adopting right view, i.e., viewing action in terms of the four noble truths.

a. From the first knowledge: As the Buddha points out, views are based on previous actions and experiences, and in many instances—cited explicitly in the section on views dealing with the past, and implicitly in the views on annihilation and nibbāna here-and-now—these actions and experiences can be traced to previous lives and/or to a misinterpretation of experiences gained through meditation. (See MN 136 on other misunderstandings that can come from misinterpreting past-life memories gained in concentration.)

b. From the second knowledge: The act of holding to a view is an act of clinging ("agitation & vacillation" in the words of the sutta) that will inspire actions leading to a particular realm in the round of rebirth. It's worth noting that although the Buddha goes into great detail on the actions giving rise to some of the 62 views, he gives only a brief, general reference to his knowledge of the destination to which all the views lead. However, the importance of this latter knowledge is emphasized by the fact that it forms a refrain repeated again and again throughout this section of the sutta. The main point of the refrain is that right view, as it overcomes clinging even to itself, leads to a destination that surpasses the destinations to which the 62 views lead.

c. From the third knowledge: Views can be overcome by noting that the act of clinging is based on craving, craving is based on feeling, and feeling is based on contact at the six sense media. This sequence of conditions is drawn from the Buddha's teaching on dependent co-arising, which is an elaborated version of the four noble truths. By replacing ignorance of this sequence with knowledge—knowing the origination, passing away, allure, drawbacks of, and escape from

feelings and sensory contact—one gains release from all clingings, even to the results of this knowledge, and from all destinations in the realm of becoming.

Other suttas—such as MN 102 and SN 22:81—take a similar approach to views, focusing on the way in which knowledge of the way in which views are fabricated and clung to can lead the mind to stop clinging to views altogether. Two suttas, however, are especially helpful in expanding on the approach taken here in DN 1: SN 41:3 and AN 10:93.

SN 41:3, in a direct reference to DN 1, notes that the 62 views listed here, as well as other views, all come from self-identity views, which define the self around any of the five aggregates of form, feeling, perception, fabrications, and consciousness: either identical with the aggregate, possessing the aggregate, in the aggregate, or containing the aggregate. The connection between self-identity views and the 62 views in this sutta can be clearly seen in the topics of the views listed here: Once you assume a self, you get caught up in questions of what it is, the dimensions of the world in which it can find its nourishment, its past, its future after death, and what constitutes its happiness here and now. Even the four cases of "eel-wriggling," or agnosticism listed here can be understood as motivated by the desire to protect the self from the harassment that comes from expounding a view to others.

The antidote to this kind of thinking is not to assume that there is no self—MN 2 counsels against trying to give any answer to such questions as "What am I?" and "Do I exist? Do I not exist?" (see the articles, "The Not-self Strategy" and "The Limits of Description" on this point). Instead, SN 41:3 recommends a more subtle strategy: learning from people of integrity how not to assume a self in any way around the five aggregates. But it does not explain how this is done. SN 12:15 advises contemplating the origination and passing away of events in the world of the six senses until even the notions of "existence" and "non-existence" don't occur to the mind. At that point, all that seems to arise and pass away is stress, a realization that allows the mind to let go of all fabrications. This is its definition of right view.

The most important aspect of right view, as noted above, is that it reaches a point where it undercuts clinging even to itself and to the release that comes when that level of clinging is abandoned. DN 1 itself doesn't explain how, but AN 10:93 gives a clue. After seeing that all other views, because they are fabricated, are stressful, and that because they are stressful, they don't deserve to

be claimed as "me" or "mine," right view then applies the same analysis to itself as a fabricated phenomenon. That's how it finds the full escape that comes from dispassion for every fabrication, even the fabrication of the path.

The fact that clinging to views is overcome through knowledge, and not through the simple decision not to formulate views, is worth emphasizing again and again. As SN 22:81 points out, such an agnostic decision is a fabrication based on ignorance, and so it cannot escape from suffering and stress.

The same point applies to the "eel-wrigglers" mentioned in DN 1. Interestingly enough, one of the issues that eel-wrigglers waffle on is precisely an issue on which the Buddha himself refuses to take a position: the status of an arahant after death. The difference is that the eel-wrigglers' refusal is because of their stupidity and fear; the Buddha's refusal, however, is because of his knowledge that any attempt to answer the question is unskillful kamma not conducive to the end of suffering. What this means, of course, is that refusing to take a position on an issue is not always a case of eel-wriggling, as has sometimes been claimed. It's eel-wriggling only when done out of ignorance, stupidity, or fear.

Release. *In the final section of the sutta, the Buddha states the reward of developing discernment into the kamma of views: The Tathāgata—a term for the Buddha and, in some suttas, for his arahant disciples—will never be reborn. Freed from all clinging, he is totally released from suffering and stress.*

Connections. *DN 1 connects these four aspect of the Buddha's behavior—his attitude toward praise and criticism, his virtue, his discernment, and his release—by saying that ordinary people, when praising the Buddha, focus on nothing more than his virtue; only someone of acute discernment can praise him in a way that does justice to his discernment and—through that—to his release.*

Other suttas in the Piṭaka, however, show that, in practice, the connections among these four aspects go much deeper than that.

For instance, there is a direct relationship between the Buddha's discernment and his attitude toward criticism and praise. As Sn 4:8 points out, India in the Buddha's time had a tradition where proponents of different philosophies would engage in public debates. The sutta further says, though, that the actual purpose

of such debates wasn't to arrive at the truth. It was to gain praise. This was why the Buddha counseled his students not to engage in such debates. However, as DN 1 shows, the true purpose of developing knowledge about the kamma of views isn't to gain praise from the public. It's to gain release from suffering and stress. Similarly, the purpose of discussion—and this applies to the type of debates that the Buddha would *engage in—is to lead to the liberation of the mind (AN 3:68).*

There is also a direct relationship between the Buddha's attitude toward praise and criticism on the one hand, and his release on the other. Praise and criticism are "worldly conditions" (AN 8:6–8). As Sn 2:4 states, one of the fruits of arahantship is that the mind, when touched by worldly conditions, isn't shaken.

Finally, there is the relationship between the Buddha's virtue and his discernment. As DN 4 points out, virtue purifies discernment, and discernment purifies virtue, in the same way that the right hand washes the left hand, and the left hand washes the right. This relationship, too, is echoed in the Buddha's standards for debate: A person was worthy of talking to, he said, only if that person conducted the discussion in a fair, truthful, and ethical way (AN 3:68).

The connections among the four aspects of the Buddha's accomplishments mentioned here are only a few of the many possible ones that could be cited from the other suttas in the Piṭaka. However, they are enough to show that the Brahmajāla, though long, is only an introduction to the virtues of the Buddha and the riches of the Dhamma he taught. In particular, it has to be augmented by the following sutta, DN 2, to give a sense of the Buddha's skill in the practice of concentration. Still, because the Brahmajāla raises such important issues, helping to make clear what kind of teacher the Buddha was and was not, what the Dhamma is and what it is not—along with the fact that the final release attained and taught by the Buddha lies beyond all this—it's easy to see why it was such a strong candidate to be placed first in the Sutta Piṭaka as a gateway to the entire collection.

[I]

I have heard that on one occasion the Blessed One was traveling on the highway between Rājagaha & Nālanda with a large Saṅgha of monks, approximately 500 monks.

And Suppiya the wanderer was traveling on the highway between Rājagaha & Nālanda with his apprentice, Brahmadatta the young brahman.

Along the way, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brahman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha. Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the Saṅgha of monks.

Then the Blessed One, together with the Saṅgha of monks, entered the royal resthouse at Mango Stone to spend the night. And Suppiya the wanderer, together with his apprentice, Brahmadatta the young brahman, entered the royal resthouse at Mango Stone to spend the night. There, too, Suppiya the wanderer spoke in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brahman, spoke in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha. Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, followed right behind the Blessed One and the Saṅgha of monks.

Then, among a large number of monks who had arisen in the last watch of the night and were sitting gathered together in a pavilion, this discussion arose: "Isn't it amazing! Isn't it astounding!—how the Blessed One, the one who knows, the one who sees, worthy & rightly self-awakened, has truly experienced the differing convictions of beings. For this Suppiya the wanderer speaks in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brahman, speaks in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha. Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, follow right behind the Blessed One and the Saṅgha of monks."

Then the Blessed One, knowing this discussion of the monks, went to the pavilion and, on arrival, sat down on a seat laid out. Seated, he

addressed the monks: "For what topic of conversation are you sitting gathered together here? What is the topic of your conversation that has been interrupted midway?"

When this was said, the monks said to the Blessed One, "Just now, lord, among us—as we had arisen in the last watch of the night and were sitting gathered together in (this) pavilion—this discussion arose: 'Isn't it amazing! Isn't it astounding!—how the Blessed One, the one who knows, the one who sees, worthy & rightly self-awakened, has truly experienced the differing convictions of beings. For this Suppiya the wanderer speaks in many ways in dispraise of the Buddha, in dispraise of the Dhamma, in dispraise of the Saṅgha. But Suppiya the wanderer's apprentice, Brahmadatta the young brahman, speaks in many ways in praise of the Buddha, in praise of the Dhamma, in praise of the Saṅgha. Thus both of these, mentor & apprentice, speaking in direct contradiction to each other, follow right behind the Blessed One and the Saṅgha of monks.' This was the topic of our conversation that was interrupted midway when the Blessed One arrived."

"Monks, if others were to speak in dispraise of me, in dispraise of the Dhamma, or in dispraise of the Saṅgha, neither hatred nor antagonism nor displeasure of mind would be proper. If others were to speak in dispraise of me, in dispraise of the Dhamma, or in dispraise of the Saṅgha, and at that you would be upset and angered, that would be an obstruction for you yourselves. If others were to speak in dispraise of me, in dispraise of the Dhamma, or in dispraise of the Saṅgha, and at that you would be upset and angered, would you know what of those others was well-said or poorly said?"

"No, lord."

"If others were to speak in dispraise of me, in dispraise of the Dhamma, or in dispraise of the Saṅgha, you should unravel and explicate what is unfactual as unfactual: 'This is unfactual, this is inaccurate, there is nothing of that in us, and that is not to be found in us.'

"If others were to speak in praise of me, in praise of the Dhamma, or in praise of the Saṅgha, neither joy nor gladness nor exhilaration of mind would be proper. If others were to speak in praise of me, in praise of the Dhamma, or in praise of the Saṅgha, and at that you would be joyful,

glad, & exhilarated, that would be an obstruction for you yourselves. If others were to speak in praise of me, in praise of the Dhamma, or in praise of the Saṅgha, and at that you would be joyful, glad, & exhilarated, would you know what of those others was well-said or poorly said?"

"No, lord."

"If others were to speak in praise of me, in praise of the Dhamma, or in praise of the Saṅgha, you should unravel and explicate what is factual as factual: 'This is factual, this is accurate, there is that in us, and that is to be found in us.'

"It would be of minor matters, lower matters, matters of virtue, that a run-of-the-mill person, when praising the Tathāgata, would speak. And which are the minor matters, lower matters, matters of virtue, of which a run-of-the-mill person, when praising the Tathāgata, would speak?

The Lesser Section on Virtue

"'Abandoning the taking of life, the contemplative Gotama abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning the taking of what is not given, the contemplative Gotama abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning uncelibacy, the contemplative Gotama lives a celibate life, aloof, refraining from the sexual act that is the villager's way.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning false speech, the contemplative Gotama abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning divisive speech, the contemplative Gotama abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning abusive speech, the contemplative Gotama abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing, & pleasing to people at large.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal *[attha],* the Dhamma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with what is profitable *[attha].*' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'The contemplative Gotama abstains from damaging seed & plant life.'…

"Or: 'The contemplative Gotama eats only once a day, refraining from the evening meal and from food at the wrong time of day.'…

"Or: 'The contemplative Gotama abstains from dancing, singing, instrumental music, and from watching shows.'…

"Or: 'The contemplative Gotama abstains from wearing garlands and from beautifying himself with scents & cosmetics.'…

"Or: 'The contemplative Gotama abstains from high and luxurious beds & seats.'…

"Or: 'The contemplative Gotama abstains from accepting gold & money.'…

"Or: 'The contemplative Gotama abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats &

sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.'…

"Or: 'The contemplative Gotama abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.'…

"Or: 'The contemplative Gotama abstains from mutilating, executing, imprisoning, highway robbery, plunder, & violence.'

"It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

The Intermediate Section on Virtue

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to damaging seed & plant life such as these—plants propagated from roots, stems, joints, buddings, & seeds—the contemplative Gotama abstains from damaging seed and plant life such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to consuming stored-up goods such as these—stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, & stored-up meat—the contemplative Gotama abstains from consuming stored-up goods such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to watching shows such as these—dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals & drums, magic-lantern scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, & regimental reviews—the contemplative Gotama abstains from watching shows such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to heedless & idle games such as these—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice, stick games, hand-pictures, ball-games, blowing through toy pipes, playing with toy plows, turning somersaults, playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air, guessing thoughts, mimicking deformities—the contemplative Gotama abstains from heedless & idle games such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to high & luxurious furnishings such as these—over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woolen coverlets, woolen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringe, silk coverlets embroidered with gems; large woolen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with canopies, couches with red cushions for the head & feet—the contemplative Gotama abstains from using high and luxurious furnishings such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to scents, cosmetics, and means of beautification such as these—rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes—the contemplative Gotama abstains from using scents, cosmetics, and means of beautification such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to talking about "animal" topics such as these—talking about kings, robbers, ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; tales of diversity

[philosophical discussions of the past and future], the creation of the world & of the sea, and talk of whether things exist or not—the contemplative Gotama abstains from talking about "animal" topics such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to debates such as these—"*You* understand this doctrine & discipline? *I'm* the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You're practicing wrongly. I'm practicing rightly. I'm being consistent. You're not. What should be said first you said last. What should be said last you said first. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine or extricate yourself if you can!"—the contemplative Gotama abstains from debates such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to running messages & errands for people such as these—kings, ministers of state, noble warriors, brahmans, householders, or youths (who say), "Go here. Go there. Take this there. Fetch that here"—the contemplative Gotama abstains from running messages & errands for people such as these.' It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, engage in scheming, persuading, hinting, belittling, & pursuing gain with gain, the contemplative Gotama abstains from forms of scheming & persuading [improper ways of trying to gain material support from donors] such as these.'

"It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

The Great Section on Virtue

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts

as:

reading marks on the limbs [e.g., palmistry];
reading omens & signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading features of the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, & oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
making predictions for state officials;
laying demons in a cemetery;
placing spells on spirits;
earth-skills [divining water and gems?];
snake-skills, poison-skills, scorpion-skills, rat-skills, bird-skills, crow-skills;
predicting life spans;
giving protective charms;
casting horoscopes—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as: determining lucky & unlucky gems, staffs, garments, swords, arrows, bows, & other weapons; women, men, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, rabbits, tortoises, & other animals—the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

the rulers will march forth;
the rulers will not march forth;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph for this one, defeat for that one—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

there will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of [a conjunction of the moon or a planet with] an asterism;
the sun & moon will be favorable;
the sun & moon will be unfavorable;
the asterisms will be favorable;
the asterisms will be unfavorable;
there will be a meteor shower;
there will be a flickering light on the horizon [an aurora?];
there will be an earthquake;
there will be thunder coming from dry clouds;
there will be a rising, a setting, a darkening, a brightening of the sun, moon, & asterisms;
such will be the result of the lunar eclipse… the rising, setting, darkening, brightening of the sun, moon, & asterisms—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

there will be abundant rain; there will be a drought;

there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by accounting, counting, calculation, composing poetry, or teaching hedonistic arts & doctrines *[lokāyata]*—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as:

calculating auspicious dates for marriages—both those in which the bride is brought home and those in which she is sent out; calculating auspicious dates for betrothals and divorces; for collecting debts or making investments and loans; reciting charms to make people attractive or unattractive; curing women who have undergone miscarriages or abortions;
reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;
getting oracular answers to questions addressed to a spirit in a mirror, in a young girl, or to a spirit medium;
worshipping the sun, worshipping the Great Brahmā, bringing forth flames from the mouth, invoking the goddess of luck—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"Or: 'Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as:

promising gifts to deities in return for favors; fulfilling such promises;
demonology;
reciting spells in earth houses [see earth skills, above];
inducing virility and impotence;
preparing sites for construction;

consecrating sites for construction;
giving ceremonial mouthwashes & ceremonial baths;
offering sacrificial fires;
administering emetics, purges, purges from above, purges from below, head-purges; ear-oil, eye-drops, treatments through the nose, ointments, and counter-ointments; practicing eye-surgery [or: extractive surgery], general surgery, pediatrics; administering root-medicines and binding medicinal herbs—
the contemplative Gotama abstains from wrong livelihood, from "animal" arts such as these.'

"It's of this, monks, that a run-of-the-mill person, when praising the Tathāgata, would speak.

"These are the minor matters, lower matters, matters of virtue, of which a run-of-the-mill person, when praising the Tathāgata, would speak.

View Standpoints

"There are, monks, other dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak. And what are those dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak?

Theorists about the Past

"There are some contemplatives & brahmans who are theorists about the past, who hold views about the past, who approve of various beliefs with reference to the past on 18 grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans theorists about the past who hold views about the past, who approve of various beliefs with reference to the past on 18 grounds?

Eternalism

"There are some contemplatives & brahmans who are adherents of eternalism, who proclaim an eternal self & cosmos[1] on four grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans adherents of eternalism who proclaim an eternal self & cosmos on four grounds?

1. "There is the case where a certain contemplative or brahman—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind—purified, bright, unblemished, rid of defilement[2]—he remembers many past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many hundreds, many thousands, many hundred thousands:[3] 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"He says: 'The self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there still is that which is for eternity. Why is that? Because I—through ardency, through exertion, through commitment, through heedfulness, through right attention—touch an awareness-concentration such that in my concentrated mind—purified, bright, unblemished, rid of defilement—I remember many past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many hundreds, many thousands, many hundred thousands: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus

I recollect my manifold past lives in their modes & details. By means of this I know how the self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there still is that which is for eternity.'

"This is the first basis—with reference to which, coming from which—some contemplatives & brahmans are adherents of eternalism who proclaim an eternal self & cosmos.

2. "As for the second: With reference to what, coming from what, are honorable contemplatives & brahmans adherents of eternalism who proclaim an eternal self & cosmos?

"There is the case where a certain contemplative or brahman—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind—purified, bright, unblemished, rid of defilement—he remembers many past lives, i.e., one eon of cosmic contraction & expansion, two eons… three… four… five… six… seven… eight… nine… ten eons of cosmic contraction & expansion.…

"He says: 'The self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there is still that which is for eternity. Why is that? Because I—through ardency, through exertion, through commitment, through heedfulness, through right attention—touch an awareness-concentration such that in my concentrated mind—purified, bright, unblemished, rid of defilement—I remember many past lives… By means of this I know how the self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there still is that which is for eternity.'

"This is the second basis—with reference to which, coming from which—some contemplatives & brahmans are adherents of eternalism who proclaim an eternal self & cosmos.

3. "As for the third: With reference to what, coming from what, are honorable contemplatives & brahmans adherents of eternalism who proclaim an eternal self & cosmos?

"There is the case where a certain contemplative or brahman—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind—purified, bright, unblemished, rid of defilement—he remembers many past lives, i.e., ten eons of cosmic contraction & expansion, twenty… thirty… forty eons of cosmic contraction & expansion.…

"He says: 'The self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there is still that which is for eternity. Why is that? Because I—through ardency, through exertion, through commitment, through heedfulness, through right attention—touch an awareness-concentration such that in my concentrated mind—purified, bright, unblemished, rid of defilement—I remember many past lives… By means of this I know how the self & the cosmos are eternal, barren, stable as a mountain-peak, standing firm like a pillar. And although beings transmigrate, wander on, die, & reappear, there still is that which is for eternity.'

"This is the third basis—with reference to which, coming from which—some contemplatives & brahmans are adherents of eternalism who proclaim an eternal self & cosmos.

4. "As for the fourth: With reference to what, coming from what, are honorable contemplatives & brahmans adherents of eternalism who proclaim an eternal self & cosmos?

"There is the case where a certain contemplative or brahman is a logician,[4] an inquirer. He states his own improvisation, hammered out by logic, deduced from his inquiries: 'The self & the cosmos are barren, stable as a mountain-peak, standing firm like a pillar. And even though beings transmigrate, wander on, die, & reappear, there still is that which is for eternity.'

"This is the fourth basis—with reference to which, coming from which—some contemplatives & brahmans are adherents of eternalism, who proclaim an eternal self & cosmos.

"These, monks, are the contemplatives & brahmans who are adherents of eternalism, who proclaim an eternal self & cosmos on four grounds.

And whatever contemplatives & brahmans who are adherents of eternalism, who proclaim an eternal self & cosmos, they all do so on one or another of these four grounds. There is nothing outside of this.[5]

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.[6]

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

[II]

Partial Eternalism

"There are some contemplatives & brahmans who are partially eternalists and partially non-eternalists, who proclaim a partially eternal and partially non-eternal self & cosmos on four grounds.[7] And with reference to what, coming from what, are these honorable contemplatives & brahmans partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos on four grounds?

5. "There ultimately comes a time when, with the passing of a long stretch of time, this cosmos devolves. When the cosmos is devolving, beings for the most part head toward the Radiant (brahmās). There they stay: mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time. Then there ultimately comes a time when, with the passing of a long stretch of time, this cosmos evolves. When the cosmos is evolving, an empty Brahmā palace appears.

Then a certain being—from the exhaustion of his life span or the exhaustion of his merit[8]—falls from the company of the Radiant and re-arises in the empty Brahmā palace. And there he still stays mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time.

"After dwelling there alone for a long time, he experiences displeasure & agitation: 'O, if only other beings would come to this world!'

"Then other beings, through the ending of their life span or the ending of their merit, fall from the company of the Radiant and reappear in the Brahmā palace, in the company of that being. And there they still stay mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time.

"Then the thought occurs to the being who reappeared first: 'I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer & Ruler, Father of All That Have Been & Shall Be.[2] These beings were created by me. Why is that? First the thought occurred to me, "O, if only other beings would come to this world!" And thus my direction of will brought these beings to this world.' As for the beings who reappeared later, this thought occurs to them: 'This is Brahmā… Father of All That Have Been & Shall Be. We were created by this Brahmā. Why is that? We saw that he appeared here before, while we appeared after.' The being who reappeared first is of longer life span, more beautiful, & more influential, while the beings who reappeared later are of shorter life span, less beautiful, & less influential.

"Now, there is the possibility, monks, that a certain being, having fallen from that company, comes to this world. Having come to this world, he goes forth from the home life into homelessness. Having gone forth from the home life into homelessness, he—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind he recollects that former life, but nothing prior to that. He says, 'We were created by Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.

He is constant, permanent, eternal, not subject to change, and will remain just like that for eternity. But we who have been created by him—inconstant, impermanent, short-lived, subject to falling—have come to this world.'

"This is the first basis—with reference to which, coming from which—some contemplatives & brahmans are partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos.

6. "As for the second: With reference to what, coming from what, are contemplatives & brahmans partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos?

"There are, monks, devas called Corrupted by Play.[10] They spend an excessive amount of time indulging in the delights of laughter & play. Because they spend an excessive amount of time indulging in the delights of laughter & play, their mindfulness becomes muddled. Because of muddled mindfulness, they fall from that company of devas.

"Now, there is the possibility, monks, that a certain being, having fallen from that company, comes to this world. Having come to this world, he goes forth from the home life into homelessness. Having gone forth from the home life into homelessness, he—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind he recollects that former life, but nothing prior to that. He says, 'Those honorable devas who are not corrupted by play don't spend an excessive amount of time indulging in the delights of laughter & play. Because they don't spend an excessive amount of time indulging in the delights of laughter & play, their mindfulness doesn't become muddled. Because of unmuddled mindfulness, they don't fall from that company. They are constant, permanent, eternal, not subject to change, and will remain just like that for eternity. But those of us who were corrupted by play spent an excessive amount of time indulging in the delights of laughter & play. Because we spent an excessive amount of time indulging in the delights of laughter & play, our mindfulness became muddled. Because of muddled

mindfulness, we fell from that company and—inconstant, impermanent, short-lived, subject to falling—have come to this world.'

"This is the second basis—with reference to which, coming from which—some contemplatives & brahmans are partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos.

7. "As for the third: With reference to what, coming from what, are contemplatives & brahmans partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos?

"There are, monks, devas called Corrupted by Mind. They spend an excessive amount of time staring at one another.[11] Because they spend an excessive amount of time staring at one another, their minds become corrupted toward one another. Because they are corrupted in mind toward one another, they grow exhausted in body & exhausted in mind. They fall from that company of devas.

"Now, there is the possibility, monks, that a certain being, having fallen from that company, comes to this world. Having come to this world, he goes forth from the home life into homelessness. Having gone forth from the home life into homelessness, he—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that in his concentrated mind he recollects that former life, but nothing prior to that. He says, 'Those honorable devas who are not corrupted in mind don't spend an excessive amount of time staring at one another. Because they don't spend an excessive amount of time staring at one another, their minds don't become corrupted toward one another. Because they are uncorrupted in mind toward one another, they don't grow exhausted in body or exhausted in mind. They don't fall from that company. They are constant, permanent, eternal, not subject to change, and will remain just like that for eternity. But those of us who were corrupted in mind spent an excessive amount of time staring at one another. Because we spent an excessive amount of time staring at one another, our minds became corrupted toward one another. Because we were corrupted in mind toward one another, we grew exhausted in body & exhausted in mind. We

fell from that company and—inconstant, impermanent, short-lived, subject to falling—have come to this world.'

"This is the third basis—with reference to which, coming from which—some contemplatives & brahmans are partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos.

8. "As for the fourth: With reference to what, coming from what, are contemplatives & brahmans partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos?

"There is the case where a certain contemplative or brahman is a logician, an inquirer. He states his own improvisation, hammered out by logic, deduced from his inquiries: 'That which is called "eye" & "ear" & "nose" & "tongue" & "body": That self is inconstant, impermanent, non-eternal, subject to change. But that which is called "mind" or "intellect" or "consciousness": That self is constant, permanent, eternal, not subject to change, and will remain just like that for eternity.'[12]

"This is the fourth basis—with reference to which, coming from which—some contemplatives & brahmans are partially eternalists and partially non-eternalists who proclaim a partially eternal and partially non-eternal self & cosmos.

"These, monks, are the contemplatives & brahmans who are partially eternalists and partially non-eternalists, who proclaim a partially eternal and partially non-eternal self & cosmos on four grounds. And whatever contemplatives & brahmans who partially eternalists and partially non-eternalists, who proclaim a partially eternal and partially non-eternal self & cosmos, they all do so on one or another of these four grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape

from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Finite or Infinite Cosmos

"There are some contemplatives & brahmans who are finite-ists or infinite-ists, who proclaim a finite or infinite cosmos on four grounds.[13] And with reference to what, coming from what, are these honorable contemplatives & brahmans finite-ists or infinite-ists who proclaim a finite or infinite cosmos on four grounds?

9. "There is the case where a certain contemplative or brahman—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that he remains with the perception of 'finite' with regard to the cosmos. He says, 'This cosmos is finite, encircled. Why is that? Because I… have attained an awareness-concentration such that I remain with the perception of "finite" with regard to the cosmos. By means of that, I know that the cosmos is finite, encircled.'

"This is the first basis—with reference to which, coming from which—some contemplatives & brahmans are finite-ists or infinite-ists who proclaim a finite or infinite cosmos.

10. "As for the second: With reference to what, coming from what, are honorable contemplatives & brahmans finite-ists or infinite-ists who proclaim a finite or infinite cosmos?

"There is the case where a certain contemplative or brahman… touches an awareness-concentration such that he remains with the perception of 'infinite' with regard to the cosmos. He says, 'This cosmos is infinite, unencircled. Those contemplatives & brahmans who say that this cosmos is finite, encircled: That is a falsehood on their part. This cosmos is infinite, unencircled. Why is that? Because I… have touched an awareness-concentration such that I remain with the perception of "infinite" with

regard to the cosmos. By means of that, I know that the cosmos is infinite, unencircled.'

"This is the second basis—with reference to which, coming from which—some contemplatives & brahmans are finite-ists or infinite-ists who proclaim a finite or infinite cosmos.

11. "As for the third: With reference to what, coming from what, are honorable contemplatives & brahmans finite-ists or infinite-ists who proclaim a finite or infinite cosmos?

"There is the case where a certain contemplative or brahman… touches an awareness-concentration such that he remains with the perception of 'finite' with regard to the cosmos above & below, but with the perception of 'infinite' all around. He says, 'This cosmos is finite & infinite. Those contemplatives & brahmans who say that this cosmos is finite, encircled: That is a falsehood on their part. Those contemplatives & brahmans who say that this cosmos is infinite, unencircled: That is a falsehood on their part, too. This cosmos is finite & infinite. Why is that? Because I… have attained an awareness-concentration such that I remain with the perception of "finite" with regard to the cosmos above & below, but with the perception of "infinite" all around. By means of that, I know that the cosmos is finite & infinite.'

"This is the third basis—with reference to which, coming from which —some contemplatives & brahmans are finite-ists or infinite-ists who proclaim a finite or infinite cosmos.

12. "As for the fourth: With reference to what, coming from what, are honorable contemplatives & brahmans finite-ists or infinite-ists who proclaim a finite or infinite cosmos?

"There is the case where a certain contemplative or brahman is a logician, an inquirer. He states his own improvisation, hammered out by logic, deduced from his inquiries: 'The cosmos is neither finite nor infinite. Those contemplatives & brahmans who say that this cosmos is finite, encircled: That is a falsehood on their part. Those contemplatives & brahmans who say that this cosmos is infinite, unencircled: That is a falsehood on their part, too. Those contemplatives & brahmans who say that this cosmos is finite & infinite: That is a falsehood on their part, too. The cosmos is neither finite nor infinite.'

"This is the fourth basis—with reference to which, coming from which—some contemplatives & brahmans are finite-ists or infinite-ists who proclaim a finite or infinite cosmos.

"These, monks, are the contemplatives & brahmans who are finite-ists or infinite-ists who proclaim a finite or infinite cosmos on four grounds. And whatever contemplatives & brahmans who are finite-ists or infinite-ists, who proclaim a finite or infinite cosmos, they all do so on one or another of these four grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Eel-wriggling

"There are, monks, some contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling, on four grounds. And with reference to what, coming from what, do these honorable contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling, on four grounds?

13."There is the case where a certain contemplative or brahman doesn't discern as it has come to be that 'This is skillful,' or that 'This is unskillful.' The thought occurs to him: 'I don't discern as it has come to be that "This is skillful," or that "This is unskillful." If I—not discerning as it has come to be that "This is skillful," not discerning as it has come to be that "This is

unskillful"—were to declare that "This is skillful," or that "This is unskillful": That would be a falsehood on my part. Whatever would be a falsehood on my part would be a distress for me. Whatever would be a distress for me would be an obstacle for me.' So, out of fear of falsehood, a loathing for falsehood, he does not declare that 'This is skillful,' or that 'This is unskillful.'[14] Being asked questions regarding this or that, he resorts to verbal contortions, to eel-wriggling: 'I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"This is the first basis—with reference to which, coming from which—some contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling.

"As for the second: With reference to what, coming from what, do honorable contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling?

14. "There is the case where a certain contemplative or brahman doesn't discern as it has come to be that 'This is skillful,' or that 'This is unskillful.' The thought occurs to him: 'I don't discern as it has come to be that "This is skillful," or that "This is unskillful." If I—not discerning as it has come to be that "This is skillful," not discerning as it has come to be that "This is unskillful"—were to declare that "This is skillful," or that "This is unskillful": That would be a desire on my part, a passion, an aversion, or an irritation on my part. Whatever would be a desire or passion or aversion or irritation on my part would be a clinging on my part. Whatever would be a clinging on my part would be a distress for me. Whatever would be a distress for me would be an obstacle for me.' So, out of fear of clinging, a loathing for clinging, he does not declare that 'This is skillful,' or that 'This is unskillful.' Being asked questions regarding this or that, he resorts to verbal contortions, to eel-wriggling: 'I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"This is the second basis—with reference to which, coming from which—some contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling.

15. "As for the third: With reference to what, coming from what, do honorable contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling?

"There is the case where a certain contemplative or brahman doesn't discern as it has come to be that 'This is skillful,' or that 'This is unskillful.' The thought occurs to him: 'I don't discern as it has come to be that "This is skillful," or that "This is unskillful." If I—not discerning as it has come to be that "This is skillful," not discerning as it has come to be that "This is unskillful"—were to declare that "This is skillful," or that "This is unskillful": There are contemplatives & brahmans who are pundits, subtle, masters of debate. Like hair-splitting marksmen, they prowl about, shooting [philosophical] standpoints to pieces, as it were, with their dialectic. They might cross-question me there, press me for reasons, rebuke me. When they would cross-question me there, press me for reasons, rebuke me, I might not be able to stand my ground against them. The fact that I would not stand my ground would be a distress for me. Whatever would be a distress for me would be an obstacle for me.' So, out of a fear for interrogation, a loathing for interrogation, he does not declare that 'This is skillful' or that 'This is unskillful.' Being asked questions regarding this or that, he resorts to verbal contortions, to eel-wriggling: 'I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"This is the third basis—with reference to which, coming from which—some contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling.

16. "As for the fourth: With reference to what, coming from what, do honorable contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling?

"There is the case where a certain contemplative or brahman is dull & exceedingly stupid. Out of dullness & exceeding stupidity, he—being asked questions regarding this or that—resorts to verbal contortions, to eel-wriggling: "If you ask me if there exists another world [after death],[15] if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another

world… both is & isn't… neither is nor isn't… if there are beings who wander on[16]… if there aren't… both are & aren't… neither are nor aren't… if the Tathāgata exists after death… doesn't exist after death… both exists & doesn't exist after death… neither exists nor doesn't exist after death,[17] would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"This is the fourth basis—with reference to which, coming from which—some contemplatives & brahmans, when being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling.

"These, monks, are the contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling. And whatever contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling, they all do so on one or another of these four grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Fortuitous-arising

"There are, monks, some contemplatives & brahmans who are fortuitous-arising-ists, who proclaim a fortuitously-arisen self & cosmos on two grounds.[18] And with reference to what, coming from what, are

these honorable contemplatives & brahmans fortuitous-arising-ists who proclaim a fortuitously-arisen self & cosmos on two grounds?

17. "There are, monks, devas called Non-percipient Beings.[19] But, with the arising of perception, they fall from that company of devas. Now, there is the possibility, monks, that a certain being, having fallen from that company, comes to this world. Having come to this world, he goes forth from the home life into homelessness. Having gone forth from the home life into homelessness, he—through ardency, through exertion, through commitment, through heedfulness, through right attention—touches an awareness-concentration such that he recollects the arising of perception, but nothing prior to that. He says, 'The self & the cosmos are fortuitously arisen. Why is that? Because before I wasn't; now I am. Not having been, I sprang into being.'

"This is the first basis—with reference to which, coming from which—some contemplatives & brahmans are fortuitous-arising-ists who proclaim a fortuitously-arisen self & cosmos.

18. "As for the second: With reference to what, coming from what, are honorable contemplatives & brahmans fortuitous-arising-ists who proclaim a fortuitously-arisen self & cosmos?

"There is the case where a certain contemplative or brahman is a logician, an inquirer. He states his own improvisation, hammered out by logic, deduced from his inquiries: 'The self & the cosmos are fortuitously arisen.'

"This is the second basis—with reference to which, coming from which—some contemplatives & brahmans are fortuitous-arising-ists, who proclaim a fortuitously-arisen self & cosmos.

"These, monks, are the contemplatives & brahmans who are fortuitous-arising-ists, who proclaim a fortuitously-arisen self & cosmos on two grounds. And whatever contemplatives & brahmans who are fortuitous-arising-ists, who proclaim a fortuitously-arisen self & cosmos, they all do so on one or another of these two grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such &

such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

"These, monks, are the contemplatives & brahmans who are theorists about the past, who hold views about the past, who approve of various beliefs with reference to the past on 18 grounds. And whatever contemplatives & brahmans who are theorists about the past, who hold views about the past, who approve of various beliefs with reference to the past, they all do so on one or another of these 18 grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Theorists about the Future

"There are some contemplatives & brahmans who are theorists about the future, who hold views about the future, who approve of various beliefs with reference to the future on 44 grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans theorists about the past who hold views about the future, who approve of various beliefs with reference to the future on 44 grounds?

Percipient After-death

"There are, monks, some contemplatives & brahmans who are adherents of a percipient after-death, who proclaim a percipient self[20] after death on 16 grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans adherents of a percipient after-death, who proclaim a percipient self after death on 16 grounds?

"They proclaim that the self after death is undiseased,[21] percipient, &:

19. possessed of form,
20. formless,
21. possessed of form & formless,
22. neither possessed of form nor formless,
23. finite,
24. infinite,
25. both finite & infinite,
26. neither finite nor infinite,
27. percipient of singleness,
28. percipient of multiplicity,
29. percipient of what is limited,
30. percipient of what is limitless,
31. exclusively pleasant,[22]
32. exclusively pained,
33. both pleasant & pained,
34. neither pleasant nor pained.

"These, monks, are the contemplatives & brahmans who are adherents of a percipient after-death, who proclaim a percipient self after death on 16 grounds. And whatever contemplatives & brahmans who are adherents of a percipient after-death, who proclaim a percipient self after death, they

all do so on one or another of these 16 grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Non-percipient After-death

"There are, monks, some contemplatives & brahmans who are adherents of a non-percipient after-death, who proclaim a non-percipient self after death on eight grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans adherents of a non-percipient after-death who proclaim a non-percipient self after death on eight grounds?

"They proclaim that the self after death is undiseased, non-percipient, &:

35. possessed of form,
36. formless,
37. possessed of form & formless,
38. neither possessed of form nor formless,
39. finite,
40. infinite,
41. both finite & infinite,
42. neither finite nor infinite.

"These, monks, are the contemplatives & brahmans who are adherents of a non-percipient after-death, who proclaim a non-percipient self after death on eight grounds. And whatever contemplatives & brahmans who are adherents of a non-percipient after-death, who proclaim a non-percipient self after death, they all do so on one or another of these eight grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Neither Percipient nor Non-percipient After-death

"There are, monks, some contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, who proclaim a neither percipient nor non-percipient self after death on eight grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans adherents of a neither percipient nor non-percipient after-death who proclaim a neither percipient nor non-percipient self after death on eight grounds?

"They proclaim that the self after death is undiseased, neither percipient nor non-percipient, &:

43. possessed of form,
44. formless,
45. possessed of form & formless,
46. neither possessed of form nor formless,

47. finite,
48. infinite,
49. both finite & infinite,
50. neither finite nor infinite.

"These, monks, are the contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, who proclaim a neither percipient nor non-percipient self after death on eight grounds. And whatever contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, who proclaim a neither percipient nor non-percipient self after death, they all do so on one or another of these eight grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Annihilationism

"There are, monks, some contemplatives & brahmans who are annihilationists,[23] who proclaim the annihilation, destruction, & non-becoming of an existing being *[sant satta]*[24] on seven grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans annihilationists who proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds?

51. "There is the case where a certain contemplative or brahman is of this opinion, this view: 'When the self that is possessed of form, made of

the four great elements,[25] engendered by mother & father, is—with the breakup of the body—annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

52. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self—divine, possessed of form, on the sensual level, feeding on material food. You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

53. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self—divine, possessed of form,[26] mind-made, complete in all its limbs, not destitute of any faculties. You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

54. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self where—with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, (perceiving,) 'Infinite space'—one enters & remains in the dimension of the infinitude of space.[27] You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.'

55. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self where—with the

complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness'—one enters & remains in the dimension of the infinitude of consciousness. You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

56. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self where—with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing'—one enters & remains in the dimension of nothingness.[28] You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

57. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that the self is completely exterminated. There is another self where—with the complete transcending of the dimension of nothingness—one enters & remains in the dimension of neither perception nor non-perception. You don't know or see that, but *I* know it, *I* see it. When this self—with the breakup of the body—is annihilated, destroyed, & does not exist after death, it's to this extent that the self is completely exterminated.' This is how some proclaim the annihilation, destruction, & non-becoming of an existing being.

"These, monks, are the contemplatives & brahmans who are annihilationists, who proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds. And whatever contemplatives & brahmans who are annihilationists who proclaim the annihilation, destruction, & non-becoming of an existing being, they all do so on one or another of these seven grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

The Self's Unbinding in the Here-&-Now

"There are, monks, some contemplatives & brahmans who are proponents of unbinding *[nibbāna]* in the here-&-now, who proclaim the highest here-&-now unbinding of an existing being *[sant satta]*[29] on five grounds. And with reference to what, coming from what, are these honorable contemplatives & brahmans proponents of unbinding in the here-&-now who proclaim the highest here-&-now unbinding of an existing being on five grounds?

58. "There is the case where a certain contemplative or brahman is of this opinion, this view: 'When the self goes about endowed & provided with the five strings of sensuality, it's to this extent that the self attains the highest here-&-now unbinding.'[30] This is how some proclaim the highest here-&-now unbinding of an existing being.

59. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that one attains the highest here-&-now unbinding. Why is that? Because sensuality is inconstant, stressful, subject to change. From its condition of being subject to change & becoming otherwise arises sorrow, lamentation, pain, distress, & despair. But when this self—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by

directed thought & evaluation,[31] it's to that extent that this self attains the highest here-&-now unbinding.' This is how some proclaim the highest here-&-now unbinding of an existing being.

60. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that one attains the highest here-&-now unbinding. Why is that? Because precisely what's thought or evaluated there: That's declared to be gross. But when this self—with the stilling of directed thoughts & evaluations—enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation, internal assurance, it's to that extent that this self attains the highest here-&-now unbinding.' This is how some proclaim the highest here-&-now unbinding of an existing being.

61. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that one attains the highest here-&-now unbinding. Why is that? Because precisely the state of mental exhilaration immersed in rapture there: That's declared to be gross. But when this self, with the fading of rapture, remains equanimous, mindful, & alert, and, sensing pleasure with the body, enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding,' it's to that extent that this self attains the highest here-&-now unbinding.' This is how some proclaim the highest here-&-now unbinding of an existing being.

62. "Another says to him, 'There is, my good man, that self of which you speak. I don't say that there's not. But it's not to that extent that one attains the highest here-&-now unbinding. Why is that? Because precisely the mental concern with "pleasure" there: That's declared to be gross. But when this self, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain, it's to that extent that this self attains the highest here-&-now unbinding.' This is how some proclaim the highest here-&-now unbinding of an existing being.

"These, monks, are the contemplatives & brahmans who are proponents of unbinding in the here-&-now, who proclaim the highest here-&-now unbinding of an existing being on five grounds. And whatever contemplatives & brahmans who are proponents of unbinding in the here-&-now, who proclaim the highest here-&-now unbinding of an existing being, they all do so on one or another of these five grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

"These, monks, are the contemplatives & brahmans who are theorists about the future, who hold views about the future, who approve of various beliefs with reference to the future on 44 grounds. And whatever contemplatives & brahmans who are theorists about the future, who hold views about the future, who approve of various beliefs with reference to the future, they all do so on one or another of these 44 grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape

from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

"These, monks, are the contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future, who hold views about the past & the future, who approve of various beliefs with reference to the past & the future on 62 grounds. And whatever contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future, who hold views about the past & the future, who approve of various beliefs with reference to the past & the future, they all do so on one or another of these 62 grounds. There is nothing outside of this.

"With regard to this, the Tathāgata discerns that 'These standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond.' That the Tathāgata discerns. And he discerns what is higher than that. And yet, discerning that, he does not grasp at it. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origination, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released.

"These, monks, are the dhammas—deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise—that the Tathāgata proclaims, having directly known & realized them for himself, and that those who, rightly speaking in praise of the Tathāgata in line with what is factual, would speak.

Agitation & Vacillation

"There,[32] where any of those contemplatives & brahmans who are adherents of eternalism proclaim an eternal self & cosmos on four grounds, that is just an agitation & vacillation to be felt by those

contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are partially eternalists and partially non-eternalists proclaim a partially eternal and partially non-eternal self & cosmos on four grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are finite-ists or infinite-ists proclaim a finite or infinite cosmos on four grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling on four grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are fortuitous-arising-ists proclaim a fortuitously-arisen self & cosmos on two grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are theorists about the past hold views about the past, approve of various beliefs with reference to the past on 18 grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are adherents of a percipient after-death proclaim a percipient self after death on 16 grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are adherents of a non-percipient after-death proclaim a non-percipient self after death on eight grounds, that is just an agitation & vacillation to be

felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, proclaim a neither percipient nor non-percipient self after death on eight grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are annihilationists proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are proponents of unbinding in the here-&-now proclaim the highest here-&-now unbinding of an existing being on five grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are theorists about the future hold views about the future, approve of various beliefs with reference to the future on 44 grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

"There, where any of those contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future hold views about the past & the future, approve of various beliefs with reference to the past & the future on 62 grounds, that is just an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.

Conditioned by Contact

"There, where any of those contemplatives & brahmans who are adherents of eternalism proclaim an eternal self & cosmos on four grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are partially eternalists and partially non-eternalists proclaim a partially eternal and partially non-eternal self & cosmos on four grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are finite-ists or infinite-ists proclaim a finite or infinite cosmos on four grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling on four grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are fortuitous-arising-ists proclaim a fortuitously-arisen self & cosmos on two grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are theorists about the past hold views about the past, approve of various beliefs with reference to the past on 18 grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are adherents of a percipient after-death proclaim a percipient self after death on 16 grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are adherents of a non-percipient after-death proclaim a non-percipient self after death on eight grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, proclaim a neither percipient nor non-percipient self after death on eight grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are annihilationists proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are proponents of unbinding in the here-&-now proclaim the highest here-&-now unbinding of an existing being on five grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are theorists about the future hold views about the future, approve of various beliefs with reference to the future on 44 grounds, that comes from contact as a requisite condition.

"There, where any of those contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future hold views about the past & the future, approve of various beliefs with reference to the past & the future on 62 grounds, that comes from contact as a requisite condition.

No Other Possibility

"There, where any of those contemplatives & brahmans who are adherents of eternalism proclaim an eternal self & cosmos on four grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are partially eternalists and partially non-eternalists proclaim a partially eternal and partially non-eternal self & cosmos on four grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are finite-ists or infinite-ists proclaim a finite or infinite cosmos on four grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling on four grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are fortuitous-arising-ists proclaim a fortuitously-arisen self & cosmos on two

grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are theorists about the past hold views about the past, approve of various beliefs with reference to the past on 18 grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are adherents of a percipient after-death proclaim a percipient self after death on 16 grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are adherents of a non-percipient after-death proclaim a non-percipient self after death on eight grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, proclaim a neither percipient nor non-percipient self after death on eight grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are annihilationists proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are proponents of unbinding in the here-&-now proclaim the highest here-&-now unbinding of an existing being on five grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are theorists about the future hold views about the future, approve of various beliefs with reference to the future on 44 grounds: That they would experience that other than through contact isn't possible.

"There, where any of those contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future hold views about the past & the future, approve of

various beliefs with reference to the past & the future on 62 grounds: That they would experience that other than through contact isn't possible.

Dependent Co-arising

"There, where any of those contemplatives & brahmans who are adherents of eternalism proclaim an eternal self & cosmos on four grounds,

where any of those contemplatives & brahmans who are partially eternalists and partially non-eternalists proclaim a partially eternal and partially non-eternal self & cosmos on four grounds,

where any of those contemplatives & brahmans who are finite-ists or infinite-ists proclaim a finite or infinite cosmos on four grounds,

where any of those contemplatives & brahmans who, being asked questions regarding this or that, resort to verbal contortions, to eel-wriggling on four grounds,

where any of those contemplatives & brahmans who are fortuitous-arising-ists proclaim a fortuitously-arisen self & cosmos on two grounds,

where any of those contemplatives & brahmans who are theorists about the past hold views about the past, approve of various beliefs with reference to the past on 18 grounds,

where any of those contemplatives & brahmans who are adherents of a percipient after-death proclaim a percipient self after death on 16 grounds,

where any of those contemplatives & brahmans who are adherents of a non-percipient after-death proclaim a non-percipient self after death on eight grounds,

where any of those contemplatives & brahmans who are adherents of a neither percipient nor non-percipient after-death, proclaim a neither percipient nor non-percipient self after death on eight grounds,

where any of those contemplatives & brahmans who are annihilationists proclaim the annihilation, destruction, & non-becoming of an existing being on seven grounds,

where any of those contemplatives & brahmans who are proponents of unbinding in the here-&-now proclaim the highest here-&-now unbinding of an existing being on five grounds,

where any of those contemplatives & brahmans who are theorists about the future hold views about the future, approve of various beliefs with reference to the future on 44 grounds,

where any of those contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future, who hold views about the past & the future, who approve of various beliefs with reference to the past & the future on 62 grounds:

"They all experience that through repeated contact at the six sense media. For them, from feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.[33]

"But when a monk discerns the origination, ending, allure, drawbacks of, & escape from the six sense media, he discerns what is higher than all of this.

The Net

"Any contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the past & the future, who hold views about the past & the future, who approve of various beliefs with reference to the past & the future, all come under this net with its 62 interstices. When emerging, they emerge trapped here. When emerging, they emerge encompassed here under this net. Just as if a deft fisherman or fisherman's apprentice were to cover a small body of water with a fine-meshed net: The thought would occur to him, 'Any sizeable creatures in this body of water all come under this net. When emerging, they emerge trapped here. When emerging, they emerge encompassed here under this net.' In this same way, monks, any contemplatives & brahmans who are theorists about the past, theorists about the future, & theorists about the

past & the future, who hold views about the past & the future, who approve of various beliefs with reference to the past & the future, all come under this net with its 62 interstices. When emerging, they emerge trapped here. When emerging, they emerge encompassed here under this net.

"The body of the Tathāgata stands with the cord binding it to becoming cut through. As long as his body remains, human beings & devas will see him. But with the break-up of the body and the depletion of life, human beings & devas will see him no more. Just as with the cutting of the stalk of a bunch of mangoes, all the mangoes connected to the stalk follow with it; in the same way, the body of the Tathāgata stands with the cord binding it to becoming[34] cut through. As long as his body remains, human beings & devas will see him. But with the break-up of the body and the depletion of life, human beings & devas will see him no more."[35]

When this was said, Ven. Ānanda said to the Blessed One, "It's amazing, lord. It's astounding. What is the name of this Dhamma discourse?"

"Thus, Ānanda, remember this as 'The Net of Meaning' [or: 'The Net of What is Profitable *[attha]'*], 'The Net of Dhamma,' 'The Brahmā Net,' 'The Net of Views,' 'The Unexcelled Victory in Battle.'"[36]

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And as this explanation was being spoken, the ten-thousand-fold cosmos shook.

Notes

1. In many suttas—such as DN 9, MN 63, MN 72, and SN 44:7–8—the Buddha and his disciples refuse to take a stand on whether the cosmos is eternal or not. See *Skill in Questions*, Chapter 8, for a discussion of the reasons for their refusal. As a general principle, the Buddha warns against speculation about the cosmos, saying in AN 4:77 that it's one of four types of conjecture that can lead to madness. What he *does* say about how long there has been a cosmos (see, for instance, SN 15:3) is that transmigration comes from an inconceivable beginning. As for the length of time the cosmos will last, in SN 12:44 he teaches the path to the end of the cosmos—which he equates with the end of suffering—but it's an end for each person to find individually. In AN 10:95 he refuses to

answer the question of whether all or a half or a third of the cosmos will follow that path to release.

As for the self, however, the Buddha regards the view that the self is eternal as a particularly evil form of wrong view. The form this view takes in DN 2 shows that it denies the power, and even the reality, of action.

2. The phrase, "purified, bright, unblemished, rid of defilement" is not in the Sinhalese edition of the Canon.

3. Compare the number of lifetimes remembered here and in the following cases with the number of lifetimes the Buddha remembered on the night of his awakening: "many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion" (MN 4).

4. Notice that the Buddha doesn't try to judge whether theorists of this sort make proper or improper use of their logic. In both AN 3:66 and MN 95 he states that just because a view is logical doesn't mean that it's skillful or true.

5. This sentence, repeated throughout this sutta, is hard to square with the fact that the Canon itself contains forms of these views that are not listed in this sutta. In the present case, for instance, SN 22:81 lists the following view, not found here, as a form of eternalism: "This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to change." MN 102, for its part, lists views of the self after death not listed in the relevant part of this sutta. It seems more pertinent to the thrust of the sutta to say that, whatever form a view may take on the topics listed here, it has to come under observation given in the refrains that trace all views to feelings and sensory contact. That is the true "net" of the sutta.

6. It is instructive to compare this refrain, which follows each subset of the 62 views, with similar refrains in other suttas that treat views from the same perspective. For instance:

From MN 102: "'With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it."

From SN 22:81: "That assumption is a fabrication. Now what is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving… That feeling… That contact… That ignorance is

inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to effluents."

From AN 10:93: [Anāthapiṇḍika is speaking:] "Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently co-arisen: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it has come to be, I also discern the higher escape from it as it has come to be."

On the Buddha's overall attitude toward the truth of views, see the article, "Truths with Consequences."

7. As the following discussion shows, various forms of theism would come under this category.

8. There is an implied criticism of Brahmanism in this sentence: The Great Brahmā, the highest god in their pantheon, has gained his position not because of his greatness but because the merit that would have allowed him to stay in a higher realm was exhausted. See MN 49.

9. See the story of the Great Brahmā in DN 11.

10. These devas are listed in DN 20.

11. These devas, too, are listed in DN 20. The Commentary to this passage states that they stare at one another out of envy and anger, but it could also be the case that they stare out of lust.

12. This is the view propounded by Sāti the Fisherman's Son in MN 38—a view that the Buddha characterizes as evil, probably because it denies the role of kamma in shaping experience. However, see notes 1 and 2 to that sutta.

13. The Buddha consistently refuses to take a stance on the question of whether the cosmos is finite or infinite (see, for example, MN 63). In AN 4:45 he limits himself to saying that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear, but that the cosmos, its origination, its cessation, and the path to its cessation can be found in this fathom-long body. For his definitions of the word, "cosmos," see SN 35:82 and AN 10:95.

14. In MN 36, the Buddha characterizes his search for awakening as a search for what is skillful. And in AN 3:62 he identifies one of the main responsibilities of a teaching is that it give grounds for deciding what is skillful and what's not.

15. One of the basic tenets of mundane right view is that there is a world after death. See MN 117 and the discussion of the levels of right view in *On the Path*, Chapter 3.

16. The existence of beings that wander on is one of the tenets of the second knowledge in the Buddha's awakening (see MN 19). SN 23:2 defines a being in terms of its attachments; SN 44:9 describes how a being takes rebirth through craving and clinging.

17. The question as to whether a Tathāgata exists, doesn't exist, both, or neither is one that the Buddha, too, refuses to take a stand on, but his refusal is based on knowledge, not on stupidity. See the discussion in *Skill in Questions*, Chapter 8 and Appendix 4.

18. The doctrine of fortuitous arising is a simple case of wrong view. Both the cosmos and the sense of self arise because of causes. In the case of the sense of self, these causes can come from previous lifetimes.

19. Mentioned in DN 15.

20. MN 102 contains a fuller description of the discussions among the Buddha's contemporaries as to whether the self is percipient, non-percipient, or neither percipient nor non-percipient after death. The Buddha himself discusses the afterlife, not in terms of what the self is, but of the various types of rebirth—percipient, non-percipient, or neither percipient nor non-percipient, pleasant or unpleasant—that can occur based on one's kamma. As for the arahant after death, Upasīva in Sn 5:6 asks whether the person who has reached the goal doesn't exist or remains for eternity. In response, the Buddha states that when a person does away with all dhammas, no means of speaking apply.

21. Upasīva's question in Sn 5:6 suggests that "undiseased" in this context means that the self would remain in that condition, unchanging, for eternity.

22. In DN 9, the Buddha heaps ridicule on the proponents of this position.

23. Annihilationism is, in many parts of the Canon, paired with eternalism as a particularly evil form of wrong view because it denies the long-term consequences of kamma after death. The positions taken by the theorists described in this section are based on how they define the self. From that definition, they conclude that the self cannot survive death. The Buddha, however—unlike other thinkers of his time—never defines *what* is reborn, and focuses instead on *how* rebirth happens. See *The Truth of Rebirth*.

Also, the positions taken here answer a pair of questions that the Buddha refuses to take a position on: whether the soul (or: life-force, *jīva)* is the same as the body or something different from the body. See MN 63.

24. *Sant satta:* a being as a discrete metaphysical entity, as opposed to a being described as a process. See the discussion in *Skill in Questions*, Appendix 4.

25. The elementary properties of earth (solidity), water (liquidity), wind (energy), and fire (warmth). In other words, this view is the materialist view that identifies the self with the physical body.

26. This apparently corresponds to the sense of the body as experienced from inside, as in any of the four jhānas.

27. This and the following attainments are the formless states that can be attained based on the attainment of the fourth jhāna (MN 140) or the "property of beauty" (SN 14:11, DN 15).

28. As MN 106 points out, this attainment can be reached through the contemplation of not-self in the six sense media.

29. The views in this section are wrong on two counts: (1) They describe unbinding as pertaining to an existing being (see note 23). This is wrong because a "being" is defined by its desires and attachments (see SN 23:2), whereas unbinding is free of desires and attachments. (2) They equate unbinding with experiences that are fabricated, and therefore stressful, whereas unbinding in the Buddhist sense is unfabricated and free of suffering and stress.

30. Māgaṇḍiya puts forth this view in MN 75. MN 13 and MN 45 list some of the dangers that can come from viewing sensual pleasure as a worthwhile goal.

31. The four jhānas described in this section are identical with the description of right concentration. However, because they are accompanied by wrong view, they are not noble right concentration (see MN 117). In other words, until the view is changed, these states of concentration cannot lead to awakening. Some people read this passage as a warning that a person experiencing jhāna may become so enamored of it that he/she will refuse to practice further. However, although the Buddha does note that people attaining jhāna can get stuck there (see AN 4:178), he also notes in MN 14 that unless one has attained at least the pleasure of the first jhāna, one will not be able to overcome attachment to sensuality. And the dangers of attachment to sensuality that he lists in that sutta are far worse than the dangers of being attached to jhāna.

It's strange that none of the formless attainments are listed in this section, as these, too, are often confused with the experience of true unbinding. On this point, see the discussion of the non-duality of consciousness in AN 10:29.

32. I.e., in the act of holding to and proclaiming the view.

33. The sequence of conditions here is drawn from the teachings on dependent co-arising. For two different lists of all the conditions, see DN 15

and SN 12:2.

34. The cord binding it to becoming is craving.

35. SN 22:86 states that the unestablished consciousness of an arahant after death cannot be located. SN 12:64 illustrates this point with the image of a beam of light that is "unestablished"—i.e., that does not land on any object. See also DN 11 and MN 49 on the topic of consciousness without surface.

36. See SN 45:4.

See also: DN 2; MN 1; MN 2; MN 22; MN 57; MN 109; SN 12:15; SN 22:94; SN 12:48; SN 42:2–3; SN 42:8–9; SN 44:10; AN 4:24; AN 4:77; Sn 4:5; Sn 4:8–9; Ud 1:10

The Fruits of the Contemplative Life
Sāmaññaphala Sutta (DN 2)

Introduction

This discourse is one of the masterpieces of the Pali Canon. At heart, it is a comprehensive portrait of the Buddhist path of training, illustrating each stage of the training with vivid similes. This portrait is placed in juxtaposition to the Buddhist view of the teachings of rival philosophical teachers of the time, showing how the Buddha—in contradistinction to the inflexible, party-line approach of his contemporaries—presented his teaching in a way that was pertinent and sensitive to the needs of his listeners. This larger portrait of the intellectual landscape of early Buddhist India is then presented in a moving narrative frame: the sad story of King Ajātasattu.

Ajātasattu was the son of King Bimbisāra of Magadha, one of the Buddha's earliest followers. Urged on by Devadatta—the Buddha's cousin, who wished to use Ajātasattu's support in his bid to take over the Buddha's position as head of the Saṅgha—Ajātasattu arranged for his father's death so that he could secure his own position on the throne. As a result of this evil deed, he was destined not only to be killed by his own son—Udayabhadda (mentioned in the discourse)—but also to take immediate rebirth in one of the lowest regions of hell.

In this discourse, Ajātasattu visits the Buddha in hopes that the latter will bring some peace to his mind. The question he puts to the Buddha shows the limited level of his own understanding, so the Buddha patiently describes the steps of the training, beginning at a very basic level and gradually moving up, as a way of raising the king's spiritual horizons. At the end of the talk, Ajātasattu takes refuge in the Triple Gem. Although his earlier deeds were so heavy that this expression of faith could have only limited consequences in the immediate present, the Commentary assures us that the king's story would ultimately have a happy ending. After the Buddha's death, he sponsored the First Council, at which a congress of arahant disciples produced the first

standardized account of the Buddha's teachings. As a result of the merit coming from this deed, Ajātasattu is destined—after his release from hell—to attain awakening as a Private Buddha.

* * *

I have heard that on one occasion the Blessed One was staying at Rājagaha, in Jīvaka Komārabhacca's mango grove, with a large Saṅgha of monks—1,250 monks in all. Now at that time—it being the uposatha day, the full-moon night of the water-lily season, the fourth month of the rains—King Ajātasattu of Magadha, the son of Queen Vedehi, was sitting on the roof terrace of his palace surrounded by his ministers. Then he felt inspired to exclaim: "How wonderful is this moonlit night! How beautiful… How lovely… How inspiring… How auspicious is this moonlit night! What contemplative or brahman should we visit tonight who, on being visited, would make our mind clear & serene?"

When this was said, one of the ministers said to the king: "Your majesty, there is Pūraṇa Kassapa, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if visited by you, he would make your mind clear & serene."

When this was said, the king remained silent.

Then another minister said to the king: "Your majesty, there is Makkhali Gosāla… " … "Your majesty, there is Ajita Kesakambalin… " … "Your majesty, there is Pakudha Kaccāyana… " … "Your majesty, there is Sañjaya Velaṭṭhaputta… " … "Your majesty, there is Nigaṇṭha Nāṭaputta, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if visited by you, he would make your mind clear & serene."

When this was said, the king remained silent.

All this time Jīvaka Komārabhacca was sitting silently not far from the king. So the king said to him, "Friend Jīvaka, why are you silent?"

"Your majesty, there is the Blessed One, worthy and rightly self-awakened, staying in my mango grove with a large Saṅgha of monks—1,250 monks in all. Concerning this Blessed One, this admirable report has been spread: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' Your majesty should visit him. Perhaps, if visited by you, he would make your mind clear & serene."

"Then in that case, friend Jīvaka, have the riding elephants prepared."

Responding, "As you say, your majesty," having had five hundred female elephants prepared as well as the king's personal tusker, Jīvaka announced to the king: "Your majesty, your riding elephants are prepared. Do what you think it is now time to do."

Then the king, having had five hundred of his women mounted on the five hundred female elephants—one on each—and having mounted his own personal tusker, set out from the capital in full royal state, with attendants carrying torches, headed for Jīvaka Komārabhacca's mango grove. But when the king was not far from the mango grove, he was gripped with fear, trepidation, his hair standing on end. Fearful, agitated, his hair standing on end, he said to Jīvaka Komārabhacca: "Friend Jīvaka, you aren't deceiving me, are you? You aren't betraying me, are you? You aren't turning me over to my enemies, are you? How can there be such a large Saṅgha of monks—1,250 in all—with no sound of sneezing, no sound of coughing, no voices at all?"

"Don't be afraid, great king. Don't be afraid. I'm not deceiving you or betraying you or turning you over to your enemies. Go forward, great king, go forward! Those are lamps burning in the pavilion hall."

Then the king, going as far on his tusker as the ground would permit, dismounted and approached the door of the pavilion hall on foot. On arrival, he asked Jīvaka: "Where, friend Jīvaka, is the Blessed One?"

"That is the Blessed One, great king, sitting against the middle pillar, facing east, surrounded by the Saṅgha of monks."

Then the king approached the Blessed One and, on reaching him, stood to one side. As he was standing there—surveying the Saṅgha of monks sitting in absolute silence, utterly clear & serene like a lake—he felt inspired to exclaim: "May my son, Prince Udayabhadda, enjoy the same stillness that this Saṅgha of monks now enjoys!"

(The Blessed One said:) "Have you come, great king, together with your affections?"

"Lord, my son, Prince Udayabhadda, is very dear to me. May he enjoy the same stillness that this Saṅgha of monks now enjoys!"

Then, bowing down to the Blessed One and saluting the Saṅgha of monks with his hands palm-to-palm over his heart, he sat to one side. As he was sitting there, he said to the Blessed One: "I would like to ask the Blessed One about a certain issue, if he would give me the opportunity to explain my question."

"Ask, great king, whatever you like."

The King's Question

"Lord, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here & now. They give happiness & pleasure to themselves, to their parents, wives, & children, to their friends & colleagues. They put in place an excellent presentation of offerings to contemplatives & brahmans, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, lord, to point out a similar fruit of the contemplative life, visible in the here & now?"

"Do you remember, great king, ever having asked this question of other contemplatives & brahmans?"

"Yes, I do."

"If it isn't troublesome for you, how did they answer?"

"No, it's not troublesome for me wherever the Blessed One—or someone like the Blessed One—is sitting."

"Then speak, great king."

Non-action

"Once, lord, I approached Pūraṇa Kassapa and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Kassapa, there are these common craftsmen.… They live off the fruits of their crafts, visible in the here & now.… Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Pūraṇa Kassapa said to me, 'Great king, in acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing adultery, speaking falsehood—one does no evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil. Even if one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Even if one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be no merit from that cause, no coming of merit. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Pūraṇa Kassapa answered with non-action. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here & now,

Pūraṇa Kassapa answered with non-action. The thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Pūraṇa Kassapa's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Purification through Wandering-on

"Another time I approached Makkhali Gosāla and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Gosāla, there are these common craftsmen.… They live off the fruits of their crafts, visible in the here & now.… Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Makkhali Gosāla said to me, 'Great king, there is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. There is no cause, no requisite condition, for the purification of beings. Beings are purified without cause, without requisite condition. There is nothing self-caused, nothing other-caused, nothing human-caused. There is no strength, no effort, no human energy, no human endeavor. All living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort. Subject to the changes of fate, serendipity, and nature, they are sensitive to pleasure and pain in the six great classes of birth.

"'There are 1,406,600 principle modes of origin. There are 500 kinds of kamma, five kinds, and three kinds; full kamma and half kamma. There are 62 pathways, 62 sub-eons, six great classes of birth, eight classes of men, 4,900 modes of livelihood, 4,900 kinds of wanderers, 4,900 Nāga-abodes, 2,000 faculties, 3,000 hells, 36 dust-realms, seven spheres of percipient beings, seven spheres of non-percipient beings, seven kinds of jointed plants, seven kinds of deities, seven kinds of human beings, seven kinds of demons, seven great lakes, seven major knots, seven minor knots, 700 major precipices, 700 minor precipices, 700 major dreams, 700 minor

dreams, 84,000 great aeons. Having transmigrated and wandered on through these, the wise & the foolish alike will put an end to pain.

"'Though one might think, "Through this morality, this practice, this austerity, or this holy life I will ripen unripened kamma and eliminate ripened kamma whenever touched by it"—that is impossible. Pleasure and pain are measured out, the wandering-on is fixed in its limits. There is no shortening or lengthening, no accelerating or decelerating. Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on, the wise & the foolish alike will put an end to pain.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Makkhali Gosāla answered with purification through wandering-on. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here & now, Makkhali Gosāla answered with purification through wandering-on. The thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Makkhali Gosāla's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Annihilation

"Another time I approached Ajita Kesakambalin and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Ajita, there are these common craftsmen.... They live off the fruits of their crafts, visible in the here & now.... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Ajita Kesakambalin said to me, 'Great king, there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or

brahmans who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. A person is a composite of four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-substance. The fire returns to and merges with the external fire-substance. The liquid returns to and merges with the external liquid-substance. The wind returns to and merges with the external wind-substance. The sense-faculties scatter into space. Four men, with the bier as the fifth, carry the corpse. Its eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes. Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Ajita Kesakambalin answered with annihilation. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here & now, Ajita Kesakambalin answered with annihilation. The thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Ajita Kesakambalin's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Non-relatedness

"Another time I approached Pakudha Kaccāyana and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Kaccāna, there are these common craftsmen.… They live off the fruits of their crafts, visible in the here & now.… Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Pakudha Kaccāyana said to me, 'Great king, there are these seven substances—unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar—that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain. Which seven? The earth-substance, the liquid-substance, the fire-substance, the wind-substance, pleasure, pain, and the soul as the seventh. These are the seven substances—unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar—that do not alter, do not change, do not interfere with one another, and are incapable of causing one another pleasure, pain, or both pleasure and pain.

"'And among them there is no killer nor one who causes killing, no hearer nor one who causes hearing, no cognizer nor one who causes cognition. When one cuts off (another person's) head, there is no one taking anyone's life. It is simply between the seven substances that the sword passes.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Pakudha Kaccāyana answered with non-relatedness. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here & now, Pakudha Kaccāyana answered with non-relatedness. The thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Pakudha Kaccāyana's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Fourfold Restraint

"Another time I approached Niganṭha Nāṭaputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Aggivessana, there are these common craftsmen.… They live off the fruits of their crafts, visible in the here & now.… Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Niganṭha Nāṭaputta said to me, 'Great king, there is the case where the Niganṭha—the knotless one—is restrained with the fourfold restraint. And how is the Niganṭha restrained with the fourfold restraint? There is the case where the Niganṭha is obstructed by all waters, conjoined with all waters, cleansed with all waters, suffused with all waters. This is how the Niganṭha is restrained with the fourfold restraint. When the Niganṭha—a knotless one—is restrained with such a fourfold restraint, he is said to be a Knotless One [Niganṭha], a son of Nāṭa [Nāṭaputta], with his self perfected, his self controlled, his self established.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Niganṭha Nāṭaputta answered with fourfold restraint. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here & now, Niganṭha Nāṭaputta answered with fourfold restraint. The thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Niganṭha Nāṭaputta's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

Evasion

"Another time I approached Sañjaya Velaṭṭhaputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Sañjaya, there are these common craftsmen.… They live off the fruits of their crafts, visible in the here & now.… Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here & now?'

"When this was said, Sañjaya Velaṭṭhaputta said to me, 'If you ask me if there exists another world (after death), if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world… both is and isn't… neither is nor isn't… if there are beings who transmigrate… if there aren't… both are and aren't… neither are nor aren't… if the Tathāgata exists after death… doesn't… both… neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"Thus, when asked about a fruit of the contemplative life, visible here & now, Sañjaya Velaṭṭhaputta answered with evasion. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here & now, Sañjaya Velaṭṭhaputta answered with evasion. The thought occurred to me: 'This—among these contemplatives & brahmans—is the most foolish and confused of all. How can he, when asked about a fruit of the contemplative life, visible here & now, answer with evasion?' Still the thought occurred to me: 'How can anyone like me think of disparaging a contemplative or brahman living in his realm?' Yet I neither delighted in Sañjaya Velaṭṭhaputta's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

The First Visible Fruit of the Contemplative Life

"So, lord, I ask the Blessed One as well: There are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here & now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to contemplatives & brahmans, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, lord, to point out a similar fruit of the contemplative life, visible in the here & now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer as you see fit. Suppose there were a man of yours: your slave, your workman, rising in the morning before you, going to bed in the evening only after you, doing whatever you order, always acting to please you, speaking politely to you, always watching for the look on your face. The thought would occur to him: 'Isn't it amazing? Isn't it astounding?—the destination, the results, of meritorious deeds. For this King Ajātasattu is a human being, and I, too, am a human being, yet King Ajātasattu enjoys himself supplied and replete with the five strings of sensuality—like a deva, as it were—while I am his slave, his workman… always watching for the look on his face. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours—your slave, your workman… always watching for the look on your face… has gone forth from the household life into homelessness… content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me.

Make him again be my slave, my workman… always watching for the look on my face!'?"

"Not at all, lord. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, almsfood, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defense, and protection."

"So what do you think, great king? With that being the case, is there a visible fruit of the contemplative life, or is there not?"

"Yes, lord. With that being the case, there certainly is a visible fruit of the contemplative life."

"This, great king, is the first fruit of the contemplative life, visible in the here & now, that I point out to you."

The Second Visible Fruit of the Contemplative Life

"But is it possible, lord, to point out yet another fruit of the contemplative life, visible in the here & now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer however you please. Suppose there were a man of yours: a farmer, a householder, a taxpayer swelling the royal treasury. The thought would occur to him: 'Isn't it amazing? Isn't it astounding?—the destination, the results, of meritorious deeds! For this King Ajātasattu is a human being, and I, too, am a human being, yet King Ajātasattu enjoys himself supplied and replete with the five strings of sensuality—like a deva, as it were—while I am a farmer, a householder, a taxpayer swelling the royal treasury. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours—the farmer, the householder,

the taxpayer swelling the royal treasury… has gone forth from the household life into homelessness… content with the simplest food & shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be a farmer, a householder, a taxpayer swelling the royal treasury!'?"

"Not at all, lord. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, almsfood, lodgings, & medicinal requisites for the sick. And I would provide him with righteous safety, defense, and protection."

"So what do you think, great king? With that being the case, is there a visible fruit of the contemplative life, or is there not?"

"Yes, lord. With that being the case, there certainly is a visible fruit of the contemplative life."

"This, great king, is the second fruit of the contemplative life, visible in the here & now, that I point out to you."

Higher Fruits of the Contemplative Life

"But is it possible, lord, to point out yet another fruit of the contemplative life, visible in the here & now?"

"Yes, it is, great king. Listen and pay close attention. I will speak.

"There is the case, great king, where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard,

puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.

The Lesser Section on Virtue

"And how is a monk consummate in virtue? Abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. This is part of his virtue.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way. This, too, is part of his virtue.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. This, too, is part of his virtue.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. This, too, is part of his virtue.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the

Dhamma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high and luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, & violence.

"This, too, is part of his virtue.

The Intermediate Section on Virtue

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to damaging seed and plant life such as these—plants propagated from roots, stems, joints, buddings, and seeds—he abstains from damaging seed and plant life such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to consuming stored-up goods such as these—stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat—he abstains

from consuming stored-up goods such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to watching shows such as these—dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals and drums, magic-lantern scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews—he abstains from watching shows such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to heedless and idle games such as these—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice, stick games, hand-pictures, ball-games, blowing through toy pipes, playing with toy plows, turning somersaults, playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air, guessing thoughts, mimicking deformities—he abstains from heedless and idle games such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to high and luxurious furnishings such as these—over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woolen coverlets, woolen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringe, silk coverlets embroidered with gems; large woolen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with canopies, couches with red cushions for the head and feet—he abstains from using high and luxurious furnishings such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to scents, cosmetics, and means of beautification such as these—rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed

white robes—he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to talking about lowly topics such as these—talking about kings, robbers, ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and future], the creation of the world and of the sea, and talk of whether things exist or not—he abstains from talking about lowly topics such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to debates such as these—'*You* understand this doctrine and discipline? *I'm* the one who understands this doctrine and discipline. How could you understand this doctrine and discipline? You're practicing wrongly. I'm practicing rightly. I'm being consistent. You're not. What should be said first you said last. What should be said last you said first. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine; extricate yourself if you can!'—he abstains from debates such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, remain addicted to running messages & errands for people such as these—kings, ministers of state, noble warriors, brahmans, householders, or youths (who say), 'Go here, go there, take this there, fetch that here'—he abstains from running messages & errands for people such as these. This, too, is part of his virtue.

"Whereas some contemplatives & brahmans, living off food given in faith, engage in scheming, persuading, hinting, belittling, & pursuing gain with gain, he abstains from forms of scheming & persuading [improper ways of trying to gain material support from donors] such as these. This, too, is part of his virtue.

The Great Section on Virtue

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as:

reading marks on the limbs [e.g., palmistry];
reading omens & signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading features of the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, & oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
making predictions for state officials;
laying demons in a cemetery;
placing spells on spirits;
earth-skills [divining water and gems?];
snake-skills, poison-skills, scorpion-skills, rat-skills, bird-skills, crow-skills;
predicting life spans;
giving protective charms;
casting horoscopes—
he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as: determining lucky & unlucky gems, staffs, garments, swords, arrows, bows, & other weapons; women, men, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, rabbits, tortoises, & other animals—he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

the rulers will march forth;

the rulers will not march forth;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph for this one, defeat for that one—
he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

there will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of [a conjunction of the moon or a planet with] an asterism;
the sun & moon will be favorable;
the sun & moon will be unfavorable;
the asterisms will be favorable;
the asterisms will be unfavorable;
there will be a meteor shower;
there will be a flickering light on the horizon [an aurora?];
there will be an earthquake;
there will be thunder coming from dry clouds;
there will be a rising, a setting, a darkening, a brightening of the sun, moon, & asterisms;
such will be the result of the lunar eclipse… the rising, setting, darkening, brightening of the sun, moon, & asterisms—
he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as (forecasting):

there will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;

or they earn their living by accounting, counting, calculation, composing poetry, or teaching hedonistic arts & doctrines *[lokāyata]*—

he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as:

calculating auspicious dates for marriages—both those in which the bride is brought home and those in which she is sent out; calculating auspicious dates for betrothals and divorces; for collecting debts or making investments and loans; reciting charms to make people attractive or unattractive; curing women who have undergone miscarriages or abortions;

reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;

getting oracular answers to questions addressed to a spirit in a mirror, in a young girl, or to a spirit medium;

worshipping the sun, worshipping the Great Brahmā, bringing forth flames from the mouth, invoking the goddess of luck—

he abstains from wrong livelihood, from "animal" arts such as these.

"Whereas some contemplatives & brahmans, living off food given in faith, maintain themselves by wrong livelihood, by such "animal" arts as:

promising gifts to deities in return for favors; fulfilling such promises;

demonology;

reciting spells in earth houses [see earth skills, above];

inducing virility and impotence;

preparing sites for construction;

consecrating sites for construction;

giving ceremonial mouthwashes and ceremonial baths;

offering sacrificial fires;

administering emetics, purges, purges from above, purges from below, head-purges; ear-oil, eye-drops, treatments through the nose, ointments, and counter-ointments; practicing eye-surgery [or: extractive surgery], general surgery, pediatrics; administering root-medicines and binding medicinal herbs—

he abstains from wrong livelihood, from "animal" arts such as these. This, too, is part of his virtue.

Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

Mindfulness & Alertness

"And how is a monk possessed of mindfulness & alertness? When going forward & returning, he makes himself alert. When looking toward & looking away.… when bending & extending his limbs.… when carrying his outer cloak, his upper robe, & his bowl.… when eating, drinking, chewing, & tasting.… when urinating & defecating.… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert. This is how a monk is possessed of mindfulness & alertness.

Contentedness

"And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick—in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick.… Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison.

Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave.… Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. When he sees that they have been abandoned within him, gladness is born. In one who is gladdened, rapture is born. Enraptured at heart, his body grows calm. His body calm, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhānas

"Quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates…this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. This is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again,[1] so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates… this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. This, too, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

"And then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with

cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates… this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This, too, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

"And then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread—and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

Supranormal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supranormal powers. He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. Just as a dexterous potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a dexterous ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a dexterous goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the modes of supranormal powers.… He exercises influence with his body even as far as the Brahmā worlds. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the divine ear-element. He hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind[2] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[3] as 'a released mind,' and an unreleased mind as 'an unreleased mind.' Just as if a young woman—or man—fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge of the awareness of other beings. He discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion' … a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives [lit: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives… in their modes & details. This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

The Passing Away & Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square (of a town), and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.… This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime.

The Ending of Effluents

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of effluents.[4] He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen—clear, limpid, & unsullied—where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the knowledge of the ending of effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' This, too, great king, is a fruit of the contemplative life, visible here & now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher and more sublime than this, there is none."

When this was said, King Ajātasattu said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who

was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life.

"A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to kill my father—a righteous man, a righteous king—for the sake of sovereign rulership. May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, great king, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to kill your father—a righteous man, a righteous king—for the sake of sovereign rulership. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

When this was said, King Ajātasattu said to the Blessed One: "Well, then, lord, I am now taking leave. Many are my duties, many my responsibilities."

"Then do, great king, what you think it is now time to do."

So King Ajātasattu, delighting and rejoicing in the Blessed One's words, rose from his seat, bowed down to him, and—after circumambulating him—left. Not long after King Ajātasattu had left, the Blessed One addressed the monks: "The king is wounded, monks. The king is incapacitated. Had he not killed his father—that righteous man, that righteous king—the dustless, stainless Dhamma eye would have arisen to him as he sat in this very seat."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppaveccheyya,* with the Thai edition.

2. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

3. On the various levels of release, see DN 15, MN 43, and AN 9:43–45.

4. *Āsavas:* three qualities—sensuality, becoming, and ignorance—that "flow out" of the mind and defile it. Sometimes a fourth quality—views—is added to the list, to connect these qualities with the four floods *(ogha),* which are identical to the four yokes. See AN 4:10.

See also: DN 16; SN 46:51; SN 56:11; AN 6:86–87

About Poṭṭhapāda
Poṭṭhapāda Sutta (DN 9)

Introduction

This sutta portrays two modes by which the Buddha responded to the controversial issues of his day. The first mode—illustrated by his contribution to the discussion on the ultimate cessation of perception—was to adopt the terms of the discussion but to invest them with his own meanings, and then to try to direct the discussion to the practice leading to the cessation of suffering & stress. The second mode—illustrated by his treatment of whether the cosmos is eternal, etc.—was to declare the issues as unconducive to awakening, and to refuse to take a position on them.

Several other suttas—such as MN 63, MN 72, and AN 10:93—portray the Buddha and his disciples adopting the second mode. This sutta is unusual in its extended portrait of the Buddha's adopting the first. Many of the technical terms he uses here—such as the perception of a refined truth, the peak of perception, the alert step-by step attainment of the ultimate cessation of perception, the appropriation of a self—are found nowhere else in the Canon. At the end of the sutta, he describes them as "the world's designations, the world's expressions, the world's ways of speaking, the world's descriptions, with which the Tathāgata expresses himself but without grasping at them." In other words, he picks them up for the purpose at hand and then lets them go. Thus they are not to be regarded as central to his teaching. Instead, they should be read as examples of his ability to adapt the language of his interlocutors to his own purposes. For this reason, this sutta is best read only after you have read other suttas and are familiar with the more central concepts of the Buddha's teachings.

Of particular interest here is the Buddha's treatment of the three "appropriations of a self." The first—the gross self—refers to the ordinary, everyday sense of identifying with one's body. The latter two—the mind-made appropriation and the formless appropriation—refer to the sense of self that can

be developed in meditation. The mind-made appropriation can result from an experience of the mind-made body—the "astral body"—that constitutes one of the powers that can be developed through concentration practice. The formless appropriation can result from any of the formless states of concentration—such as an experience of infinite space, infinite consciousness, or nothingness. Although meditators, on experiencing these states, might assume that they have encountered their "true self," the Buddha is careful to note that these are appropriations, and that they are no more one's true self than the body is. They are one's appropriation of a self only for the time that one identifies with them. The Buddha goes on to say that he teaches the Dhamma for the sake of abandoning every appropriation of a self "such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now."

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion Poṭṭhapāda the wanderer, together with a large following of about 300 wanderers, had taken up residence in the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā. Then the Blessed One, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—entered Sāvatthī for alms. Then the thought occurred to him, "While it's still too early to go into Sāvatthī for alms, why don't I go to the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā to see Poṭṭhapāda the wanderer?" So he went to the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā.

Now on that occasion Poṭṭhapāda the wanderer was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Poṭṭhapāda the wanderer

saw the Blessed One coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes the contemplative Gotama. He is fond of quietude and speaks in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then the Blessed One went to Poṭṭhapāda, and Poṭṭhapāda said to him, "Come, Blessed One. Welcome, Blessed One. It's been a long time since the Blessed One has gone out of his way to come here. Sit down, Blessed One. This seat has been prepared." So the Blessed One sat on the prepared seat. Poṭṭhapāda, taking a lower seat, sat to one side. As he was sitting there, the Blessed One said to him, "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

When this was said, Poṭṭhapāda replied, "Never mind, lord, about the topic of conversation for which we have gathered here. It won't be difficult for the Blessed One to hear about that later. For the past few days a discussion has arisen among the many sects of contemplatives & brahmans gathered and sitting together in the debating hall, concerning the ultimate cessation of perception: 'How is there the ultimate cessation of perception?' With regard to this, some said, 'A person's perception arises and ceases without cause, without reason. When it arises, one is percipient. When it ceases, one is not percipient.'[1] That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is. Perception is a person's self, which comes and goes. When it comes, one is percipient. When it goes, one is not percipient.' That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is, for there are contemplatives & brahmans of great power, great potency. They draw perception in and out of a person. When they draw it in, one is percipient. When they draw it out, one is not percipient.' That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is, for there are devas of great power, great potency. They draw perception in and out of a person. When they draw it in, one is percipient. When they draw it out, one is not

percipient.' That's how one group described the ultimate cessation of perception.

"Then the memory of the Blessed One arose within me: 'Ah, the Blessed One! Ah, the One Well-Gone—who surely is well-skilled in these matters.' The Blessed One is skilled and expert in the ultimate cessation of perception. So what, lord, is the ultimate cessation of perception?"

"In this regard, Poṭṭhapāda, those contemplatives & brahmans who say that a person's perception arises & ceases without cause, without reason, are wrong from the very start. Why is that? Because a person's perception arises & ceases with a cause, with a reason. With training, one perception arises and with training another perception ceases. And what is that training?

"There is the case where a Tathāgata appears in the world, worthy and rightly self-awakened. [as in DN 2] …

"This is how a monk is consummate in virtue.…

"Seeing that these five hindrances have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

"Quite secluded from sensuality, secluded from unskillful qualities, the monk enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. His earlier perception of sensuality ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of seclusion. On that occasion he is one who is percipient of a refined truth of rapture & pleasure born of seclusion. And thus it is that with training one perception arises and with training another perception ceases.

"Then, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of concentration. On that occasion he is one who is percipient of a refined

truth of rapture & pleasure born of concentration. And thus it is that with training one perception arises and with training another perception ceases.

"And further, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' His earlier perception of a refined truth of rapture & pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of equanimity. On that occasion he is one who is percipient of a refined truth of equanimity. And thus it is that with training one perception arises and with training another perception ceases.

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. His earlier perception of a refined truth of equanimity ceases, and on that occasion there is a perception of a refined truth of neither pleasure nor pain. On that occasion he is one who is percipient of a refined truth of neither pleasure nor pain. And thus it is that with training one perception arises and with training another perception ceases.

"And further, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not heeding perceptions of multiplicity, (perceiving,) 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space. His earlier perception of form ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of space. And thus it is that with training one perception arises and with training another perception ceases.

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one

who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. His earlier perception of a refined truth of the dimension of the infinitude of consciousness ceases, and on that occasion there is a perception of a refined truth of the dimension of nothingness. On that occasion he is one who is percipient of a refined truth of the dimension of nothingness. And thus it is that with training one perception arises and with training another perception ceases.[2]

"Now, when the monk is percipient of himself here, then from there to there, step by step, he touches the peak of perception. As he remains at the peak of perception, the thought occurs to him, 'Thinking is bad for me. Not thinking is better for me. If I were to think and will, this perception of mine would cease, and a grosser perception would appear. What if I were neither to think nor to will?'[3] So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases[4] and another, grosser perception does not appear. He touches cessation. This, Poṭṭhapāda, is how there is the alert[5] step-by step attainment of the ultimate cessation of perception.

"Now what do you think, Poṭṭhapāda? Have you ever before heard of such an alert step-by step attainment of the ultimate cessation of perception?"

"No, lord. And here is how I understand the Dhamma taught by the Blessed One: 'When the monk is percipient of himself here, then from there to there, step by step, he touches the peak of perception. As he remains at the peak of perception, the thought occurs to him, "Thinking is bad for me. Not thinking is better for me. If I were to think and will, this perception of mine would cease, and a grosser perception would appear. What if I were neither to think nor to will?" So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases and another, grosser perception does not appear. He touches cessation.

This, Poṭṭhapāda, is how there is the alert step-by step attainment of the ultimate cessation of perception.'"

"That's right, Poṭṭhapāda."

"But, lord, does the Blessed One describe one peak of perception or many peaks of perception?"

"Poṭṭhapāda, I describe one peak of perception and many peaks of perception."

"And how does the Blessed One describe one peak of perception and many peaks of perception?"

"In whatever way one touches cessation, Poṭṭhapāda, that's the way I describe the peak of perception.[6] That's how I describe one peak of perception and many peaks of perception."

"Now, lord, does perception arise first, and knowledge after; or does knowledge arise first, and perception after; or do perception & knowledge arise simultaneously?"

"Poṭṭhapāda, perception arises first, and knowledge after. And the arising of knowledge comes from the arising of perception. One discerns, 'It's in dependence on this[7] that my knowledge has arisen.' Through this line of reasoning one can realize how perception arises first, and knowledge after, and how the arising of knowledge comes from the arising of perception."

"Now, lord, is perception a person's self, or is perception one thing and self another?"

"What self do you posit, Poṭṭhapāda?"

"I posit a gross self, possessed of form, made up of the four great elements [earth, water, fire, and wind], feeding on physical food."

"Then, Poṭṭhapāda, your self would be gross, possessed of form, made up of the four great elements, feeding on physical food. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: Even as there remains this gross self—possessed of form, made up of the four great elements, and feeding on food—then for that person, perception arises as other, perception passes

away as other. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Then, lord, I posit a mind-made self complete in all its parts, not inferior in its faculties."[8]

"Then, Poṭṭhapāda, your self would be mind-made, complete in all its parts, not inferior in its faculties. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: Even as there remains this mind-made self—complete in all its parts, not inferior in its faculties—then for that person, perception arises as other, perception passes away as other. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Then, lord, I posit a formless self made of perception."

"Then, Poṭṭhapāda, your self would be formless and made of perception. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: Even as there remains this formless self made of perception, then for that person, perception arises as other, perception passes away as other. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Is it possible for me to know, lord, whether perception is a person's self or if perception is one thing and self another?"

"Poṭṭhapāda—having other views, other practices, other satisfactions, other aims, other teachers—it's hard for you to know whether perception is a person's self or if perception is one thing and self another."

"Well then, lord, if—having other views, other practices, other satisfactions, other aims, other teachers—it's hard for me to know whether perception is a person's self or if perception is one thing and self another, then is it the case that the cosmos is eternal, that only this is true and anything otherwise is worthless?"

"Poṭṭhapāda, I haven't expounded that the cosmos is eternal, that only this is true and anything otherwise is worthless."

"Then is it the case that the cosmos is not eternal, that only this is true and anything otherwise is worthless?"

"Poṭṭhapāda, I haven't expounded that the cosmos is not eternal, that only this is true and anything otherwise is worthless."

"Then is it the case that the cosmos is finite… the cosmos is infinite… the soul & the body are the same… the soul is one thing and the body another… after death a Tathāgata exists… after death a Tathāgata does not exist… after death a Tathāgata both exists & does not exist… after death a Tathāgata neither exists nor does not exist, that only this is true and anything otherwise is worthless?"

"Poṭṭhapāda, I haven't expounded that after death a Tathāgata neither exists nor does not exist, that only this is true and anything otherwise is worthless."

"But why hasn't the Blessed One expounded these things?"

"Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don't lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. That's why I haven't expounded them."

"And what *has* the Blessed One expounded?"

"I have expounded that, 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.'

"And why has the Blessed One expounded these things?"

"Because they are conducive to the goal, conducive to the Dhamma, and basic to the holy life. They lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. That's why I have expounded them."

"So it is, Blessed One. So it is, O One Well-Gone. Well now, it's time for the Blessed One to do as he sees fit."

Then the Blessed One got up from his seat and left.

Not long after he had left, the wanderers, with sneering words, jeered at Poṭṭhapāda the wanderer from all sides: "So, whatever the

contemplative Gotama says, Sir Poṭṭhapāda rejoices in his every word: 'So it is, Blessed One. So it is, O One Well-Gone.' But *we* don't understand the contemplative Gotama as having taught any categorical teaching as to whether the cosmos is eternal or the cosmos is not eternal or… whether after death a Tathāgata neither exists nor does not exist."

When this was said, Poṭṭhapāda the wanderer replied to the wanderers, "I, too, don't understand the contemplative Gotama as having taught any categorical teaching as to whether the cosmos is eternal or the cosmos is not eternal or… whether after death a Tathāgata neither exists nor does not exist. But the contemplative Gotama describes a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma. And when a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma is being explained, why shouldn't a knowledgeable person such as myself rejoice in the well-spokenness of the contemplative Gotama's well-spoken words?"

Then two or three days later, Citta the elephant trainer's son and Poṭṭhapāda the wanderer went to the Blessed One. On their arrival, Citta bowed down to the Blessed One and sat to one side, while Poṭṭhapāda the wanderer greeted the Blessed One courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "The other day, not long after the Blessed One had left, the wanderers, with sneering words, jeered at me from all sides: 'So, whatever the contemplative Gotama says, Sir Poṭṭhapāda rejoices in his every word: "So it is, Blessed One. So it is, O One Well-Gone." But *we* don't understand the contemplative Gotama as having taught any categorical teaching as to whether the cosmos is eternal or the cosmos is not eternal or … whether after death a Tathāgata neither exists nor does not exist.'

"When this was said, I replied to the wanderers, 'I, too, don't understand the contemplative Gotama as having taught any categorical teaching as to whether the cosmos is eternal or the cosmos is not eternal or… whether after death a Tathāgata neither exists nor does not exist. But the contemplative Gotama describes a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma. And when a genuine, authentic, and accurate practice, grounded in the

Dhamma and consonant with the Dhamma is being explained, why shouldn't a knowledgeable person such as myself rejoice in the well-spokenness of the contemplative Gotama's well-spoken words?'"

[The Buddha:] "Poṭṭhapāda, all those wanderers are blind and have no eyes. You alone among them have eyes. I have taught and declared some teachings to be categorical, and some teachings to be not categorical. And what are the teachings that I have taught and declared to be not categorical? (The statement that) 'The cosmos is eternal' I have taught and declared to be a not categorical teaching. (The statement that) 'The cosmos is not eternal' … 'The cosmos is finite' … 'The cosmos is infinite' … 'The soul & the body are the same' … 'The soul is one thing and the body another' … 'After death a Tathāgata exists' … 'After death a Tathāgata does not exist' … 'After death a Tathāgata both exists & does not exist' … 'After death a Tathāgata neither exists nor does not exist' I have taught and declared to be a not categorical teaching. And why have I taught and declared these teachings to be not categorical? Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to unbinding. That's why I have taught and declared them to be not categorical.

"And what have I taught and declared to be categorical teachings? (The statement that) 'This is stress' I have taught and declared to be a categorical teaching. (The statement that) 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress' I have taught and declared to be a categorical teaching. And why have I taught and declared these teachings to be categorical? Because they are conducive to the goal, conducive to the Dhamma, and basic to the holy life. They lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to unbinding. That's why I have taught and declared them to be categorical.

"There are some contemplatives & brahmans with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' I approached them and asked them, 'Is it true that you have a doctrine & view like this: "After death, the self is exclusively happy and free from disease"?' When asked this, they replied, 'Yes.' So I asked them, 'But do you dwell having known or seen an exclusively happy world?' When asked

this, they said, 'No.' So I asked them, 'But have you ever been aware of a self exclusively happy for a day or a night, or for half a day or half a night?' When asked this, they said, 'No.' So I asked them, 'But do you know that "This is the path, this is the practice for the realization of an exclusively happy world"?' When asked this, they said, 'No.' So I asked them, 'But have you heard the voices of devas reborn in an exclusively happy world, saying, "Practice well, my dears. Practice straightforwardly, my dears, for the realization of an exclusively happy world, because it was through such a practice that we ourselves have been reborn in an exclusively happy world"?' When asked this, they said, 'No.'

"So what do you think, Poṭṭhapāda? When this is the case, don't the words of those contemplatives & brahmans turn out to be unconvincing?"

"Yes, lord. When this is the case, the words of those contemplatives & brahmans turn out to be unconvincing."

"Poṭṭhapāda, it's as if a man were to say, 'I'm in love with the most beautiful woman in this country,' and other people were to say to him, 'Well, my good man, this most beautiful woman in this country with whom you are in love: do you know if she's of the warrior caste, the brahman caste, the merchant caste, or the laborer caste?' and, when asked this, he would say, 'No.' Then they would say to him, 'Well then, do you know her name or clan name? Whether she's tall, short, or of medium height? Whether she's dark, fair, or ruddy-skinned? Do you know what village or town or city she's from?' When asked this, he would say, 'No.' Then they would say to him, 'So you've never known or seen the woman you're in love with?' When asked this, he would say, 'Yes.'

"So what do you think, Poṭṭhapāda? When this is the case, don't the words of that man turn out to be unconvincing?"

"Yes, lord…."

"In the same way, there are some contemplatives & brahmans with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' … Don't the words of those contemplatives & brahmans turn out to be unconvincing?"

"Yes, lord…."

"Poṭṭhapāda, it's as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, 'Well, my good man, this palace for which you are building a staircase: Do you know whether it's east, west, north, or south of here? Whether it's high, low, or in between?' and, when asked this, he would say, 'No.' Then they would say to him, 'So you don't know or see the palace for which you are building a staircase?' When asked this, he would say, 'Yes.'

"So what do you think, Poṭṭhapāda? When this is the case, don't the words of that man turn out to be unconvincing?"

"Yes, lord…."

"In the same way, there are some contemplatives & brahmans with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' … Don't the words of those contemplatives & brahmans turn out to be unconvincing?"

"Yes, lord. When this is the case, the words of those contemplatives & brahmans turn out to be unconvincing."

"Poṭṭhapāda, there are these three appropriations of a self: the gross appropriation of a self, the mind-made appropriation of a self, and the formless appropriation of a self.[2] And what is the gross appropriation of a self? Possessed of form, made up of the four great elements, feeding on physical food: this is the gross appropriation of a self. And what is the mind-made appropriation of a self? Possessed of form, mind-made, complete in all its parts, not inferior in its faculties: this is the mind-made appropriation of a self. And what is the formless appropriation of a self? Formless and made of perception: this is the formless appropriation of a self.

"I teach the Dhamma for the abandoning of the gross appropriation of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now. If the thought should occur to you that, when defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, one's abiding is stressful/painful, you

should not see it in that way. When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, calm, mindfulness, alertness, and a pleasant/happy abiding.

"I also teach the Dhamma for the abandoning of the mind-made appropriation of a self… for the abandoning of the formless appropriation of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now.… When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, calm, mindfulness, alertness, and a pleasant/happy abiding.

"In the past, I have been asked, 'What, friend, is the gross appropriation of a self for whose abandoning you teach the Dhamma such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now?' When asked this, I would answer, '*This,* friend, is that gross appropriation of a self for whose abandoning I teach the Dhamma.…'

"In the past, I have been asked, 'What, friend, is the mind-made appropriation of a self… the formless appropriation of a self for whose abandoning you teach the Dhamma…?' When asked this, I would answer, '*This,* friend, is that gross appropriation of a self for whose abandoning I teach the Dhamma.…'

"What do you think, Poṭṭhapāda? When this is the case, don't those words turn out to be convincing?"

"Yes, lord. When this is the case, those words turn out to be convincing."

"Poṭṭhapāda, it's as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, 'Well, my good man, this palace for which you are building a staircase: Do you know

whether it's east, west, north, or south of here? Whether it's high, low, or in between?' He would say, '*This,* friends, is the palace to which I am building a staircase. The staircase is right under the palace.'

"So what do you think, Poṭṭhapāda? When this is the case, don't the words of that man turn out to be convincing?"

"Yes, lord…."

"In the same way, in the past I have been asked, 'What, friend, is the gross appropriation of a self… the mind-made appropriation of a self… the formless appropriation of a self for whose abandoning you teach the Dhamma…?' When asked this, I would answer, '*This,* friend, is that gross appropriation of a self for whose abandoning I teach the Dhamma….'

"What do you think, Poṭṭhapāda? When this is the case, don't those words turn out to be convincing?"

"Yes, lord. When this is the case, those words turn out to be convincing."

When this was said, Citta the elephant trainer's son said to the Blessed One: "When there is a gross appropriation of a self, is it the case then that one's mind-made appropriation of a self and formless appropriation of a self are null & void, and only one's gross appropriation of a self is true? And when there is a mind-made appropriation of a self, is it the case then that one's gross appropriation of a self and formless appropriation of a self are null & void, and only one's mind-made appropriation of a self is true? And when there is a formless appropriation of a self, is it the case then that one's gross appropriation of a self and mind-made appropriation of a self are null & void, and only one's formless appropriation of a self is true?"

"Citta, when there is a gross appropriation of a self, it's not classified either as a mind-made appropriation of a self or as a formless appropriation of a self. It's classified just as a gross appropriation of a self. When there is a mind-made appropriation of a self, it's not classified either as a gross appropriation of a self or as a formless appropriation of a self. It's classified just as a mind-made appropriation of a self. When there is a formless appropriation of a self, it's not classified either as a gross

appropriation of a self or as a mind-made appropriation of a self. It is classified just as a formless appropriation of a self.

"Suppose they were to ask you: 'Did you exist in the past? Did you not not exist? Will you exist in the future? Will you not not exist? Do you exist now? Do you not not exist?' Thus asked, how would you answer?"

"… Thus asked, lord, I would answer: 'I existed in the past. I did not not exist. I will exist in the future. I will not not exist. I exist now. I do not not exist.' …. That's how I would answer."

"Suppose, Citta, they were to ask you: 'Whatever your past appropriation of a self: Is that alone your true appropriation of self, while the future & present ones are null & void? Whatever your future appropriation of a self: Is that alone your true appropriation of a self, while the past & present ones are null & void? Whatever your present appropriation of a self: Is that alone your true appropriation of a self, while the past & future ones are null & void?' Thus asked, how would you answer?"

"…Thus asked, lord, I would answer: 'Whatever my past appropriation of a self: on that occasion, that alone was my true appropriation of a self, while future & present ones were null & void. Whatever my future appropriation of a self: on that occasion, that alone will be my true appropriation of a self, while the past & present ones will be null & void. Whatever my present appropriation of a self: on that occasion, that alone is my true appropriation of a self, while the past & future ones are null & void.

"In the same way, Citta, when there is a gross appropriation of a self … it's classified just as a gross appropriation of a self. When there is a mind-made appropriation of a self.… When there is a formless appropriation of a self, it's not classified either as a gross appropriation of a self or as a mind-made appropriation of a self. It's classified just as a formless appropriation of a self.

"Just as when milk comes from a cow, curds from milk, butter from curds, ghee from butter, and the skimmings of ghee from ghee. When there is milk, it's not classified as curds, butter, ghee, or skimmings of ghee. It's classified just as milk. When there are curds.… When there is butter.… When there is ghee.… When there are the skimmings of ghee,

they're not classified as milk, curds, butter, or ghee. They're classified just as the skimmings of ghee.

"In the same way, when there is a gross appropriation of a self… it's classified just as a gross appropriation of a self. When there is a mind-made appropriation of a self.… When there is a formless appropriation of a self, it's not classified either as a gross appropriation of a self or as a mind-made appropriation of a self. It's classified just as a formless appropriation of a self.

"Citta, these are the world's designations, the world's expressions, the world's ways of speaking, the world's descriptions, with which the Tathāgata expresses himself but without grasping to them."[10]

When this was said, Poṭṭhapāda the wanderer said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

But Citta the elephant trainer's son said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned… in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. Let me obtain the going forth in the Blessed One's presence! Let me obtain acceptance!"[11]

So Citta the elephant trainer's son obtained the going forth in the Blessed One's presence; he obtained acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of

this world." And thus Ven. Elephant-trainer's Son[12] became another one of the arahants.

Notes

1. Non-percipient *(asaññī):* This term is sometimes translated as "unconscious," but because the Buddha is so strict throughout this sutta in referring to *saññā* as it functions in other suttas—as "perception," i.e., the labels one attaches to experience—translating *asaññī* as "unconscious" creates needless confusion, especially as some readers might assume that the term would mean the absence of *viññāṇa.* An asaññī person might better be conceived as one in a mentally blank state.

2. The discussion does not include the dimension of neither perception nor non-perception because the topic here is perception and, as AN 9:36 points out, the dimension of nothingness is the highest perception-attainment.

3. See MN 140.

4. LDB mistakenly has "arises" here.

5. LDB omits "alert" here. (There are many other mistakes in the LDB translation of this sutta, but as it would be tedious to note them all, I am noting only these two, to alert the reader to the fact that the sloppiness that unfortunately mars much of LDB is particularly evident in its translation of this sutta.)

6. As AN 9:36 points out, one can attain cessation based on any of the levels of jhāna or the formless attainments. Thus, although the specific level from which cessation is attained might differ from person to person, its role in functioning as the basis for cessation is the same in every person's awakening.

7. According to the Commentary, the word "this" here refers to the perception characterizing the level of jhāna from which one attained the knowledge of cessation.

8. See the section on the mind-made body in DN 2.

9. Appropriation of a self *(atta-paṭilābho):* According to the Commentary, this refers to the appropriation of an individual identity *(atta-bhāva-paṭilābho)* on any of the three levels of becoming: the sensual level, the level of form, and the formless level. The term *atta-bhāva-paṭilābho* is used in a number of suttas—among them AN 4:192—where it definitely refers to the type of identity one assumes on experiencing rebirth in a particular level of being. However, there are two reasons for not following the Commentary's equation of *atta-paṭilābho* with *atta-bhāva-paṭilābho*. (1) As AN 4:72 makes clear, there is a type of *atta-*

bhāva-paṭilābho—rebirth in the dimension of neither perception nor non-perception—that would not be covered by any of the three types of appropriation of a self mentioned in this sutta. Thus the Buddha seems to be limiting his discussion here to the alternative selves posited by Poṭṭhapāda. (2) In a later passage in this sutta, the Buddha refers to the appropriation of a self as something he can point to directly in his listeners' immediate range of experience. Thus the term would seem to refer to the sense of self one can attain as a result of different levels of experience in meditation here and now.

10. The Commentary takes this is as the Buddha's affirmation of the idea—which in later centuries was accepted in all schools of Buddhism—that he spoke truth on two levels: conventional and ultimate. In context, though, the Buddha seems to be referring merely to the fact that he has adopted the linguistic usages of his interlocutors simply for the sake of discussion, and that they should not be interpreted out of context.

11. Full ordination as a monk.

12. Mv.I.74 indicates that it was considered a sign of respect to refer to a monk by his clan name.

See also: DN 15; MN 109; SN 22:59; SN 44; AN 4:42; AN 10:95–96

To Kevaṭṭa
Kevaṭṭa Sutta (DN 11)

Introduction

This discourse (also known as the Kevaddha Sutta) discusses the role of miracles and conversations with heavenly beings as a possible basis for faith and belief. While not denying the reality of such experiences, the Buddha points out that—of all possible miracles—only the miracle of instruction in the proper training of the mind is reliable. As for heavenly beings, they are subject to greed, anger, and delusion, and so the information they give—especially with regard to the miracle of instruction—is not necessarily trustworthy. Thus the only valid basis for faith is the instruction that, when followed, brings about the end of one's own mental defilements.

The tale concluding the discourse is one of the finest examples of the early Buddhist sense of humor.

* * *

I have heard that on one occasion the Blessed One was staying at Nālandā in Pāvārika's mango grove. Then Kevaṭṭa the householder approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, this Nālandā is powerful, both prosperous and populous, filled with people who have faith in the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nālandā would to an even greater extent have faith in the Blessed One."

When this was said, the Blessed One said to Kevaṭṭa the householder, "Kevaṭṭa, I don't teach the monks in this way: 'Come, monks, display a miracle of psychic power to the lay people clad in white.'"

A second time.… A third time, Kevaṭṭa the householder said to the Blessed One: "I won't argue with the Blessed One, but I tell you: Lord, this Nālandā is powerful, both prosperous and populous, filled with people who have faith in the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nālandā would to an even greater extent have faith in the Blessed One."

A third time, the Blessed One said to Kevaṭṭa the householder, "Kevaṭṭa, I don't teach the monks in this way: 'Come, monks, display a miracle of psychic power to the lay people clad in white.'

"Kevaṭṭa, there are these three miracles that I have declared, having directly known and realized them for myself. Which three? The miracle of psychic power, the miracle of telepathy, and the miracle of instruction.[1]

The Miracle of Psychic Power

"And what is the miracle of psychic power? There is the case where a monk wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds.

"Then someone who has faith and conviction in him sees him wielding manifold psychic powers… exercising influence with his body even as far as the Brahmā worlds. He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him wielding manifold psychic powers… exercising influence with his body even as far as the Brahmā worlds.'

Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Gandhāri charm by which the monk wielded manifold psychic powers… exercising influence with his body even as far as the Brahmā worlds.' What

do you think, Kevaṭṭa? Isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, lord, that's just what he would say."

"Seeing this drawback to the miracle of psychic power, Kevaṭṭa, I feel ashamed, repelled, and disgusted with the miracle of psychic power.

The Miracle of Telepathy

"And what is the miracle of telepathy? There is the case where a monk reads the minds, the mental events, the thoughts, the ponderings of other beings, other individuals, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.'

"Then someone who has faith and conviction in him sees him reading the minds… of other beings.… He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him reading the minds… of other beings.…'

Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Maṇikā charm by which the monk read the minds… of other beings.…' What do you think, Kevaṭṭa? Isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, lord, that's just what he would say."

"Seeing this drawback to the miracle of telepathy, Kevaṭṭa, I feel horrified, humiliated, and disgusted with the miracle of telepathy.

The Miracle of Instruction

"And what is the miracle of instruction? There is the case where a monk gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.' This, Kevaṭṭa, is called the miracle of instruction.

"Then there is the case where a Tathāgata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness & alertness, and is content [for details, see DN 2]....

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & torpor, he dwells with an awareness devoid of sloth and torpor, mindful, alert, percipient of light. He cleanses his mind of sloth & torpor. Abandoning restlessness &

anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick—in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick....Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave....Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from

that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. When he sees that they have been abandoned within him, gladness is born. In one who is gladdened, rapture is born. Enraptured at heart, his body grows calm. His body calm, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhānas

"Quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates...this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion.

"This, too, is called the miracle of instruction.

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool

waters; even so, the monk permeates... this very body with the rapture and pleasure born of concentration. There is nothing of his entire body unpervaded by rapture and pleasure born of concentration.

"This, too, is called the miracle of instruction.

"And then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, and of him the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

"This, too, is called the miracle of instruction.

"And then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

"This, too, is called the miracle of instruction.

Insight Knowledge, etc.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to knowledge & vision… to creating a mind-made body… to the modes of supranormal powers… to the divine ear-element… to knowledge of the awareness of other beings… to knowledge of the recollection of past lives… to knowledge of the passing away & re-appearance of beings… to the knowledge of the ending of effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen—clear, limpid, and unsullied—where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the knowledge of the ending of effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

This, too, is called the miracle of instruction.

"These are the three miracles that I declare, Kevaṭṭa, having directly known and realized them for myself.

"Once, Kevaṭṭa, this train of thought arose in the awareness of a certain monk in this very Saṅgha of monks: 'Where do these four great elements —the earth property, the liquid property, the fire property, and the wind property—cease without trace?' Then he attained to such a state of concentration that the way leading to the devas appeared in his concentrated mind. So he approached the Devas of the Retinue of the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace?'

"When this was said, the Devas of the Retinue of the Four Great Kings said to the monk, 'We also don't know where the four great elements… cease without trace. But there are the Four Great Kings who are higher and more sublime than we. They should know where the four great elements… cease without trace.'

"So the monk approached the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements… cease without trace?'

"When this was said, the Four Great Kings said to the monk, 'We also don't know where the four great elements… cease without trace. But there are the Devas of the Thirty-three who are higher and more sublime than we. They should know…'

"So the monk approached the Devas of the Thirty-three and, on arrival, asked them, 'Friends, where do these four great elements… cease without trace?'

"When this was said, the Devas of the Thirty-three said to the monk, 'We also don't know where the four great elements… cease without trace. But there is Sakka, the ruler of the devas, who is higher and more sublime than we. He should know…'

"So the monk approached Sakka, the ruler of the devas, and, on arrival, asked him, 'Friend, where do these four great elements… cease without trace?'

"When this was said, Sakka, the ruler of the devas, said to the monk, 'I also don't know where the four great elements… cease without trace. But

there are the Yāma devas [Devas of the Hours] who are higher and more sublime than I. They should know…'…

"The Yāma devas said, 'We also don't know.… But there is the deva named Suyāma.… He should know.… ' .…

"Suyāma said, 'I also don't know.… But there are the Tusita devas.… They should know.… '.…

"The Tusita devas said, 'We also don't know.… But there is the deva named Santusita.… He should know.… '.…

"Santusita said, 'I also don't know.… But there are the Nimmānaratī devas.… They should know.… ' .…

"The Nimmānaratī devas [devas who delight in creation] said, 'We also don't know.… But there is the deva named Sunimmita.… He should know.… ' .…

"Sunimmita said, 'I also don't know.… But there are the Paranimmitavasavattī devas [Devas Wielding control over the creations of others].… They should know.… ' .…

"The Paranimmitavasavattī devas said, 'We also don't know.… But there is the deva named Vasavatti.… He should know.… ' .…

"So the monk approached the deva Vassavatti and, on arrival, asked him, 'Friend, where do these four great elements… cease without trace?'

"When this was said, the deva Vassavatti said to the monk, 'I also don't know where the four great elements… cease without trace. But there are the Devas of Brahmā's Retinue who are higher and more sublime than I. They should know where the four great elements… cease without trace'.…

"Then the monk attained to such a state of concentration that the way leading to the Devas of Brahmā's Retinue appeared in his concentrated mind. So he approached the Devas of Brahmā's Retinue and, on arrival, asked them, 'Friends, where do these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace?'

"When this was said, the Devas of Brahmā's Retinue said to the monk, 'We also don't know where the four great elements… cease without trace. But there is Brahmā, the Great Brahmā, the Conqueror, the Unconquered,

the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer, and Ruler, Father of All That Have Been and Shall Be. He is higher and more sublime than we. He should know where the four great elements… cease without trace.'

"'But where, friends, is the Great Brahmā now?'

"'Monk, we also don't know where Brahmā is or in what way Brahmā is. But when signs appear, light shines forth, and a radiance appears, Brahmā will appear. For these are the portents of Brahmā's appearance: Light shines forth and a radiance appears.'

"Then it was not long before Brahmā appeared.

"So the monk approached the Great Brahmā and, on arrival, said, 'Friend, where do these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace?'

"When this was said, the Great Brahmā said to the monk, 'I, monk, am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer, and Ruler, Father of All That Have Been and Shall Be.'

A second time, the monk said to the Great Brahmā, 'Friend, I didn't ask you if you were Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer, and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace.'

"A second time, the Great Brahmā said to the monk, 'I, monk, am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer, and Ruler, Father of All That Have Been and Shall Be.'

"A third time, the monk said to the Great Brahmā, 'Friend, I didn't ask you if you were Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer, and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements—the earth property,

the liquid property, the fire property, and the wind property—cease without trace.'

"Then the Great Brahmā, taking the monk by the arm and leading him off to one side, said to him, 'These Devas of the Retinue of Brahmā believe, "There is nothing that the Great Brahmā does not know. There is nothing that the Great Brahmā does not see. There is nothing of which the Great Brahmā is unaware. There is nothing that the Great Brahmā has not realized." That is why I did not say in their presence that I, too, don't know where the four great elements… cease without trace. So it's your own wrongdoing, your own mistake, in that—bypassing the Blessed One—you searched outside for an answer to this question. Go right back to the Blessed One and, on arrival, ask him this question. However he answers you, that's how you should remember it.'

"Then—just as a strong man might extend his flexed arm or flex his extended arm—the monk disappeared from the Brahmā world and immediately appeared in front of me. Having bowed down to me, he sat to one side. As he was sitting there he said to me, 'Lord, where do these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace?'

"When this was said, I said to him, 'Once, monk, some sea-faring merchants, taking a shore-sighting bird, set out across the ocean in their ship. When they could not see the shore from their ship, they released the shore-sighting bird. It flew to the east; it flew to the south; it flew to the west; it flew to the north; it flew to straight up; it flew to the intermediate directions. If it saw the shore in any direction, it flew there and was gone. If it did not see the shore in any direction, it returned right back to the ship. In the same way, monk, having searched as far as the Brahmā world and not receiving an answer to this question, you have come right back to my presence.

"'This question should not be asked in this way: Where do these four great elements—the earth property, the liquid property, the fire property, and the wind property—cease without trace? Instead, the question should be asked like this:

"'Where do water, earth, fire, & wind
have no footing?

Where are long & short,
coarse & fine,
fair & foul,
name & form
brought to a stop without trace?

"'And the answer to that is:

"'Consciousness without surface,[2]
without end,
luminous all around:
Here water, earth, fire, & wind
have no footing.
Here long & short,
coarse & fine,
fair & foul,
here name & form
are all brought to a stop without trace.
With the cessation of (the aggregate of) consciousness
each is here brought to a stop.'"

That is what the Blessed One said. Gratified, Kevaṭṭa the householder delighted in the Blessed One's words.

Notes

1. See AN 3:61.

2. *Viññāṇaṁ anidassanaṁ.* This term is nowhere explained in the Canon. *Anidassanaṁ* is listed in SN 43 as an epithet for unbinding. This is apparently related to the image in SN 12:64 of a beam of light that doesn't land (or: "become established") on any surface anywhere, corresponding to consciousness that takes no food anywhere. MN 49 mentions that *viññāṇaṁ anidassanaṁ* "is not experienced through the allness of the All"—the "All" meaning the six internal and six external sense media (see SN 35:23). In this it differs from the consciousness factor in dependent co-arising, which is defined in terms of the six sense media. Because name and form are brought to an end, this consciousness also lies beyond the consciousness of the jhānas and the formless attainments, inasmuch as the four jhānas are composed of both name and form, and the formless attainments are composed of various aspects of

name: feeling, perception, and fabrication. The formless jhānas are also experienced through the sixth sense medium, the intellect.

Lying outside of time and space, consciousness without surface would also not come under the consciousness-aggregate, which covers all consciousness near and far; past, present, and future. However, the fact that it is outside of time and space—in a dimension where there is no here, there, or in between (Ud 1:10), no coming, no going, or staying (Ud 8:1)—means that it cannot be described as eternal or omnipresent, terms that have meaning only within space and time.

The standard description of nibbāna after death is, "All that is sensed, not being relished, will grow cold right here." (See MN 140 and Iti 44.) Again, as "all" is defined as the sense media, this raises the question as to whether consciousness without feature is not covered by this "all." However, AN 4:173 warns that any speculation as to whether anything does or doesn't remain after the remainderless stopping of the six sense media is to "objectify the non-objectified," which gets in the way of attaining the non-objectified. Thus this is a question that is best put aside.

See also: *DN 16*; *MN 86*; *SN 41:4*; *AN 4:45*; *AN 9:38*

To Lohicca
Lohicca Sutta (DN 12)

I have heard that on one occasion the Blessed One was on a wandering tour among the Kosalans with a large Saṅgha of monks—approximately 500 monks in all—and arrived at Sālavatikā. Now at that time the brahman Lohicca was reigning with feudatory rights over Sālavatikā, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant bestowed by King Pasenadi Kosala. And at that time an evil viewpoint to this effect had arisen to him: "Suppose that a contemplative or brahman were to arrive at a skillful Dhamma. Having arrived at a skillful Dhamma, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?"

Then Lohicca heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks, approximately 500 monks in all—has arrived at Sālavatikā. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So Lohicca said to Rosika the barber: "Come, dear Rosika. Go to Gotama the contemplative and, on arrival, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'The brahman Lohicca, Master Gotama, asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'May Master Gotama, together with the Saṅgha of monks, acquiesce to tomorrow's meal with the brahman Lohicca.'"

Responding, "As you say, sir," to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The brahman Lohicca, lord, asks whether the Blessed One is free from illness & affliction, is carefree, strong, & living in comfort. And he says, 'May the Blessed One, together with the Saṅgha of monks, acquiesce to tomorrow's meal with the brahman Lohicca.'" The Blessed One acquiesced through silence.

Then Rosika the barber, understanding the Blessed One's acquiescence, rose from his seat, bowed down to the Blessed One, circumambulated him—keeping him to his right—and returned to the brahman Lohicca. On arrival he said to him, "I have informed the Blessed One of your words, (saying,) 'The brahman Lohicca, lord, asks whether the Blessed One is free from illness & affliction, is carefree, strong, & living in comfort. And he says, "May the Blessed One, together with the Saṅgha of monks, acquiesce to tomorrow's meal with the brahman Lohicca."' And the Blessed One has acquiesced."

Then, as the night was ending, the brahman Lohicca had choice staple & non-staple foods prepared in his own home and then said to Rosika the barber, "Come, dear Rosika. Go to Gotama the contemplative and on arrival announce the time, (saying,) 'It is time, Master Gotama. The meal is ready.'"

Responding, "As you say, sir," to the brahman Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, stood to one side. As he was standing there, he announced the time, (saying,) "It is time, lord. The meal is ready."

Then the Blessed One early in the morning—having adjusted his lower robe and taking his bowl & outer robe—went together with a Saṅgha of

monks to Sālavatikā. Meanwhile, Rosika the barber was following right behind the Blessed One and said to him, "Lord, an evil viewpoint to this effect has arisen to the brahman Lohicca: 'Suppose that a contemplative or brahman were to arrive at a skillful Dhamma. Having arrived at a skillful Dhamma, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' It would be good if the Blessed One would extract the brahman Lohicca from this evil viewpoint."

"Perhaps that will be, Rosika. Perhaps that will be."

Then the Blessed One went to the brahman Lohicca's home. On arrival, he sat down on a seat made ready. The brahman Lohicca, with his own hand, served & satisfied the Blessed One & the Saṅgha of monks with choice staple & non-staple foods. Then, when the Blessed One had eaten and had rinsed his bowl & hands, the brahman Lohicca took a lower seat and sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Lohicca, that an evil viewpoint to this effect has arisen to you: 'Suppose that a contemplative or brahman were to arrive at a skillful Dhamma. Having arrived at a skillful Dhamma, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'?"

"Yes, Master Gotama."

"What do you think, Lohicca? Don't you reign over Sālavatikā?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'The brahman Lohicca reigns over Sālavatikā. He alone should consume the fruits & revenues of Sālavatikā, and not share them with others.' Would someone speaking in this way be a creator of obstacles for your subjects, or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb.

"What do you think, Lohicca? Doesn't King Pasenadi Kosala reign over Kāsi & Kosala?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'King Pasenadi Kosala reigns over Kāsi & Kosala. He alone should consume the fruits & revenues of Kāsi & Kosala, and not share them with others.' Would someone speaking in this way be a creator of obstacles for King Pasenadi's subjects—you & others—or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb.

"So then, Lohicca, if anyone were to say, 'The brahman Lohicca reigns over Sālavatikā. He alone should consume the fruits & revenues of

Sālavatikā, and not share them with others,' he, speaking in this way, would be a creator of obstacles for your subjects. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"In the same way, if anyone were to say, 'Suppose that a contemplative or brahman were to arrive at a skillful Dhamma. Having arrived at a skillful Dhamma, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'—he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the Dhamma & Vinaya revealed by the Tathāgata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship; and for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"And if anyone were to say, 'King Pasenadi Kosala reigns over Kāsi & Kosala. He alone should consume the fruits & revenues of Kāsi & Kosala, and not share them with others,' he, speaking in this way, would be a creator of obstacles for King Pasenadi's subjects—you & others. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"In the same way, if anyone were to say, 'Suppose that a contemplative or brahman were to arrive at a skillful Dhamma. Having arrived at a skillful Dhamma, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut

through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'—he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the Dhamma & Vinaya revealed by the Tathāgata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship; and also for those who ripen deva wombs for the sake of bringing about the deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"Lohicca, there are these three sorts of teacher who are worthy of criticism in the world, and when anyone criticizes these sorts of teachers, the criticism is true, factual, righteous, & unblameworthy. Which three?

"There is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth an intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if a man were to pursue (a woman) who pulls away, or to embrace one who turns her back. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the first teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy.

"And further, there is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home

life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. It's just as if a man, neglecting his own field, were to imagine that another's field should be weeded. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the second teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy.

"And further, there is the case where a certain teacher has attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness," but your disciples don't listen, don't lend ear, don't put forth an intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the third teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, & unblameworthy."

When this was said, the brahman Lohicca said to the Blessed One, "But is there, Master Gotama, any teacher who is not worthy of criticism in the world?"

"There is, Lohicca, a teacher who is not worthy of criticism in the world."

"But which teacher, Master Gotama, is not worthy of criticism in the world?"

"There is the case, Lohicca, where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness & alertness, and is content [for details, see DN 2] …

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, and this noble contentment, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness.

Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy & happiness.

"Now suppose that a man falls sick—in pain & seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick....Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy & happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe & sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe & sound, with no loss of my property.' Because of that he would experience joy & happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave.... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy & happiness.

"Now suppose that a man, carrying money & goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe & sound, with no loss of property. The thought would occur to him, 'Before, carrying money & goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe & sound, with no loss of my property.' Because of that he would experience joy & happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. When he sees that they have been abandoned within him, gladness is born. In one who is gladdened, rapture is born. Enraptured at heart, his body grows calm. His body calm, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhānas

"Quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates… this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion.

"When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

"And further, with the stilling of directed thought & evaluation, he enters & remains in the second jhāna… the third jhāna… the fourth

jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

"When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.

Insight Knowledge, etc.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to knowledge & vision… to creating a mind-made body… to the modes of supranormal powers… to the divine ear-element… to knowledge of the awareness of other beings… to knowledge of the recollection of past lives… to knowledge of the passing away & re-appearance of beings… to the knowledge of the ending of effluents. He discerns, as it is has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Just as if there were a pool of water in a mountain glen—clear, limpid, & unsullied—where a man with good eyesight standing on the bank could see shells, gravel, & pebbles, and also shoals of fish swimming about & resting, and it would occur to him, 'This pool of water is clear, limpid, & unsullied. Here are these shells, gravel, & pebbles, and also these shoals of fish swimming about & resting.' In the same way—with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant,

malleable, steady, & attained to imperturbability—the monk directs & inclines it to the knowledge of the ending of effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy."

When this was said, the brahman Lohicca said to the Blessed One: "Master Gotama, it's as if a man, having seized by the hair another man who was falling into the pit of hell, were to pull him up & set him on firm ground. In the same way, Master Gotama has pulled me up as I was falling into the pit of hell and has set me on firm ground. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *MN 95*; *MN 137*; *SN 6:1*; *AN 2:19*; *AN 3:22*; *AN 3:62*; *AN 4:111*; *AN 10:95*; *Sn 2:8*

The Great Causes Discourse
Mahā Nidāna Sutta (DN 15)

Introduction

This is one of the most profound discourses in the Pali Canon. It gives an extended treatment of the teachings of dependent co-arising (paṭicca samuppāda) *and not-self* (anattā) *in an outlined context of how these teachings function in practice.*

The first part of the discourse takes the factors of dependent co-arising in sequence from effect to cause, tracing them down to the mutual dependency of name-&-form (mental and physical activity) on the one hand, and consciousness on the other. In connection with this point, it is worth noting that the word "great" in the title of the discourse may have a double meaning: modifying the word "discourse"—it's a long discourse—and modifying "causes," referring to the fact that name-&-form and consciousness as causal factors can account for everything describable in the cosmos.

After tracing the basic sequence of factors in the causal pattern, the discourse then reviews their inter-relationships, showing how they can explain stress and suffering both on the individual and on the social level.

The second part of the discourse, taking up the teaching of not-self, shows how dependent co-arising gives focus to this teaching in practice. It begins with a section on Delineations of a Self, classifying the various ways in which a sense of "self" might be defined in terms of form. The scheme of analysis introduced in this section—classifying views of the self according to the variables of form and formless; finite and infinite; already existing, naturally developing in the future, and alterable through human effort—covers all the theories of the self proposed in the classical Upaniṣads, as well as all theories of self or soul proposed in more recent times. The inclusion of an infinite self in this list gives the lie to the belief that the Buddha's teachings on not-self were denying nothing more than a sense of "separate" or "limited" self. The discourse points out that even a limitless,

infinite, all-embracing sense of self is based on an underlying tendency in the mind that has to be abandoned.

The following section, on Non-delineations of a Self, shows that it is possible for the mind to function without reading a "self" into experience. The remaining sections focus on ways in which this can be done by treating the sense of self as it relates to different aspects of name-&-form. The first of these sections—Assumptions of a Self—focuses on the sense of self as it relates to feeling, one of the "name" factors in name-&-form. The next section—Seven Stations of Consciousness—focuses on form, formlessness, and perception, which is another one of the "name" factors that allows a place for consciousness to land and grow on the "macro" level in the cycle of death and rebirth. The last section—Eight Emancipations—focuses on form, formlessness, and perception on the "micro" level in the practice of meditative absorption (jhāna).

In each of these cases, once the sense of attachment and identification with name-&-form can be broken, the mutual dependency between consciousness and name-&-form is broken as well. This brings about total freedom from the limits of "the extent to which there are means of designation, expression, and delineation… the extent to which the dimension of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world—i.e., name-&-form together with consciousness." This is the release at which the Buddha's teachings are aimed.

* * *

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammāsadhamma. There Ven. Ānanda approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

(The Buddha:) "Don't say that, Ānanda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds,

and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations.

"If one is asked, 'Is there a demonstrable requisite condition for aging & death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging & death come?' one should say, 'Aging & death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does birth come?' one should say, 'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does becoming come?' one should say, 'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does clinging come?' one should say, 'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does craving come?' one should say, 'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does feeling come?' one should say, 'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does contact come?' one should say, 'Contact comes from name-&-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-&-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-&-form come?' one should say, 'Name-&-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-&-form as its requisite condition.'

"Thus, Ānanda, from name-&-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress.

Aging-&-Death

"'From birth as a requisite condition comes aging-&-death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging & death. If there were no birth at all, in any way, of anything anywhere—i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state—in the utter absence of birth, from the cessation of birth, would aging-&-death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging-&-death, i.e., birth.

Birth

"'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere—i.e., sensual becoming, form becoming, or formless becoming—in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"'From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere—i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self—in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging.

Clinging

"'From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were no craving at all, in any way, of anything anywhere—i.e., craving for forms, craving for sounds, craving for aromas, craving for flavors, craving for tactile sensations, craving for ideas—in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving.

Craving

"'From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere—i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect—in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling.

Dependent on Craving

"Now, craving is dependent on feeling,

seeking is dependent on craving,

acquisition is dependent on seeking,

ascertainment is dependent on acquisition,

desire and passion is dependent on ascertainment,

attachment is dependent on desire and passion,

possessiveness is dependent on attachment,

stinginess is dependent on possessiveness,

defensiveness is dependent on stinginess,

and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.

"And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the

taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies. If there were no defensiveness at all, in any way, of anything anywhere, in the utter absence of defensiveness, from the cessation of defensiveness, would various evil, unskillful phenomena—the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies—come into play?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for the coming-into-play of various evil, unskillful phenomena—the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies—i.e., defensiveness.

"'Defensiveness is dependent on stinginess.' Thus it has been said. And this is the way to understand how defensiveness is dependent on stinginess. If there were no stinginess at all, in any way, of anything anywhere, in the utter absence of stinginess, from the cessation of stinginess, would defensiveness be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for defensiveness, i.e., stinginess.

(Similarly back through the chain of conditions: stinginess, attachment, possessiveness, desire and passion, ascertainment, acquisition, and seeking.)

"'Seeking is dependent on craving.' Thus it has been said. And this is the way to understand how seeking is dependent on craving. If there were no craving at all, in any way, of anything anywhere—i.e., craving for sensuality, craving for becoming, craving for no becoming—in the utter absence of craving, from the cessation of craving, would seeking be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for seeking, i.e., craving. Thus, Ānanda, these two phenomena (the chain of conditions leading from craving to birth, aging, and death, and the chain of conditions leading from craving to quarrels, etc.), as a duality, flow back into one place at feeling.

Feeling

"'From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere—i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect—in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"'From name-&-form as a requisite condition comes contact.' Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the permutations, signs, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical body) be discerned?"

"No, lord."

"If the permutations, signs, themes, & indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, & indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"If the permutations, signs, themes, \& indicators by which there is a description of name-\&-form were all absent, would contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-&-form.

Name-&-Form

"'From consciousness as a requisite condition comes name-&-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-&-form. If consciousness were not to descend into the mother's womb, would name-&-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-&-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-&-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-&-form, i.e., consciousness.

Consciousness

"From name-&-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-&-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-&-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-&-form.

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the dimension of

discernment extends, the extent to which the cycle revolves for the manifesting [discernibility] of this world—i.e., name-&-form together with consciousness.

Delineations of a Self

"To what extent, Ānanda, does one delineate when delineating a self? Either delineating a self possessed of form & finite, one delineates that 'My self is possessed of form & finite.' Or, delineating a self possessed of form & infinite, one delineates that 'My self is possessed of form & infinite.' Or, delineating a self formless & finite, one delineates that 'My self is formless & finite.' Or, delineating a self formless & infinite, one delineates that 'My self is formless & infinite.'

"Now, the one who, when delineating a self, delineates it as possessed of form & finite, either delineates it as possessed of form & finite in the present, or of such a nature that it will (naturally) become possessed of form & finite [in the future/after death/when falling asleep], or the thought occurs to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self possessed of form & finite obsesses him.

"The one who, when delineating a self, delineates it as possessed of form & infinite, either delineates it as possessed of form & infinite in the present, or of such a nature that it will (naturally) become possessed of form & infinite, or the thought occurs to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self possessed of form & infinite obsesses him.

"The one who, when delineating a self, delineates it as formless & finite, either delineates it as formless & finite in the present, or of such a nature that it will (naturally) become formless & finite, or the thought occurs to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self formless & finite obsesses him.

"The one who, when delineating a self, delineates it as formless & infinite, either delineates it as formless & infinite in the present, or of such a nature that it will (naturally) become formless & infinite [in the

future/after death], or the thought occurs to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self formless & infinite obsesses him.[1]

Non-Delineations of a Self

"To what extent, Ānanda, does one not delineate when not delineating a self? Either not delineating a self possessed of form and finite, one does not delineate that 'My self is possessed of form and finite.' Or, not delineating a self possessed of form and infinite, one does not delineate that 'My self is possessed of form and infinite.' Or, not delineating a self formless and finite, one does not delineate that 'My self is formless and finite.' Or, not delineating a self formless and infinite, one does not delineate that 'My self is formless and infinite.'

"Now, the one who, when not delineating a self, does not delineate it as possessed of form and finite, does not delineate it as possessed of form and finite in the present, nor does he delineate it as of such a nature that it will (naturally) become possessed of form and finite [in the future/after death], nor does the thought occur to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self possessed of form and finite does not obsess him.

"The one who, when not delineating a self, does not delineate it as possessed of form and infinite, does not delineate it as possessed of form and infinite in the present, nor does he delineate it as of such a nature that it will (naturally) become possessed of form and infinite [in the future/after death], nor does the thought occur to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self possessed of form and infinite does not obsess him.

"The one who, when not delineating a self, does not delineate it as formless and finite, does not delineate it as formless and finite in the present, nor does he delineate it as of such a nature that it will (naturally) become formless and finite [in the future/after death], nor does the thought occur to him that 'Although it is not yet that way, I will convert it

into being that way.' This being the case, it is proper to say that speculation about a self formless and finite does not obsess him.

"The one who, when not delineating a self, does not delineate it as formless and infinite, does not delineate it as formless and infinite in the present, nor does he delineate it as of such a nature that it will (naturally) become formless and infinite [in the future/after death], nor does the thought occur to him that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that speculation about a self formless and infinite does not obsess him.

Assumptions of a Self

"To what extent, Ānanda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that 'Feeling is my self' (or) 'Feeling is not my self: My self is oblivious (to feeling)' (or) 'Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling.'

"Now, one who says, 'Feeling is my self,' should be addressed as follows: 'There are these three feelings, my friend—feelings of pleasure, feelings of pain, and feelings of neither pleasure nor pain. Which of these three feelings do you assume to be the self? At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

"Now, a feeling of pleasure is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. Having sensed a feeling of pleasure as 'my self,' then with the cessation of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain

as 'my self,' then with the cessation of one's very own feeling of pain, 'my self' has perished. Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the cessation of one's very own feeling of neither pleasure nor pain, 'my self' has perished.

"Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure and pain, subject to arising and passing away, he who says, 'Feeling is my self.' Thus in this manner, Ānanda, one does not see fit to assume feeling to be the self.

"As for the person who says, 'Feeling is not the self: My self is oblivious (to feeling),' he should be addressed as follows: 'My friend, where nothing whatsoever is sensed [experienced] at all, would there be the thought, "I am"?'"

"No, lord."

"Thus in this manner, Ānanda, one does not see fit to assume that 'Feeling is not my self: My self is oblivious (to feeling).'

"As for the person who says, 'Neither is feeling my self, nor is my self oblivious (to feeling), but rather my self feels, in that my self is subject to feeling,' he should be addressed as follows: 'My friend, should feelings altogether and every way stop without remainder, then with feeling completely not existing, owing to the cessation of feeling, would there be the thought, "I am"?'"

"No, lord."

"Thus in this manner, Ānanda, one does not see fit to assume that 'Neither is feeling my self, nor is my self oblivious (to feeling), but rather my self feels, in that my self is subject to feeling.'

"Now, Ānanda, in as far as a monk doesn't assume feeling to be the self, nor the self as oblivious, nor that 'My self feels, in that my self is subject to feeling,' then, not assuming in this way, he is not sustained by [does not cling to] anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

The Monk Released

"If anyone were to say with regard to a monk whose mind is thus released that 'The Tathāgata exists after death,' is his view, that would be mistaken; that 'The Tathāgata does not exist after death' … that 'The Tathāgata both exists and does not exist after death' … that 'The Tathāgata neither exists nor does not exist after death' is his view, that would be mistaken. Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released.[2] The view that, 'Having directly known that, the monk released does not see, does not know': That would be mistaken.[3]

Seven Stations of Consciousness

"Ānanda, there are these seven stations of consciousness and two dimensions. Which seven?

"There are beings with multiplicity of body and multiplicity of perception,[4] such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.

"There are beings with multiplicity of body and singularity of perception, such as the Devas of Brahmā's Retinue generated by the first (jhāna) and (some) beings in the four realms of deprivation.[5] This is the second station of consciousness.

"There are beings with singularity of body and multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body and singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not heeding perceptions of multiplicity, (perceiving,) 'Infinite space,'

arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the seventh station of consciousness.

"The dimension of non-percipient beings and, second, the dimension of neither perception nor non-perception. [These are the two dimensions.]

"Now, as for the first station of consciousness—beings with multiplicity of body and multiplicity of perception, such as human beings, some devas, and some beings in the lower realms: If one discerns that (station of consciousness), discerns its origination, discerns its passing away, discerns its allure, discerns its drawbacks, discerns the escape from it, would it be proper, by means of that [discernment] to take delight there?"

"No, lord."

[Similarly with each of the remaining stations of consciousness and two dimensions.]

"Ānanda, when knowing—as they have come to be—the origination, passing away, allure, drawbacks of—and escape from—these seven stations of consciousness and two dimensions, a monk is released through lack of clinging, he is said to be a monk released through discernment.

Eight Emancipations

"Ānanda, there are these eight emancipations. Which eight?

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not heeding perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters and remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters and remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters and remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of effluents he enters and remains in the effluent-free release of awareness and release of discernment, having directly known it and realized it for himself in the here and now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Notes

1. Some scholars, in an attempt to place the Buddha's teachings in an historical context, have maintained that his not-self teaching was meant to apply specifically to the Upaniṣadic self-doctrine. In other words, the Buddha's intention was to deny the truth of the Upaniṣadic doctrine of the universal self;

he was not denying other, more common-sense doctrines of the self. This understanding of the non-self teaching has partial support in MN 22—which subjects the idea of a universal self to specific ridicule.

Other scholars take an opposite tack, saying that the Buddha was refuting the existence of a perduring individual self, but not the existence of a universal or inter-connected self.

Neither position does justice to the wide variety of self doctrines that the Buddha rejects in this passage—whether finite or infinite (or endless—*ananta);* whether possessed of form or formless—for the act of holding to any of these doctrines involves clinging, and thus suffering and stress.

The first position, in particular, also fails to take into account two aspects of the Buddha's actual historical context:

a) The Upaniṣadic tradition was not the only tradition at the Buddha's time espousing doctrines of the self. DN 2 cites—and refutes—the self-doctrines of other, non-Vedic schools of the time.

b) No single self-doctrine can claim to be "the" Upaniṣadic doctrine of the self. The Upaniṣads were a diverse body of texts, offering a wide variety of teachings on the topic. Some, such as the Bṛhad-āraṇyaka Upaniṣad and Kaṭha Upaniṣad, state explicitly that each person has two selves, finite and infinite; and the major Upaniṣads differ on the nature of these two selves and how the infinite self can be attained.

In fact, it is instructive to classify the various Upaniṣadic self-doctrines in light of the twelve categories listed in this passage. A survey of the major Upaniṣads reveals self-doctrines falling into eight—and perhaps nine—of these categories, as follows: (Passage numbers are taken from S. Radhakrishnan, *The Principal Upaniṣads.* London: George Allen & Unwin, 1969.)

1) Already possessed of form and finite:
   Bṛhad-āraṇyaka II.5.1
   Maitrī VI.11
2) Naturally becoming possessed of form and finite:
   Bṛhad-āraṇyaka IV.3.19-21
3) Can be made possessed of form and finite:
   —
4) Already possessed of form and infinite:
   Bṛhad-āraṇyaka I.4.7-10
   Bṛhad-āraṇyaka I.5.20

Chāndogya III.14.2-3
Muṇḍaka III.1.7

5) Naturally becoming possessed of form and infinite:
Chāndogya VIII.3.4
Chāndogya VIII.12.2-3

6) Can be made possessed of form and infinite:
Praśna IV.6-11
Subāla III
Kaivalya VI

7) Already formless and finite:
Kaṭha I.3.1-4 (?—the description here suggests, but does not explicitly state, that the self is formless)

8) Naturally becoming formless and finite:
—

9) Can be made formless and finite:
—

10) Already formless and infinite:
Bṛhad-āraṇyaka III.8.8-11

11) Naturally becoming formless and infinite:
Praśna IV.6-11

12) Can be made formless and infinite:
Kaṭha I.3.13-15
Subāla III
Subāla IX.15
Paiṅgala III.6

There is no way of knowing if these Upaniṣads, as we have them, were composed before or after the Buddha's time. Thus, the classifications here may or may not have been formulated in response to them. Nevertheless, the sheer variety of their teachings shows that there was no single Upaniṣadic doctrine of the self, and that the Buddha did not formulate his not-self teaching in response to only one doctrine. As the framework here shows, the not-self teaching was formulated in such a way as to counteract the act of clinging to any self-doctrine, regardless of how the self might be defined.

2. The relationship between the limitations of language and the question of the existence of the Tathāgata after death is indicated by SN 23:2. There the Buddha notes that one defines oneself as a being through passion and delight

for any of the five aggregates. Once there is no passion or delight for the aggregates, one can no longer be defined as a being. Once one is no longer defined, there is no way of describing one as existing, not existing, neither, or both—regardless of whether one is alive or dead (see SN 22:85–86).

3. The various readings for this sentence all seem corrupt. The sense of the paragraph, read in light of AN 10:96, demands that the view expressed in the last sentence be *about* the monk released, unlike the four earlier views, which are wrongly *attributed to* the monk released. In other words, the monk released has no opinion on the question of whether the Tathāgata does, doesn't, etc., exist after death. This might lead to the supposition that his lack of opinion comes from a lack of knowledge or vision. The description of what he comes to know in the course of gaining release shows that this supposition is inappropriate. He does know, he does see, and what he knows and sees about the limitations of language and concepts shows him that the question of the existence of the Tathāgata after death should be set aside.

Thus I would reconstruct the Pali of the final sentence in this paragraph as: *Tadabhiññā vimutto bhikkhu na jānāti nā passati iti sā diṭṭhi tadakallaṁ.*

4. MN 137 indicates that perceptions of multiplicity deal with the six senses, whereas perceptions of singularity form the basis of the four formless attainments.

5. This last phrase—"and (some) beings in the four realms of deprivation" is in the Thai edition of the Canon, but not in the PTS or Burmese editions. It seems required by the context in order to cover the beings in the lower realms not included in the first station of consciousness.

See also: MN 109; MN 148; SN 12:2; SN 12:15; SN 12:20; SN 12:65; SN 12:67; SN 12:70; SN 22:1; SN 22:85–86; AN 2:30; AN 4:199; AN 7:11–12; AN 9:43–45; AN 10:96; Sn 3:12; Sn 4:11

The Great Total Unbinding Discourse
Mahā Parinibbāna Sutta (DN 16)

Introduction

Nibbāna *originally was the Pali word for the extinguishing of a fire. The Buddha employed it as one of the names of the goal he taught, in light of the way in which the processes of fire were viewed at his time: A burning fire was seen as clinging to its fuel in a state of hot agitation. When going out, it let go of its fuel and reached a state of freedom, cooling, and peace. These were thus the primary associations of this term when applied to the Buddhist goal. Given this understanding of fire, the term* nibbāna *apparently was derived etymologically from the negative prefix,* nir, *plus the root* vāṇa, *or binding: unbinding. The associated adjective is* nibbuta: *unbound. The associated verb,* nibbuti: *to unbind.*

Parinibbāna—*total unbinding—carries two meanings in the Canon. On the one hand, it denotes the unbinding that happens at the moment of full awakening, either for a Buddha or for one of his arahant disciples. On the other, it denotes the unbinding that happens when such a person dies and is no longer reborn. In the title of this sutta, the term has this second meaning, centered on the Buddha's death. The word* mahā, *"great," in the sutta's title modifies both "parinibbāna" and "sutta." In other words, it states both that the sutta is long—it's the longest in the Pali Canon—and that the Buddha's death is the most important parinibbāna in the Buddhist tradition.*

The sutta narrates the events of the year leading up to the Buddha's parinibbāna and the weeks immediately following it. In a few instances, most notably the events right before the Buddha's passing, the narrative gives a fairly realistic blow-by-blow account of random incidents, but the main body of the sutta shows signs of having been consciously selected and shaped. We know from other passages in the Canon that not all the major events of this period were included here. Ven. Sāriputta, for instance, appears in Part I of the sutta, but

SN 47:13 tells us that he died before the Buddha did, and that the Buddha was at Sāvatthī when he received the news, yet neither event is included in this narrative. At the same time, the style of the narrative follows many of the conventions of literary prose and poetry in ancient India, aimed at producing an astounding rasa, *or emotional savor.*

Two main concerns seem to have determined the shape of the narrative, concerns that are common to any memorial: the desire (1) to show that the person memorialized was worthy of love and respect, and (2) to indicate the importance of continuing to live by the good traditions that the person established.

Both concerns are encapsulated in the event chosen to open the sutta: King Ajātasattu's emotional outburst over his plans to invade the Vajjians, and his request that his chief minister, Vassakāra, ask for the Buddha's advice on the matter. There's a wry irony in depicting a king so spiritually blind as to seek the Buddha's advice on plans for war, but the incident makes several serious points at once. To begin with, it points to the fact that the Buddha was respected by even the most highly placed members of society. The Buddha's indirect response to the king's request ultimately averts a war, showing that he used his influence to admirable effect. However, a knowledge of later events—Vassakāra and Ajātasattu were eventually able to defeat the Vajjians bloodlessly by undermining their good traditions—underlines the fact that good traditions cannot maintain themselves, for there are forces in the world seeking to undo them. The Buddha himself draws the parallel between the good traditions in which he trained the Vajjians—which they failed to maintain—and the good traditions in which he trained the Saṅgha. The point is that even though the Buddha set the Saṅgha on a good footing, the continued life of the Saṅgha requires the continued vigilance of its surviving members.

Thus even though the opening incident reports as an established fact the sutta's first concern—the fact that the Buddha is eminently worthy of respect—it leaves the second concern—the survival of his teachings—as an open question, alerting and inspiring any serious listeners that this was a responsibility they had to take on as their own.

These two concerns shape all the remaining sections of the narrative.

To indicate the fact that the Buddha was worthy of respect, the compilers continue the twofold tactic set out in the opening incident: directly, by showing

the Buddha's admirable character through his words and actions; and indirectly, by showing how people worthy of respect paid him homage.

In depicting the Buddha directly, the narrative gives primary emphasis to his ability as a teacher—one with a comprehensive command of the Dhamma, a prodigious memory, and an untiring willingness to teach what he knows. It also highlights the Buddha's prowess as a meditator, both in his command of concentration (as reported in his discussion with Pukkusa Mallaputta and his final display of concentration attainments before his passing away) and in his command of the psychic powers based on concentration: He sees devas, visits their heavens without their knowing who he is, teleports over a river, forecasts future events, recalls past lifetimes, reads minds. He also shows a total command over his own death: overcoming his next-to-last illness, voluntarily deciding when and where to die, and, of course, dying in such a way as to never again be reborn.

In terms of more personal qualities, the narrative depicts the Buddha's great fortitude in the face of his last two illnesses—in particular, walking all day to his final resting place after a severe attack of dysentery. At the same time, on the day of his death he shows great kindness and gratitude in taking time to comfort both Ven. Ānanda, his attendant, and Cunda, the layperson who provided his last meal; in having the Mallans notified so that they can pay homage to him; in teaching one last student, Subhadda; and in offering to answer any remaining questions right before passing away.

As for the ways in which the Buddha is shown respect, first and foremost are the miraculous events sprinkled throughout the narrative, showing that even the forces of nature respected him: a muddy river grows clear so that he can drink the water; his pyre lights spontaneously after his great disciple, Ven. Mahā Kassapa, has arrived and paid him homage.

Kings, ministers, and princes also vie with one another to pay the Buddha homage, and even the devas are eager to show him respect.

In showing how these figures paid homage to the Buddha, the sutta has taught many generations of Buddhists the etiquette of respect. Five points in particular stand out:

(a) Most common is the act of circumambulation on leaving the Buddha's presence. This became the common way of showing respect to the Buddha's remains and to the stupas, or memorials, that enshrined them.

(b) When, in Part V, the devas want to gaze at the "Eye," they are carrying on an ancient Indian tradition, going back to Vedic times, of regarding a holy being as an all-around eye (one of the epithets of the Buddha in early Pali poetry) and the act of gazing into such an eye as an auspicious one. In later centuries, it became a common meditation practice to stare at a Buddha image or into the image's eyes.

(c) When the Mallans call out their names while paying final homage to the Buddha, they are also carrying on an ancient Indian tradition, proclaiming that they are not ashamed to be known for bowing down to the Buddha. This later led to the tradition of inscribing one's name on items donated to stupas, even if the items were to be placed where the inscription could not be seen. The act of putting one's name on a donation continues within the Buddhist world to this day.

(d) When, after the Buddha's death and again after his cremation, the Mallans venerate his body with dances, songs, music, garlands, & scents, in making cloth canopies and arranging floral wreaths, they are establishing the precedent for the stupa festivals that have been popular throughout Buddhist Asia ever since.

(e) And of course, when the Buddha himself is depicted as describing how his funeral should be held and how his stupas should be visited and contemplated, the sutta establishes a foundation for the cult of stupas and pagodas as a whole.

As the Buddha states here, the purpose of such contemplation is not simply to show respect but also to give rise to feelings of saṁvega*—urgency and dismay—over the impermanence and inconstancy of life. In the Buddhist analysis of emotions, saṁvega is one of the primary motivations for practice—especially when coupled with* pasāda, *confidence that the practice leads to freedom from that inconstancy. By inducing feelings of both saṁvega and pasāda, the sutta attempts to inspire its listeners to adopt its second major concern—the need to maintain good Buddhist traditions—both for their own individual sakes and for the sake of the common good.*

Toward this end, the sutta narrates many of the Buddha's own instructions for how to maintain the life of the Dhamma and Saṅgha for a long time. As the sutta opens, he provides several lists of instructions for how the Saṅgha is to stay harmonious. Instead of appointing an individual as his successor, he identifies the Dhamma and Vinaya he has taught and expounded as his successor, at the

same time establishing standards for how the Dhamma and Vinaya are to be known: citing the Wings to awakening as his most central teachings, and insisting that any teachings claimed to be his should be judged, not on the authority of the person making the report, but on the consistency of those teachings with teachings already known to be standard.

For individuals, the Buddha stresses the need to take the Dhamma as their refuge by internalizing the Dhamma in such a way—through the four establishings of mindfulness—that they can take refuge in themselves. He also supplies a "Dhamma-mirror" so that they can judge the extent to which they have succeeded in providing themselves with this refuge.

The pursuit of the common and the individual good overlap in that when individual monks practice rightly, the world will not be empty of arahants.

One of the instructive ironies of the sutta is the way in which its two main concerns come into conflict toward the end: Kings and brahmans become so intent on gaining possession of the Buddha's relics that they forget his teachings and almost come to war. We know from Buddhist history that devotional Buddhism has threatened the practice in other ways as well. Time and again, monks in charge of devotional centers have made life difficult for monks in the forest; forest monasteries have, with the passage of generations, devolved into devotional centers. To resolve this conflict, the sutta recommends a compromise position, shown most clearly in the Buddha's response to the worship given by the devas on his last night: On the one hand, he honors their desire to gaze on him by telling his attendant monk to get out of the way; on the other, he tells Ānanda that the most genuine form of worship is to practice the Dhamma in accordance with the Dhamma. In this way, he makes room for external expressions of devotion, at the same time subordinating them to the practice of the Dhamma for the purpose of full liberation.

Ven. Mahā Kassapa, who appears at the end of the sutta, provides the ideal monastic figure to embody its dual ideals. Known both for his fierce devotion to the Buddha and for his strict practice, he shows that these two ideals need not be in conflict. The concluding part of the narrative also hints at the role he later played in shouldering the Buddha's concern for the survival of the Dhamma and Vinaya that were to be the Saṅgha's teacher in the Buddha's place. Cv.XI tells us that the remarks made by the elderly monk after the Buddha's passing and recorded here—that the Saṅgha is well rid of the Buddha and his

harassment over what should and shouldn't be done—were Mahā Kassapa's inspiration for calling the First Council to standardize the Dhamma and Vinaya. As he realized from those remarks, the threats to the survival of the Buddha's good traditions came not only from outside the Saṅgha but also—and more seriously—from within. In this way he shows the lengths to which members of the Saṅgha should be prepared to go in furthering the sutta's two main ideals.

As for the ideal lay embodiment of both ideals, that is provided by Doṇa the brahman, who divides the Buddha's relics in a fair and peaceful manner among their many claimants. In this way, he shows Buddhist lay people that they, too, can play a role in carrying on the good traditions established by the Buddha. Just as the sutta begins with the Buddha averting a war, Doṇa the brahman succeeds in averting a war at the end.

[I]

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. And on that occasion, Ajātasattu Vedehiputta, the king of Magadha, wanted to attack the Vajjians. He said: "I will cut down these Vajjians—so mighty, so powerful! I will destroy these Vajjians! I will bring these Vajjians to ruin—these Vajjians!"

Then he addressed Vassakāra the brahman, the chief minister of Magadha: "Come, brahman. Go to the Blessed One and, on arrival, show reverence with your head to his feet in my name and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, (saying,) 'Ajātasattu Vedehiputta, the king of Magadha, lord, shows reverence with his head to the Blessed One's feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'Lord, Ajātasattu Vedehiputta, the king of Magadha, wants to attack the Vajjians. He says: "I will cut down these Vajjians—so mighty, so powerful! I will destroy these Vajjians! I will bring these Vajjians to ruin—these Vajjians!"' However the Blessed One answers, having grasped it well, report to me. For Tathāgatas do not speak untruthfully."[1]

Responding, "As you say, sire," to Ajātasattu Vedehiputta, the King of Magadha, Vassakāra the brahman, the chief minister of Magadha, had auspicious vehicles yoked, got into an auspicious vehicle, left Rājagaha

with the auspicious vehicles and drove toward Vulture Peak Mountain. Going in his vehicle as far as there was ground for a vehicle, getting down from his vehicle, he approached the Blessed One on foot. On arrival, he exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he told the Blessed One, "Ajātasattu Vedehiputta, the king of Magadha, Master Gotama,[2] shows reverence with his head to Master Gotama's feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort. Master Gotama, Ajātasattu Vedehiputta, the king of Magadha, wants to attack the Vajjians. He says: 'I will cut down these Vajjians—so mighty, so powerful! I will destroy these Vajjians! I will bring these Vajjians to ruin—these Vajjians!'"

Now on that occasion Ven. Ānanda was standing behind the Blessed One, fanning him. So the Blessed One addressed Ven. Ānanda, "Have you heard, Ānanda, that the Vajjians meet often and meet a great deal?"

"I have heard, lord, that the Vajjians meet often and meet a great deal."

"As long as the Vajjians meet often and meet a great deal, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that the Vajjians meet in harmony, adjourn from their meetings in harmony, and conduct their Vajjian business in harmony?"

"I have heard that, lord.…

"As long as the Vajjians meet in harmony, adjourn from their meetings in harmony, and conduct their Vajjian business in harmony, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that the Vajjians neither decree what has been undecreed nor repeal what has been decreed, but conduct themselves, having undertaken the ancient Vajjian laws as they have been decreed?"

"I have heard that, lord.…

"As long as the Vajjians neither decree what has been undecreed nor repeal what has been decreed, but conduct themselves, having undertaken the ancient Vajjian laws as they have been decreed, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that the Vajjians honor, respect, venerate, and do homage to the Vajjian elders of the Vajjis, regarding them as worth listening to?"

"I have heard that, lord.…

"As long as the Vajjians honor, respect, venerate, and do homage to the Vajjian elders of the Vajjis, regarding them as worth listening to, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that the Vajjians do not roughly drag off women & girls of good families and take them captive?"

"I have heard that, lord.…

"As long as the Vajjians do not roughly drag off women & girls of good families and take them captive, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that the Vajjians honor, respect, venerate, and do homage to the Vajjian shrines, both inside (the city) and out, and that they do not let the righteous offerings done in the past and given in the past to those shrines fall into decline?"

"I have heard that, lord.…

"As long as the Vajjians honor, respect, venerate, and do homage to the Vajjian shrines, both inside (the city) and out, and do not let the righteous offerings done in the past and given in the past to those shrines fall into decline, Ānanda, their growth can be expected, not their decline.

"Have you heard, Ānanda, that righteous protection, watch, and guarding for arahants is well-provided by the Vajjians (with the thought,) 'If there are any arahants who have yet to come to our domain, may they come; and may the arahants who have come to our domain live in comfort'?

"I have heard that, lord.…

"As long as righteous protection, watch, and guarding for arahants is well-provided by the Vajjians (with the thought,) 'If there are any arahants who have yet to come to our domain, may they come; and may the arahants who have come to our domain live in comfort,' Ānanda, their growth can be expected, not their decline."

Then the Blessed One addressed Vassakāra the brahman, the chief minister of Magadha, "Once, brahman, I was staying near Vesālī at the Sārandada shrine. There I taught the Vajjians these seven conditions that lead to no decline. As long as these seven conditions endure among the Vajjians, and as long as the Vajjians remain steadfast in these seven conditions, the Vajjians' growth can be expected, not their decline."

When this was said, Vassakāra the brahman, the chief minister of Magadha, said to the Blessed One, "Master Gotama, even if the Vajjians are endowed with only one of these conditions that lead to no decline, the Vajjians' growth can be expected, not their decline—to say nothing of all seven. Nothing can be done to the Vajjians by King Ajātasattu Vedehiputta, the king of Magadha, through force of arms—except by befriending them and sowing dissension (among them).[3]

"Well, then, Master Gotama, we must go now. Many are our duties, many our responsibilities."

"Then do, brahman, what you think it is now time to do."

Then Vassakāra the brahman, the chief minister of Magadha, delighting in and approving of the Blessed One's words, got up from his seat and left.

Not long after his departure, the Blessed One addressed Ven. Ānanda: "Go, Ānanda. Have all the monks living in dependence on Rājagaha gather at the assembly hall."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda—having had all the monks living in dependence on Rājagaha gather at the assembly hall—approached the Blessed One. On arrival, having bowed down to him, he stood to one side. As he was standing there, he said to the Blessed One, "The Saṅgha of monks has gathered, lord. May the Blessed One do what he thinks it is now time to do."

Then the Blessed One, getting up from his seat, went to the assembly hall and, on arrival, sat down on the seat laid out. Having sat down, he addressed the monks:

"Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

"Monks, as long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

"As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.

"As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but conduct themselves, having undertaken the training rules as they have been decreed, their growth can be expected, not their decline.

"As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.

"As long as the monks do not come under the sway of any arisen craving that leads to further-becoming, their growth can be expected, not their decline.

"As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

"And as long as the monks each keep firmly in mind: 'If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,' their growth can be expected, not their decline.

"As long as these seven conditions endure among the monks, and as long as the monks remain steadfast in these seven conditions, the monks' growth can be expected, not their decline."[4]

"Monks, I will teach you seven further conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

"Monks, as long as the monks are not infatuated with (construction) work, do not delight in construction work, and are not committed to

infatuation with construction work, the monks' growth can be expected, not their decline.

"As long as the monks are not infatuated with gossip…

"As long as the monks are not infatuated with sleeping…

"As long as the monks are not infatuated with entanglement…

"As long as the monks are not infatuated with evil ambition and have not come under the sway of evil ambitions, the monks' growth can be expected, not their decline.

"As long as the monks do not have evil friends, evil companions, and evil comrades, the monks' growth can be expected, not their decline.

"And as long as the monks do not stop half-way with lower distinctions & achievements, the monks' growth can be expected, not their decline.[5]

"As long as these seven conditions endure among the monks, and as long as the monks remain steadfast in these seven conditions, the monks' growth can be expected, not their decline."

"Monks, I will teach you seven further conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Monks, as long as the monks have conviction… shame… compunction… learning… aroused persistence… established mindfulness… discernment, the monks' growth can be expected, not their decline.[6]

"As long as these seven conditions endure among the monks, and as long as the monks remain steadfast in these seven conditions, the monks' growth can be expected, not their decline."

"Monks, I will teach you seven further conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

"Monks, as long as the monks develop mindfulness as a factor for awakening… analysis of qualities as a factor for awakening… persistence

as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening, the monks' growth can be expected, not their decline.[7]

"As long as these seven conditions endure among the monks, and as long as the monks remain steadfast in these seven conditions, the monks' growth can be expected, not their decline."

"Monks, I will teach you seven further conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Monks, as long as the monks develop the perception of inconstancy… the perception of not-self… the perception of unattractiveness… the perception of drawbacks… the perception of abandoning… the perception of dispassion… the perception of cessation, the monks' growth can be expected, not their decline.[8]

"As long as these seven conditions endure among the monks, and as long as the monks remain steadfast in these seven conditions, the monks' growth can be expected, not their decline."

"Monks, I will teach you six further[9] conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

"As long as the monks are set on bodily acts of good will with regard to their companions in the holy life, to their faces & behind their backs, the monks' growth can be expected, not their decline.

"As long as the monks are set on verbal acts of good will with regard to their companions in the holy life, to their faces & behind their backs…

"As long as the monks are set on mental acts of good will with regard to their companions in the holy life, to their faces & behind their backs…

"As long as the monks, whatever righteous gains they may obtain in a righteous way—even if only the alms in their bowls—do not consume

them alone, but consume them after sharing them in common with their virtuous companions in the holy life…

"As long as the monks—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—dwell with their virtue in tune with that of their companions in the holy life, to their faces & behind their backs…

"And as long as the monks—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—dwell with their view in tune with those of their companions in the holy life, to their faces & behind their backs, the monks' growth can be expected, not their decline.

"As long as these six conditions endure among the monks, and as long as the monks remain steadfast in these six conditions, the monks' growth can be expected, not their decline."[10]

While staying there near Rājagaha on Vulture Peak Mountain, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Rājagaha as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Ambalaṭṭhikā."[11]

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Ambalaṭṭhikā. There he stayed near Ambalaṭṭhikā at the Royal Cottage. While staying there near Ambalaṭṭhikā at the Royal Cottage, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is

rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Ambalaṭṭhikā as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Nāḷandā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Nāḷandā. There he stayed near Nāḷandā at the Pāvādika mango grove.

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sāriputta said to the Blessed One, "Lord, I have confidence in the Blessed One that there neither has been nor will be nor is currently found a contemplative or brahman whose direct knowledge of self-awakening is greater than that of the Blessed One!"

"Grand is this bull-statement you have spoken, Sāriputta; categorical this lion's roar you have roared: 'Lord, I have confidence in the Blessed One that there neither has been nor will be nor is currently found a contemplative or brahman whose direct knowledge of self-awakening is greater than that of the Blessed One!' So then, Sāriputta, have you encompassed with your awareness the awareness of all the worthy ones, the rightly self-awakened ones that have been in the past and known: 'Such was their virtue, such their Dhamma, such their discernment, such their (meditative) dwelling, such their release'?"

"No, lord."

"Then have you encompassed with your awareness the awareness of all the worthy ones, the rightly self-awakened ones that will be in the future and known: 'Such will be their virtue, such their Dhamma, such their discernment, such their (meditative) dwelling, such their release'?"

"No, lord."

"Then have you encompassed with your awareness *my* awareness—the awareness of the worthy one, the rightly self-awakened one in the present—and known: 'Such is his virtue, such his Dhamma, such his discernment, such his (meditative) dwelling, such his release'?"

"No, lord."

"Then, Sāriputta, if you don't have knowledge of the awareness of the worthy ones, the rightly self-awakened ones of the past, future, & present, how is it that just now you spoke this grand bull-statement and roared this categorical lion's roar: 'Lord, I have confidence in the Blessed One that there neither has been nor will be nor is currently found a contemplative or brahman whose direct knowledge of self-awakening is greater than that of the Blessed One'?"

"Lord, I don't have knowledge of the awareness of the worthy ones, the rightly self-awakened ones of the past, future, & present, but I have known the consistency of the Dhamma. It's as if there were a royal frontier city with strong ramparts, strong walls & arches, and a single gate. In it would be a wise, competent, & intelligent gatekeeper to keep out those he didn't know and to let in those he did. Walking along the path encircling the city, he wouldn't see a crack or an opening in the walls big enough for even a cat to slip through. The thought would occur to him: 'Whatever large creatures enter or leave the city all enter or leave it through this gate.'[12]

"In the same way, I have known the consistency of the Dhamma: 'All those who were worthy ones, the rightly self-awakened ones in the past awoke to the unexcelled right self-awakening after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established their minds in the four establishings of mindfulness and having developed, as they have come to be, the seven factors for awakening. All those who will be worthy ones, the rightly self-awakened ones in the future will awaken to the unexcelled right self-awakening after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established their minds in the four establishings of mindfulness and having developed, as they have come to be, the seven factors for awakening. The Blessed One who is now the worthy one, the rightly self-awakened one has awakened to the unexcelled right self-awakening after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established his mind in the four establishings of mindfulness and having developed, as they have come to be, the seven factors for awakening."

While staying there near Nāḷandā at the Pāvādika mango grove, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Nāḷandā as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Pāṭali Village."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Pāṭali Village.[13] The lay followers of Pāṭali Village heard, "The Blessed One, they say, has reached Pāṭali Village." So they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, may the Blessed One acquiesce to (the use of) the rest-house hall."

The Blessed One acquiesced with silence. Sensing his acquiescence, the lay followers of Pāṭali Village got up from their seats and, bowing down to him and circumambulating him, went to the rest-house hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there, they said to him, "Lord, the rest-house hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. May the Blessed One do what he thinks it is now time to do."

So the Blessed One, in the evening,[14] after adjusting his lower robe and taking his bowl & outer robe, went together with the Saṅgha of monks to the rest-house hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The Saṅgha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One.

The lay followers of Pāṭali Village washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around

the Blessed One.

Then the Blessed One addressed the lay followers of Pāṭali Village, "Householders, there are these five drawbacks coming from an unvirtuous person's defect in virtue. Which five?

"There is the case where an unvirtuous person, defective in virtue, by reason of heedlessness undergoes the loss/confiscation of great wealth. This is the first drawback coming from an unvirtuous person's defect in virtue.

"And further, the bad reputation of the unvirtuous person, defective in virtue, gets spread about. This is the second drawback coming from an unvirtuous person's defect in virtue.

"And further, whatever assembly the unvirtuous person, defective in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so without confidence & abashed. This is the third drawback coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue, dies confused. This is the fourth drawback coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the fifth drawback coming from an unvirtuous person's defect in virtue.

"These, householders, are the five drawbacks coming from an unvirtuous person's defect in virtue.

"Householders, there are these five rewards coming from a virtuous person's consummation in virtue. Which five?

"There is the case where a virtuous person, consummate in virtue, by reason of heedfulness acquires a great mass of wealth. This is the first reward coming from a virtuous person's consummation in virtue.

"And further, the fine reputation of the virtuous person, consummate in virtue, gets spread about. This is the second reward coming from a virtuous person's consummation in virtue.

"And further, whatever assembly the virtuous person, consummate in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so with confidence & unabashed. This is the third reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue, dies unconfused. This is the fourth reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the fifth reward coming from a virtuous person's consummation in virtue.

"These, householders, are the five rewards coming from a virtuous person's consummation in virtue."

Then the Blessed One—having instructed, urged, roused, & encouraged the lay followers of Pāṭali Village for a large part of the night with Dhamma talk—dismissed them, saying, "The night is far gone, householders. Do what you think it is now time to do."

Responding, "As you say, lord," to the Blessed One, the lay followers of Pāṭali Village got up from their seats and, bowing down to him and circumambulating him, left. Then the Blessed One, not long after they had left, entered an empty building.

Now on that occasion, Sunidha & Vassakāra, the chief ministers of Magadha, were building a city at Pāṭali Village to preempt the Vajjians. And on that occasion many devas by the thousands were occupying sites in Pāṭali Village. In the area where devas of great influence occupied sites, there the minds of the king's royal ministers of great influence were inclined to build their homes. In the area where devas of middling influence occupied sites, there the minds of the king's royal ministers of middling influence were inclined to build their homes. In the area where devas of low influence occupied sites, there the minds of the king's royal ministers of low influence were inclined to build their homes.

The Blessed One, with the divine eye—purified and surpassing the human—saw those devas by the thousands occupying sites in Pāṭali

Village.

Then, getting up in the last watch of the night, the Blessed One addressed Ven. Ānanda, "Ānanda, who is building a city at Pāṭali Village?"

"Sunidha & Vassakāra, the chief ministers of Magadha, lord, are building a city at Pāṭali Village to preempt the Vajjians."

"Ānanda, it's as if they had consulted the Devas of the Thirty-three: That's how Sunidha & Vassakāra, the chief ministers of Magadha, are building a city at Pāṭali Village to preempt the Vajjians.

"Just now, Ānanda—with the divine eye—purified and surpassing the human—I saw many devas by the thousands occupying sites in Pāṭali Village. In the area where devas of great influence occupy sites, there the minds of the king's royal ministers of great influence are inclined to build their homes. In the area where devas of middling influence occupy sites, there the minds of the king's royal ministers of middling influence are inclined to build their homes. In the area where devas of low influence occupy sites, there the minds of the king's royal ministers of low influence are inclined to build their homes.

"Ānanda, as far as the sphere of the Ariyans extends, as far as merchants' roads extend, this will be the supreme city: Pāṭaliputta,[15] where the seedpods of the Pāṭali plant break open. There will be three dangers for Pāṭaliputta: from fire, from water, or from the breaking of alliances."

Then Sunidha & Vassakāra, the chief ministers of Magadha, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they stood to one side. As they were standing there, they said to him, "May Master Gotama acquiesce to our meal today, together with the Saṅgha of monks." The Blessed One acquiesced with silence.

Then Sunidha & Vassakāra, the chief ministers of Magadha, understanding the Blessed One's acquiescence, went to their rest-house. On arrival, after having exquisite staple & non-staple food prepared in their rest-house, they announced the time to the Blessed One: "It's time, Master Gotama. The meal is ready."

Then the Blessed One, early in the morning, adjusted his lower robe and—taking his bowl & outer robe—went together with the Saṅgha of

monks to the rest-house of Sunidha & Vassakāra, the chief ministers of Magadha. On arrival, he sat down on the seat laid out. Sunidha & Vassakāra, with their own hands, served & satisfied the Saṅgha of monks, with the Buddha at its head, with exquisite staple & non-staple food. Then, when the Blessed One had finished his meal and had rinsed his bowl & hands, Sunidha & Vassakāra, taking a low seat, sat to one side. As they were sitting there, the Blessed One gave his approval with these verses:

> In whatever place
> a wise person makes his dwelling,
> —there providing food
> for the virtuous,
> the restrained,
> leaders of the holy life—
> he should dedicate that offering
> to the devas there.
>
> They, receiving honor, will honor him;
> being respected, will show him respect.
> As a result, they will feel sympathy for him,
> like that of a mother for her child, her son.
> A person with whom the devas sympathize
> always meets with auspicious things.

Then the Blessed One, having given his approval to Sunidha & Vassakāra with these verses, got up from his seat and left. And on that occasion, Sunidha & Vassakāra followed right after the Blessed One, (thinking,) "By whichever gate Gotama the contemplative departs today, that will be called the Gotama Gate. And by whichever ford he crosses over the Ganges River, that will be called the Gotama Ford."

So the gate by which the Blessed One departed was called the Gotama Gate. Then he went to the Ganges River. Now on that occasion the Ganges River was full up to the banks, so that a crow could drink from it. Some people were searching for boats; some were searching for floats; some were binding rafts in hopes of going from this shore to the other. So the Blessed One—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the near bank of the Ganges River

and reappeared on the far bank together with the Saṅgha of monks. He saw that some people were searching for boats; some were searching for floats; some were binding rafts in hopes of going from this shore to the other.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Those
> who cross the foaming flood,
> having made a bridge, avoiding the swamps
> —while people are binding rafts—
> intelligent people
> have already crossed.

[II]

Then the Blessed One said to Ven. Ānanda, "Come, Ānanda, we will head for Koṭi Village."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Koṭi Village. There he stayed near Koṭi Village.

And there he addressed the monks: "It's through not awakening to or penetrating four noble truths, monks, that we have transmigrated and wandered on for such a long time, you & I. Which four?

"It's through not awakening to or penetrating the noble truth of stress that we have transmigrated and wandered on for such a long time, you & I. It's through not awakening to or penetrating the noble truth of the origination of stress… It's through not awakening to or penetrating the noble truth of the cessation of stress… It's through not awakening to or penetrating the noble truth of the path of practice leading to cessation of stress that we have transmigrated and wandered on for such a long time, you & I.

"(But now,) this noble truth of stress has been awakened to & penetrated, the noble truth of the origination of stress has been awakened to & penetrated, the noble truth of the cessation of stress has been

awakened to & penetrated, the noble truth of the path of practice leading to cessation of stress has been awakened to & penetrated. Craving for becoming has been crushed; the guide to becoming [i.e., clinging] is ended. There now is no further-becoming."

That is what the Blessed One said. Having said it, the Teacher, the One Well-Gone, said further:

> From lack of vision
> of the four noble truths,
> we have wandered a long time
> simply in these births & those.
> These are now seen,
> the guide to becoming is removed,
> crushed is the root of suffering & stress.
> There is now no further-becoming.

While staying there near Koṭi Village, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Koṭi Village as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Nādikā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Nādikā. There he stayed near Nādikā at the Brick Hall.

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Ānanda said to the Blessed One, "Lord, the monk named Sāḷha has died in Nādikā. What is his destination, what his future state? The nun named Nandā has died in Nādikā. What is her destination, what her future state? The male lay-follower named Sudatta has died in Nādikā. What is his destination, what his future state? The female lay-follower named Sujātā has died in Nādikā. What is her destination, what her future state? The male lay-

follower named Kakudha… Kāraḷimbha… Nikaṭa… Kaṭissaha… Tuṭṭha… Santuṭṭha… Bhaṭa… Subhaṭa has died in Nādikā. What is his destination, what his future state?"

"Ānanda, the monk Sāḷha, with the ending of effluents, dwelt in the effluent-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now. The nun Nandā, with the ending of the five lower fetters,[16] has spontaneously arisen (in the Pure Abodes,) there to be totally unbound, destined never again to return from that world. Sudatta the male lay-follower, with the ending of [the first] three fetters, and with the attenuation of passion, aversion, & delusion, is a once-returner, who—on returning only once more to this world—will put an end to stress. Sujātā the female lay-follower, with the ending of [the first] three fetters, is a stream-winner, never again destined for states of destitution, certain, headed for self-awakening. Kakudha the male lay-follower… Kāraḷimbha… Nikaṭa… Kaṭissaha… Tuṭṭha… Santuṭṭha… Bhaṭa… Subhaṭa the male lay-follower, with the ending of the five lower fetters, have spontaneously arisen (in the Pure Abodes,) there to be totally unbound, destined never again to return from that world.

"Ānanda, more than 50 lay-followers who have died in Nādikā, with the ending of the five lower fetters, have spontaneously arisen (in the Pure Abodes,) there to be totally unbound, destined never again to return from that world. 96 lay-followers who have died in Nādikā, with the ending of [the first] three fetters, and with the attenuation of passion, aversion, & delusion, are once-returners, who—on returning only once more to this world—will put an end to stress. 510 lay-followers who have died in Nādikā, with the ending of [the first] three fetters, are stream-winners, never again destined for states of destitution, certain, headed for self-awakening.

"It's not amazing, Ānanda, that anyone who has become a human being would die. But if with every death you approach the Tathāgata and ask about this matter, that would be wearisome for him.

"Therefore, Ānanda, I will teach you the Dhamma-discourse called the Dhamma-mirror, endowed with which a disciple of the noble ones, if he/she so desires, may predict for him or herself: 'Hell is ended for me;

animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"And what is the Dhamma-mirror Dhamma-discourse, endowed with which a disciple of the noble ones, if he/she so desires, may predict for him or herself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening'?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He/she is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types[17]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'"

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"This, Ānanda, is the Dhamma-mirror Dhamma-discourse, endowed with which a disciple of the noble ones, if he/she so desires, may predict for him or herself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad

destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'"[18]

While staying there near Nādikā in the Brick House, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Nādikā as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Vesālī."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Vesālī. There he stayed near Vesālī in Ambapālī's grove.

And there he addressed the monks: "Stay mindful, monks, and alert. This is our instruction to you all. And how is a monk mindful? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is how a monk is mindful.

"And how is a monk alert? When going forward & returning, he makes himself alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert. This is how a monk is alert.

"Stay mindful, monks, and alert. This is our instruction to you all."

Then Ambapālī the courtesan[19] heard, "The Blessed One, they say, has arrived at Vesālī and is staying near Vesālī in my mango *[amba]* grove!" Then, having auspicious vehicles yoked, she got into an auspicious vehicle, left Vesālī with the auspicious vehicles and drove toward her own garden [the grove]. Going in her vehicle as far as there was ground for a vehicle,

getting down from her vehicle, she approached the Blessed One on foot. On arrival, having bowed down to him, she sat to one side. As she was sitting there, the Blessed One instructed, urged, roused, & encouraged her with a talk on Dhamma. Then Ambapālī the courtesan—instructed, urged, roused, & encouraged with the Blessed One's talk on Dhamma—said to him, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Saṅgha of monks." The Blessed One acquiesced with silence.

Then Ambapālī the courtesan, understanding the Blessed One's acquiescence, got up from her seat and, bowing down to him and circumambulating him, left.

Then the Licchavis of Vesālī heard, "The Blessed One, they say, has arrived at Vesālī and is staying near Vesālī in Ambapālī's grove!" Then, having auspicious vehicles yoked, the Licchavis got into the auspicious vehicles, and left Vesālī with the auspicious vehicles. Now, some of those Licchavis were dark blue, with dark blue complexions, dark blue clothing, & dark blue ornaments. Some of those Licchavis were yellow, with yellow complexions, yellow clothing, & yellow ornaments. Some of those Licchavis were red, with red complexions, red clothing, & red ornaments. Some of those Licchavis were white, with white complexions, white clothing, & white ornaments.

Then Ambapālī the courtesan, driving axle to axle, wheel to wheel, yoke to yoke, brought those young Licchavis to a halt. So those Licchavis said to her, "Hey, Ambapālī, what are you doing—driving axle to axle, wheel to wheel, yoke to yoke—bringing the young Licchavis to a halt?"

"Because, young masters, I have invited the Blessed One, together with the Saṅgha of monks, for tomorrow's meal!"

"Give us that meal, Ambapālī, for 100,000!"

"Even if the masters gave me Vesālī with all its revenue, I still wouldn't give up such a great meal!"

Then the Licchavis snapped their fingers: "How we've been defeated by Little Ambapālī! How we've been cheated by Little Ambapālī!"[20]

Then the Licchavis set out for Ambapālī's grove. The Blessed One saw them coming from afar and, on seeing them, he said to the monks, "Those

monks who have never before seen the Devas of the Thirty-three, look at the assembly of Licchavis! Gaze at the assembly of Licchavis! Regard the assembly of Licchavis as like the assembly of the Thirty-three!"

Then the Licchavis, going in their vehicles as far as there was ground for vehicles, got down from their vehicles and approached the Blessed One on foot. On arrival, having bowed down to him, they sat to one side. As they were sitting there, the Blessed One instructed, urged, roused, & encouraged them with a talk on Dhamma. Then the Licchavis—instructed, urged, roused, and encouraged with the Blessed One's talk on Dhamma—said to him, "Lord, may the Blessed One acquiesce to our meal tomorrow, together with the Saṅgha of monks."

"Licchavis, I have already acquiesced to Ambapālī the courtesan's meal tomorrow."

Then the Licchavis snapped their fingers: "How we've been defeated by Little Ambapālī! How we've been cheated by Little Ambapālī!"

Then the Licchavis, delighting in and approving of the Blessed One's words, got up from their seats and, bowing down to him and circumambulating him, left.

Then Ambapālī the courtesan, at the end of the night—after having exquisite staple & non-staple food prepared in her own garden—announced the time to the Blessed One: "It's time, lord. The meal is ready."

Then the Blessed One, early in the morning, adjusted his lower robe and—taking his bowl & outer robe—went together with the Saṅgha of monks to Ambapālī the courtesan's meal offering. On arrival, he sat down on the seat laid out. Ambapālī the courtesan, with her own hands, served & satisfied the Saṅgha of monks, with the Buddha at its head, with exquisite staple & non-staple food. Then, when the Blessed One had finished his meal and had rinsed his bowl & hands, Ambapālī the courtesan, taking a low seat, sat to one side. As she was sitting there, she said to the Blessed One, "Lord, I give this garden to the Saṅgha of monks with the Buddha at its head."

The the Blessed One accepted the garden. Then—having instructed, urged, roused, & encouraged Ambapālī the courtesan with a talk on

Dhamma—got up from his seat and left.

While staying there near Vesālī in Ambapālī's grove, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed in Ambapālī's grove as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Veḷuva Village."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Veḷuva Village. There he stayed near Veḷuva Village.

And there he addressed the monks: "Come, monks, enter the Rains retreat around Vesālī with your friends, acquaintances, & eating companions. As for me, I will enter the Rains retreat right here near Veḷuva Village.

Responding, "As you say, lord," to the Blessed One, the monks entered the Rains retreat around Vesālī with their friends, acquaintances, & eating companions. The Blessed One entered the Rains retreat right there near Veḷuva Village.

Then in the Blessed One, when he had entered the Rains retreat, there arose a severe disease with intense pains & deadly. But the Blessed One endured it—mindful, alert, & not struck down by it. The thought occurred to him, "It would not be proper for me to totally unbind without having addressed my attendants or taken leave of the Saṅgha of monks. Why don't I, bending back this disease with persistence, keep determining the fabrications of life?" So the Blessed One, bending back the disease with persistence, kept determining the fabrications of life. And his disease calmed down.

Then the Blessed One—having recovered from being ill, not long recovered from the illness—went out of the dwelling and sat down on a seat laid out behind the dwelling. Then Ven. Ānanda went to the Blessed

One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "What a happy sight to see the Blessed One's comfort! What a happy sight to see the Blessed One's being at ease! Because of the Blessed One's illness my own body felt as if it were drugged. I lost my bearings. Things were unclear to me. Yet I still took a measure of reassurance in the thought that the Blessed One would not totally unbind as long as he hadn't given at least some pronouncement concerning the Saṅgha of monks."

"What more does the Saṅgha of monks want from me, Ānanda? I have taught the Dhamma without making an inside or outside (version).[21] The Tathāgata has no closed fist with regard to teachings.[22] To whomever the thought occurs, 'I will govern the Saṅgha of monks,' or 'The Saṅgha of monks looks to me,' he should give some pronouncement concerning the Saṅgha of monks. But the thought doesn't occur to the Tathāgata that 'I will govern the Saṅgha of monks,' or 'The Saṅgha of monks looks to me.' So why should he give some pronouncement concerning the Saṅgha of monks?

"I am now aged, Ānanda: old, elderly, advanced in years, having come to the last stage of life, 80 years old. Just as an old cart is kept going with the help of bamboo strips, the Tathāgata's body is kept going with the help of bamboo strips, as it were. When the Tathāgata—not attending to any theme at all, and with the cessation of certain feelings—enters & remains in the theme-less concentration of awareness, that is when his body is more at ease.

"So, Ānanda, you should all live with yourselves as your island, yourselves as your refuge, with no other as your refuge; with the Dhamma as your island, the Dhamma as your refuge, with no other as your refuge. And how does a monk live with himself as his island, himself as his refuge, with no other as his refuge; with the Dhamma as his island, the Dhamma as his refuge, with no other as his refuge? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is how a monk lives with himself as his island, himself as his refuge, with no other as his

refuge; with the Dhamma as his island, the Dhamma as his refuge, with no other as his refuge. For those who, now or when I am gone, live with themselves as their island, themselves as their refuge, with no other as their refuge; with the Dhamma as their island, the Dhamma as their refuge, not with another as their refuge, will be my foremost monks: those who are desirous of training."

[III]

Then the Blessed One, early in the morning, adjusted his lower robe and—taking his bowl & outer robe—went into Vesālī for alms. Then, having gone for alms in Vesālī, after the meal, returning from his alms round, he addressed Ven. Ānanda, "Get a sitting cloth, Ānanda. We will go to the Pāvāla shrine for the day's abiding."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda followed along behind the Blessed One, carrying the sitting cloth. Then the Blessed One went to the Pāvāla shrine and, on arrival, sat down on the seat laid out.

Seated, the Blessed One addressed Ven. Ānanda, "Vesālī is refreshing, Ānanda. Refreshing, too, are the Udena shrine, the Gotamaka shrine, the Sattamba shrine, the ManySon shrine, the Sāranda shrine, the Pāvāla shrine.[23]

"Anyone, Ānanda, in whom the four bases of power[24] are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon.[25] In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon."

But Ven. Ānanda—even when the Blessed One had given such a blatant sign, such a blatant hint—wasn't able to understand his meaning. He didn't beg of him, "Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare,

benefit, & happiness of human beings & devas." It was as if his mind were possessed by Māra.

A second time… A third time, the Blessed One addressed Ven. Ānanda, "Vesālī is refreshing, Ānanda. Refreshing, too, are the Udena shrine, the Gotamaka shrine, the Sattamba shrine, the ManySon shrine, the Sāranda shrine, the Pāvāla shrine.

"Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon."

But Ven. Ānanda—even when the Blessed One had given such a blatant sign, such a blatant hint—wasn't able to understand his meaning. He didn't request of him, "Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas." It was as if his mind were possessed by Māra.

Then the Blessed One addressed Ven. Ānanda, "Go, Ānanda. Do what you think it is now time to do."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda got up from his seat and, bowing down to him and circumambulating him, went to sit under a tree not far from the Blessed One.

Then, not long after Ven. Ānanda had left, Māra the Evil One went to the Blessed One and, on arrival, stood to one side. As he was standing there, he said to the Blessed One, "May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One: 'Evil One, I will not totally unbind as long as my monk disciples are not yet experienced, trained, attained to confidence, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their

own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.'[26]

"But now, lord, the Blessed One's monk disciples are experienced, trained, attained to confidence, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.

"May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One: 'Evil One, I will not totally unbind as long as my nun disciples… my male lay-follower disciples… my female lay-follower disciples are not yet experienced, trained, attained to maturity, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.'

"But now, lord, the Blessed One's female lay-follower disciples are experienced, trained, attained to maturity, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.

"May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One:

'Evil One, I will not totally unbind as long as this holy life of mine is not powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are human beings & devas.' But now, lord, the Blessed One's holy life is powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are human beings & devas.

"May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord."

When this was said, the Blessed One said to Māra, the Evil One: "Relax, Evil One. It won't be long until the Tathāgata's total unbinding. In three months' time from now, the Tathāgata will totally unbind."

Thus at the Pāvāla shrine—mindful & alert—the Blessed One relinquished the fabrications of life.[27] And as the Blessed One relinquished the fabrications of life, there was a great earthquake, awesome & hair-raising, and rolls of the deva-drums split (the air).

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Comparing the incomparable[28]
> with coming-into-being,
> the sage relinquished
> the fabrication of becoming.
> Inwardly joyful,
> centered,
> he split his own
> coming-into-being
> like a coat of mail.[29]

Then the thought occurred to Ven. Ānanda: "How amazing! How astounding! What a great earthquake! What a very great earthquake, awesome & hair-raising, and rolls of the deva-drums split (the air)! What is the reason, what is the cause, for the appearance of the great earthquake?"

So Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "How amazing, lord! How astounding! What a great earthquake! What a very great earthquake, awesome & hair-raising, and rolls of thunder split (the air)! What, lord, is the reason, what is the cause, for the appearance of the great earthquake?"

"Ānanda, there are these eight reasons, eight causes, for the appearance of a great earthquake. Which eight?

"This great earth, Ānanda, is established on water. The water is established on wind. The wind is standing on space. There comes a time when a great wind blows. The great wind blowing shakes the water. The water, shaken, shakes the earth. This is the first reason, the first cause, for the appearance of a great earthquake.

"Then, Ānanda, there comes a time when a brahman of power, with mastery of the mind, or a deva of great power, great might, has developed a limited earth-perception and an immeasurable liquid-perception. He makes this earth shake & shiver, quiver & quake. This is the second reason…

"Then, Ānanda, when the bodhisatta, falling from the Tusita group, mindful & alert, descends into his mother's womb, the earth shakes & shivers, quivers & quakes. This is the third reason…

"Then, Ānanda, when the bodhisatta, mindful & alert, emerges from his mother's womb, the earth shakes & shivers, quivers & quakes. This is the fourth reason…

"Then, Ānanda, when the Tathāgata awakens to the unexcelled right self-awakening, the earth shakes & shivers, quivers & quakes. This is the fifth reason…

"Then, Ānanda, when the Tathāgata sets rolling the unexcelled Dhamma-wheel, the earth shakes & shivers, quivers & quakes. This is the sixth reason…

"Then, Ānanda, when the Tathāgata, mindful & alert, relinquishes the fabrications of life, the earth shakes & shivers, quivers & quakes. This is the seventh reason…

"Then, Ānanda, when the Tathāgata, by means of the unbinding property with no fuel remaining, totally unbinds,[30] the earth shakes & shivers, quivers & quakes. This is the eighth reason, the eighth cause, for the appearance of a great earthquake.

"These are the eight reasons, the eight causes, for the appearance of a great earthquake.

"Ānanda, there are these eight assemblies. Which eight? A noble warrior assembly, a brahman assembly, a householder assembly, a contemplative assembly, a Four Great Kings assembly, a (Devas of the) Thirty-three assembly, a Māra assembly, a Brahmā assembly.

"I can remember approaching many hundreds of noble warrior assemblies. There—before seating myself, before talking, before engaging in conversation—whatever sort of appearance they had, that was the sort of appearance I had; whatever sort of accent they had, that was the sort of accent I had. And I instructed, urged, roused, & encouraged them with Dhamma talk. While I was speaking, they didn't know me: 'Who is this who speaks—a deva or a human being?' Having instructed, urged, roused, & encouraged them with Dhamma talk, I disappeared. When I had disappeared, they didn't know me: 'Who is this who disappeared—a deva or a human being?'

"I can remember approaching many hundreds of brahman assemblies… many hundreds of householder assemblies… many hundreds of contemplative assemblies… many hundreds of Four Great King assemblies… many hundreds of (Devas of the) Thirty-three assemblies… many hundreds of Māra assemblies…

"I can remember approaching many hundreds of Brahmā assemblies. There—before seating myself, before talking, before engaging in conversation—whatever sort of appearance they had, that was the sort of appearance I had; whatever sort of accent they had, that was the sort of accent I had. And I instructed, urged, roused, & encouraged them with Dhamma talk. While I was speaking, they didn't know me: 'Who is this person who speaks—a deva or a human being?' Having instructed, urged, roused, & encouraged them with Dhamma talk, I disappeared. When I had disappeared, they didn't know me: 'Who is this who disappeared—a deva or a human being?'

"Ānanda, there are these eight dimensions of (mental) mastery. Which eight?

"Having a single perception of form internally, one sees forms externally as limited, beautiful & ugly. Mastering them, one has the perception, 'I know; I see.' This is the first dimension of (mental) mastery.

"Having a single perception of form internally, one sees forms externally as immeasurable, beautiful & ugly. Mastering them, one has the perception, 'I know; I see.' This is the second dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as limited, beautiful & ugly. Mastering them, one has the perception, 'I know; I see.' This is the third dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as immeasurable, beautiful & ugly. Mastering them, one has the perception, 'I know; I see.' This is the fourth dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Bārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow; in the same way, having a single formless perception internally, one sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, one has the perception, 'I know; I see.' This is the fifth dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Bārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow; in the same way, having a single formless perception internally, one sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, one has the perception, 'I know; I see.' This is the sixth dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandhu-jīvaka flower is red, red in its color, red in its features, red in its glow, or just as Bārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow; in the same way, having a single formless perception internally, one sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, one has the perception, 'I know; I see.' This is the seventh dimension of (mental) mastery.

"Having a single formless perception internally, one sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Bārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow; in the same way, having a single formless perception internally, one sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, one has the perception, 'I know; I see.' This is the eighth dimension of (mental) mastery.

"These, Ānanda, are the eight dimensions of (mental) mastery.[31]

"Ānanda, there are these eight emancipations. Which eight?

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not heeding perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters and remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters and remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters and remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

"These, Ānanda, are the eight emancipations.[32]

"One time, Ānanda, I was staying in Uruvelā on the bank of the Nerañjarā River at the Goat-herd Banyan, newly awakened. Then Māra, the Evil One, approached me and, on arrival, stood to one side. As he was standing there, he said to me, 'May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord.'

"When this was said, I said to Māra, the Evil One, 'Evil One, I will not totally unbind as long as my monk disciples are not yet experienced, trained, attained to confidence, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.'

"'Evil One, I will not totally unbind as long as my nun disciples… my male lay-follower disciples… my female lay-follower disciples are not yet experienced, trained, attained to maturity, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma—after having learned it from their own teachers—teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.

"'Evil One, I will not totally unbind as long as this holy life of mine is not powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are human beings & devas.'

"And just now, Ānanda, (here) at the Pāvāla Shrine, Māra the Evil One approached me and, on arrival, stood to one side. As he was standing here, he said to me, 'May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One: "Evil One, I will not totally unbind as long as my monk disciples are not yet experienced, as long as my nun disciples… my male lay-follower disciples… my female lay-follower disciples are not yet experienced… as long as this holy life of mine is not powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are human beings & devas." But now, lord, the Blessed One's holy life is powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are human beings & devas.

"'May the Blessed One totally unbind now, lord. May the One Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord.'

"When this was said, I said to Māra, the Evil One: 'Relax, Evil One. It won't be long until the Tathāgata's total unbinding. In three months' time from now, the Tathāgata will totally unbind.'

"Just now, Ānanda, here at the Pāvāla shrine—mindful & alert—I relinquished the fabrications of life."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas."

"Enough, now, Ānanda. Don't beg the Tathāgata. Now is not the time for begging the Tathāgata."

A second time… A third time, Ven. Ānanda said to the Blessed One, "Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the

many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas."

"Ānanda, do you have conviction in the Tathāgata's awakening?"

"Yes, lord."

"Then why, Ānanda, do you harass the Tathāgata up to three times?"

"Face-to-face with the Blessed One have I heard this, face-to-face have I received this: 'Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon.'"

"Ānanda, do you have conviction in the Tathāgata's awakening?"

"Yes, lord."

"Then the wrong-doing is yours, Ānanda. Yours the mistake, in that—even when the Tathāgata had given such a blatant sign, such a blatant hint—you weren't able to understand his meaning. You didn't beg of the Tathāgata, 'Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas.' If you had begged the Tathāgata two times, the Tathāgata would have refused, but after the third time he would have acquiesced. The wrong-doing is yours, Ānanda. Yours the mistake.

"On one occasion, Ānanda, I was staying near Rājagaha, on Vulture Peak Mountain. There I addressed you, 'Vulture Peak mountain is refreshing, Ānanda. Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon.'

But you, Ānanda—even when the Tathāgata had given such a blatant sign, such a blatant hint—weren't able to understand his meaning. You didn't beg of the Tathāgata, 'Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas.' If you had begged the Tathāgata two times, the Tathāgata would have refused, but after the third time he would have acquiesced. The wrong-doing is yours, Ānanda. Yours the mistake.

"On one occasion, Ānanda, I was staying right there near Rājagaha at the Gotama Banyan tree… right there near Rājagaha at Robbers Cliff… right there near Rājagaha in Sattapaṇṇa Cave… right there near Rājagaha at the Black Rock on Isigili Mountain… right there near Rājagaha under the rock overhang at Serpents Water Hole in the Cool Forest… right there near Rājagaha at Tapodā Park… right there near Rājagaha at the Bamboo Forest, the Squirrels' Feeding Ground… right there near Rājagaha at Jīvaka's Mango Grove… right there near Rājagaha at the Maddakucchi Deer Park. There, too, I addressed you, 'Rājagaha is refreshing, Ānanda. Refreshing, too, are Vulture Peak Mountain, the Gotama Banyan tree, Robbers Cliff, Sattapaṇṇa Cave, the Black Rock on Isigili Mountain, the rock overhang at Serpents Water Hole in the Cool Forest, Tapodā Park, the Bamboo Forest, the Squirrels' Feeding Ground, Jīvaka's Mango Grove, the Maddakucchi Deer Park. Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon.' But you, Ānanda—even when the Tathāgata had given such a blatant sign, such a blatant hint—weren't able to understand his meaning. You didn't beg of the Tathāgata, 'Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas.' If you had begged the Tathāgata two times, the Tathāgata would have refused, but after the third

time he would have acquiesced. The wrong-doing is yours, Ānanda. Yours the mistake.

"On one occasion, Ānanda, I was staying right here in Vesālī at the Udena shrine… the Gotamaka shrine… the Sattamba shrine… the ManySon shrine… the Sāranda shrine…

"And just now, Ānanda, (here) at Pāvāla Shrine, I addressed you today: 'Vesālī is refreshing, Ānanda. Refreshing, too, are the Udena shrine, the Gotamaka shrine, the Sattamba shrine, the ManySon shrine, the Sāranda shrine, the Pāvāla shrine. Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could—if he wanted—remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could—if he wanted—remain for an eon or the remainder of an eon.' But you, Ānanda—even when the Tathāgata had given such a blatant sign, such a blatant hint—weren't able to understand his meaning. You didn't beg of the Tathāgata, 'Lord, may the Blessed One remain for an eon. May the One Well-Gone remain for an eon—for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human beings & devas.' If you had begged the Tathāgata two times, the Tathāgata would have refused, but after the third time he would have acquiesced. The wrong-doing is yours, Ānanda. Yours the mistake.

"But then, Ānanda, haven't I—cautioning—pointed out different-becoming, separate-becoming, otherwise-becoming of all that is dear & appealing? What else is there to expect? That of anything born, become, fabricated, subject to disintegration, you might say, 'O, may it not disintegrate'? The possibility doesn't exist. And that is what the Tathāgata has gotten rid of, vomited up, released, abandoned, forfeited. It was with the fabrications of life relinquished that this categorical statement was spoken: 'It won't be long until the Tathāgata's total unbinding. In three months' time from now, the Tathāgata will totally unbind.' For the Tathāgata, for the sake of life, to rescind that: The possibility doesn't exist.

"Come, now, Ānanda. We will head for the Gabled Hall in the Great Forest."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One together with Ven. Ānanda went to the Great Forest and to the Gabled Hall. On arrival, the Blessed One said to Ven. Ānanda, "Go, Ānanda. Have all the monks living in dependence on Vesālī gather at the assembly hall."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda—having had all the monks living in dependence on Vesālī gather at the assembly hall—approached the Blessed One. On arrival, having bowed down to him, he stood to one side. As he was standing there, he said to the Blessed One, "The Saṅgha of monks has gathered, lord. May the Blessed One do what he thinks it is now time to do."

Then the Blessed One went to the assembly hall and, on arrival, sat down on the seat laid out. Having sat down, he addressed the monks: "Monks, the qualities I have taught, having known them directly: You should grasp them thoroughly, cultivate them, develop them, & pursue them so that this holy life may long endure & remain steadfast for the benefit, welfare, & happiness of the multitude, out of sympathy for the world, for the benefit, welfare, & happiness of human beings & devas. And which are the qualities I have taught… for the benefit, welfare, & happiness of human beings & devas? The four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.[33] These are the qualities I have taught, having known them directly, that you should grasp thoroughly, cultivate, develop, & pursue so that this holy life may long endure & remain steadfast for the benefit, welfare, & happiness of the multitude, out of sympathy for the world, for the benefit, welfare, & happiness of human beings & devas."

Then the Blessed One addressed the monks, 'I exhort you, monks: All fabrications are subject to decay. Reach consummation through heedfulness.[34] It won't be long until the Tathāgata's total unbinding. In three months' time from now, the Tathāgata will totally unbind."

That is what the Blessed One said. Having said that, the One Well-Gone said further:

Young & old
wise & foolish
rich & poor:
        all end up dying.
As a potter's clay vessels
        large & small
        fired & unfired
all end up broken,
        so too life
        heads to death.

Then the Teacher said further:

Ripe my age, little the life
        remaining to me.
Leaving you, I will go,
having made my refuge
        for myself.
Be heedful, monks,
        mindful, virtuous.
With your resolves well-concentrated,
        look after your minds.
        He who, in this
        Dhamma & Vinaya,
        remains heedful,
        leaving the wandering-on
                through birth,
        will make an end
                of stress.

[IV]

Then the Blessed One, early in the morning, adjusted his lower robe and—taking his bowl & outer robe—went into Vesālī for alms. Having gone for alms in Vesālī, after the meal, returning from his alms round, gazing on Vesālī with an elephant's look, he addressed Ven. Ānanda: "Ānanda, this is the Tathāgata's last look at Vesālī. Come, Ānanda, we will head for Bhaṇḍa Village.

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Bhaṇḍa Village. There the Blessed One stayed near Bhaṇḍa Village.

And there he addressed the monks, "It's through not awakening to or penetrating four qualities, monks, that we have transmigrated and wandered on for such a long time, you & I. Which four?

"It's through not awakening to or penetrating noble virtue that we have transmigrated and wandered on for such a long time, you & I. It's through not awakening to or penetrating noble concentration… It's through not awakening to or penetrating noble discernment… It's through not awakening to or penetrating noble release that we have transmigrated and wandered on for such a long time, you & I.

"(But now,) this noble virtue has been awakened to & penetrated, noble concentration has been awakened to & penetrated, noble discernment has been awakened to & penetrated, noble release has been awakened to & penetrated. Craving for becoming has been crushed, the guide to becoming [i.e., craving] is ended. There now is no further-becoming."

That is what the Blessed One said. Having said it, the Teacher, the One Well-Gone, said further:

> Virtue, concentration, discernment,
> and unexcelled release:
> These qualities have been awakened to
> by Gotama, the prestigious.
> Directly knowing this, he shows it to the monks—
> the awakened one,
> the teacher who has made an ending of stress,
> the one with eyes,
> totally unbound.

While staying there at Bhaṇḍa Village, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the

effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Bhaṇḍa Village as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Hatthi Village, Amba Village, Jambu Village, to Bhoganagara."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Bhoganagara. There the Blessed One stayed near Bhoganagara at the Ānanda shrine.

There the Blessed One addressed the monks, "Monks, I will teach you four great standards. Listen and pay careful attention."

"As you say, lord," the monks responded to him.

The Blessed One said, "There is the case where a monk says this: 'Face-to-face with the Blessed One have I heard this, face-to-face have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' His statement is neither to be approved nor scorned. Without approval or scorn, take careful note of his words and make them stand against the suttas and tally them against the Vinaya. If, on making them stand against the suttas and tallying them against the Vinaya, you find that they don't stand with the suttas or tally with the Vinaya, you may conclude: 'This is not the word of the Blessed One; this monk has misunderstood it'—and you should reject it. But if, on making them stand against the suttas and tallying them against the Vinaya, you find that they stand with the suttas and tally with the Vinaya, you may conclude: 'This is the word of the Blessed One; this monk has understood it rightly.'

"Then there is the case where a monk says this: 'In a monastery over there dwells a Saṅgha with well-known leading elders. Face-to-face with that Saṅgha I have heard this, face-to-face have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' …

"Then there is the case where a monk says this: 'In a monastery over there dwell many learned elder monks, well-versed in the tradition, who have memorized the Dhamma, the Vinaya, and the Mātikā.[35] Face-to-face with those elders I have heard this, face-to-face have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' …

"Then there is the case where a monk says this: 'In a monastery over there dwells a learned elder monk, well-versed in the tradition, who has memorized the Dhamma, the Vinaya, and the Mātikā. Face-to-face with that elder I have heard this, face-to-face have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' His statement is neither to be approved nor scorned. Without approval or scorn, take careful note of his words and make them stand against the suttas and tally them against the Vinaya. If, on making them stand against the suttas and tallying them against the Vinaya, you find that they don't stand with the suttas or tally with the Vinaya, you may conclude: 'This is not the word of the Blessed One; this monk has misunderstood it'—and you should reject it. But if, on making them stand against the suttas and tallying them against the Vinaya, you find that they stand with the suttas and tally with the Vinaya, you may conclude: 'This is the word of the Blessed One; this monk has understood it rightly.'

"Monks, remember these four great standards."

While staying there near Bhoganagara at the Ānanda shrine, the Blessed One often gave this Dhamma talk to the monks: "Such is virtue, such is concentration, such is discernment. Concentration nurtured with virtue is of great fruit, great reward. Discernment nurtured with concentration is of great fruit, great reward. The mind nurtured with discernment is rightly released from the effluents, i.e., the effluent of sensuality, the effluent of becoming, the effluent of ignorance."

Then the Blessed One, having stayed near Bhoganagara at the Ānanda shrine as long as he pleased, said to Ven. Ānanda, "Come, Ānanda, we will head for Pāvā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One, together with a large Saṅgha of monks, went to Pāvā. There the Blessed One stayed near Pāvā in the mango grove of Cunda the silversmith.

Cunda the silversmith heard, "The Blessed One, they say, on reaching Pāvā, is staying near Pāvā in my mango grove."

So Cunda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One instructed,

urged, roused, & encouraged him with Dhamma talk. Then Cunda—instructed, urged, roused, & encouraged by the Blessed One's Dhamma talk—said to him, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Saṅgha of monks."

The Blessed One acquiesced with silence.

Then Cunda, understanding the Blessed One's acquiescence, got up from his seat and, bowing down to him and circumambulating him, left. Then, at the end of the night, after having exquisite staple & non-staple food—including a large amount of pig-delicacy[36]—prepared in his own home, he announced the time to the Blessed One: "It's time, lord. The meal is ready."

Then the Blessed One, early in the morning, adjusted his lower robe and—taking his bowl & outer robe—went together with the Saṅgha of monks to Cunda's home. On arrival, he sat down on the seat laid out. Seated, he said to Cunda, "Cunda, serve me with the pig-delicacy you have had prepared, and the Saṅgha of monks with the other staple & non-staple food you have had prepared."

Responding, "As you say, lord," to the Blessed One, Cunda served the Blessed One with the pig-delicacy he had had prepared, and the Saṅgha of monks with the other staple & non-staple food he had had prepared. Then the Blessed One said to him, "Cunda, bury the remaining pig-delicacy in a pit. I don't see anyone in the world together with its devas, Māras, &Brahmās, in this generation with its contemplatives &brahmans, its rulers &commonfolk, in whom, when it was ingested, it would go to a healthy change, aside from the Tathāgata."

Responding, "As you say, lord," to the Blessed One, Cunda buried the remaining pig-delicacy in a pit, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One—after instructing, urging, rousing, & encouraging him with Dhamma talk—got up from his seat and left.

Then in the Blessed One, after he had eaten Cunda's meal, there arose a severe disease accompanied with (the passing of) blood, with intense pains & deadly. But the Blessed One endured it—mindful, alert, & not struck down by it.

Then he addressed Ven. Ānanda, "Ānanda, we will go to Kusinārā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

I have heard that,
on eating Cunda the silversmith's meal,
the enlightened one was touched by illness—
    fierce, deadly.
After he had eaten the pig-delicacy,
a fierce sickness arose in the Teacher.
After being purged of it,
the Blessed One said,
"To the city of Kusinārā
I will go."[37]

Then the Blessed One, going down from the road, went to a certain tree and, on arrival, said to Ven. Ānanda, "Ānanda, please arrange my outer robe folded in four. I am tired. I will sit down."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda arranged the outer robe folded in four. The Blessed One sat down on the seat laid out.

Seated, he said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, just now 500 carts have passed through. The meager river—cut by the wheels—flows turbid & disturbed. But the Kakudha river is not far away, with pristine water, pleasing water, cool water, pellucid water,[38] with restful banks, refreshing. There the Blessed One will drink potable water and cool his limbs."

A second time, the Blessed One said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

A second time, Ven. Ānanda said to the Blessed One, "Lord, just now 500 carts have passed through. The meager water—cut by the wheels—flows turbid & disturbed. But the Kakudha River is not far away, with pristine water, pleasing water, cool water, pellucid water, with restful

banks, refreshing. There the Blessed One will drink potable water and cool his limbs."

A third time, the Blessed One said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda—taking a bowl—went to the river. And the meager river that, cut by the wheels, had been flowing turbid & disturbed, on his approach flowed pristine, clear, & undisturbed. The thought occurred to him, "How amazing! How astounding!—the great power & great might of the Tathāgata!—in that this meager river that, cut by the wheels, was flowing turbid & disturbed, on my approach flowed pristine, clear, & undisturbed!" Fetching water with the bowl, he went to the Blessed One and on arrival said, "How amazing! How astounding!—the great power & great might of the Tathāgata!—in that this meager river that, cut by the wheels, was flowing turbid & disturbed, on my approach flowed pristine, clear, & undisturbed! Drink the water, O Blessed One! Drink the water, O One Well-Gone!"

Then the Blessed One drank the water.[39]

Now on that occasion Pukkusa Mallaputta, a disciple of Āḷāra Kālāma was traveling on the road from Kusinārā to Pāvā. He saw the Blessed One sitting at the root of a tree and, on seeing him, approached him. On arrival, having bowed down to him, he sat to one side. As he was sitting there, he said to the Blessed One, "It's amazing, lord. It's astounding: the peaceful abiding by which those gone forth abide. Once, Āḷāra Kālāma, while traveling, went down from the road and sat not far away at the root of a tree for the day's abiding. Then 500 carts passed by right near him. Then a certain man, coming along right behind those hundreds of carts, approached Āḷāra Kālāma and, on arrival, said to him, 'Venerable sir, did you see 500 carts going past?' 'No, friend, I didn't.' 'But did you hear the sound?' 'No, friend, I didn't.' 'But were you asleep?' 'No, friend, I wasn't asleep.' 'But were you conscious?' 'Yes, friend.' 'Then, venerable sir, being conscious & awake when 500 carts passed by right near you, you neither saw them nor heard a sound. And yet your outer robe is covered with (their) dust!' 'Yes, friend.' Then the thought occurred to that man, 'How amazing! How astounding: the peaceful abiding by which those gone

forth abide—in that, being conscious & awake when 500 carts passed by right near, he would neither see them nor hear a sound!'[40] Having proclaimed immense conviction in Āḷāra Kālāma, he then left."

"What do you think, Pukkusa? Which is more difficult to do, more difficult to master: one who, being conscious & awake when 500 carts passed by right near, would neither see them nor hear a sound; or one who, being conscious & awake when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air), would neither see them nor hear a sound?"

"Lord, what would 500 carts amount to—or 600 carts, or 700 carts, or 800 carts, or 900 carts, or 1,000 carts… or 100,000 carts? That would be more difficult to do, more difficult to master: one who, being conscious & awake when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air), would neither see them nor hear a sound."

"One time, Pukkusa, I was staying near Ātumā in a threshing barn. And on that occasion, when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air) not far from the threshing barn, two farmers—brothers—were killed, along with four oxen.

"Then a large crowd of people came out of Ātumā to where the two farmers—brothers—were killed, along with the four oxen. And on that occasion I, having come out of the threshing barn, was doing walking meditation in front of the door to the threshing barn. A certain man from the great crowd of people approached me and, on arrival, having bowed down to me, stood to one side. As he was standing there, I said to him, 'Why, friend, has this great crowd of people gathered?'

"'Just now, lord—when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air)—two farmers—brothers—were killed, along with four oxen. That's why this great crowd of people has gathered. But you, lord: Where were you?'

"'I was right here, friend.'

"'But did you see anything?'

"'No, friend, I didn't.'

"'But did you hear the sound?'

"'No, friend, I didn't.'

"'But were you asleep?'

"'No, friend, I wasn't asleep.'

"'But were you conscious?'

"'Yes, friend.'

"'Then, lord, being conscious & awake when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air), you neither saw anything nor heard a sound.'

"'Yes, friend.'

"Then the thought occurred to that man, 'How amazing! How astounding: the peaceful abiding by which those gone forth abide—in that, when the rain-deva was raining, the rain-deva was pouring, lightning-streaks were shooting out, and a thunderbolt split (the air), he would neither see them nor hear a sound!' Having proclaimed immense conviction in me, he circumambulated me and then left."

When this was said, Pukkusa Mallaputta said to the Blessed One, "The conviction I had in Āḷāra Kālāma I winnow before a high wind or wash away in the swift current of a river. Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Then Pukkusa Mallaputta addressed a certain man, "Come now, I say. Fetch me a pair of gold-colored robes, ready to wear."

Responding, "As you say, lord," to Pukkusa Mallaputta, the man fetched the pair of gold-colored robes, ready to wear. Then Pukkusa Mallaputta presented the pair of gold-colored robes, ready to wear, to the Blessed

One, (saying,) "May the Blessed One accept from me this pair of gold-colored robes, ready to wear, out of kindness."

"Very well, then, Pukkusa. Clothe me with one, and Ānanda with the other."

Responding, "As you say, lord," to the Blessed One, Pukkusa Mallaputta clothed the Blessed One with one, and Ven. Ānanda with the other.

Then the Blessed One instructed, urged, roused, and encouraged Pukkusa Mallaputta with Dhamma talk. Then Pukkusa Mallaputta—instructed, urged, roused, and encouraged with the Blessed One's Dhamma talk—got up from his seat and, bowing down to the Blessed One and circumambulating him, left.

Then not long after Pukkusa Mallaputta had left, Ven. Ānanda placed the pair of gold-colored robes, ready to wear, against the Blessed One's body. Placed against the Blessed One's body, their iridescence seemed as if destroyed.

Then Ven. Ānanda said, "It's amazing, lord. It's astounding—how clear & bright the color of the Tathāgata's skin! When this pair of gold-colored robes, ready to wear, is placed against the Blessed One's body, their iridescence seems as if destroyed!"

"So it is, Ānanda. There are two times when the color of the Tathāgata's skin is especially clear & bright. Which two? The night on which the Tathāgata awakens to the unexcelled self-awakening, and the night on which the Tathāgata totally unbinds by means of the unbinding property with no fuel remaining. These are the two times when the color of the Tathāgata's skin is especially clear & bright. Today, in the last watch of the night, between the twin Sal trees in Upavattana, the Mallans' Sal Forest near Kusinārā, the Tathāgata's total unbinding will occur.

"Come, Ānanda, we will head for Kakudha River."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

> Pukkusa offered a pair of gold-colored robes
> clothed in which,
> the Teacher of golden complexion
> shone brightly.

Then the Blessed One, together with the large Saṅgha of monks, went to the Kakudha River and, after arriving at the Kakudha River, going down, bathing, drinking, & coming back out, went to a mango grove. On arrival, the Blessed One said to Ven. Cundaka, "Cundaka, please arrange my outer robe folded in four. I am tired. I will lie down."

Responding, "As you say, lord," to the Blessed One, Ven. Cundaka arranged the outer robe folded in four. The Blessed One, lying on his right side, took up the lion's posture, placing one foot on top of the other—mindful, alert, and attending to the perception of getting up. Ven. Cundaka sat in front of him.

The awakened one,
—having gone to the little Kakudha river
with its pristine, pleasing water, clear—
the Teacher, seeming very tired,
the Tathāgata, unequalled in the world
went down, bathed, drank, & came out.
Honored, surrounded,
in the midst of the group of monks,
the Blessed One, Teacher,
proceeding here in the Dhamma,
the great seer,
went to the mango grove.
He addressed the monk named Cundaka,
"Spread it out, folded in four
for me to lie down."
Ordered by the One of developed mind,
Cundaka quickly set it out, folded in four.
The Teacher lay down, seeming very tired,
and Cundaka sat down there before him.

Then the Blessed One addressed Ven. Ānanda, "Ānanda, if anyone tries to incite remorse in Cunda the silversmith, saying, 'It's no gain for you, friend Cunda, it's ill-done by you, that the Tathāgata, having eaten your last alms, totally unbound,' then Cunda's remorse should be allayed (in this way): 'It's a gain for you, friend Cunda, it's well-done by you, that the Tathāgata, having eaten your last alms, totally unbound. Face to face with

the Blessed One have I heard it, face to face have I learned it, "These two alms are equal to each other in fruit, equal to each other in result, of much greater fruit & reward than any other alms. Which two? The alms that, after having eaten it, the Tathāgata awakens to the unexcelled right self-awakening. And the alms that, after having eaten it, the Tathāgata unbinds by means of the unbinding property with no fuel remaining. These are the two alms that are equal to each other in fruit, equal to each other in result, of much greater fruit & reward than any other alms. Venerable[41] Cunda the silversmith has accumulated kamma that leads to long life. Venerable Cunda the silversmith has accumulated kamma that leads to beauty. Venerable Cunda the silversmith has accumulated kamma that leads to happiness. Venerable Cunda the silversmith has accumulated kamma that leads to heaven. Venerable Cunda the silversmith has accumulated kamma that leads to rank. Venerable Cunda the silversmith has accumulated kamma that leads to sovereignty.'" In this way, Ānanda, Cunda the silversmith's remorse should be allayed."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

For a person giving,
merit increases.
For one self-restraining,
no animosity is amassed.
One who is skillful
leaves evil behind
and
—from the ending of
passion,
aversion,
delusion—
totally unbinds.

[V]

Then the Blessed One said to Ven. Ānanda: "Come, Ānanda, we will head for the far shore of the Hiraññavati River, for Upavattana, the Mallans' Sal Forest near Kusinārā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One with a large Saṅgha of monks went to the far shore of the Hiraññavati River, to Upavattana, the Mallans' Sal Forest near Kusinārā. On arrival, he said to Ven. Ānanda, "Ānanda, please prepare a bed for me between the twin Sal trees, with its head to the north. I am tired and will lie down."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda prepared a bed between the twin Sal trees, with its head to the north. Then the Blessed One lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert.[42]

Now on that occasion the twin Sal trees were in full bloom, even though it was not the time for flowering. They showered, strewed, & sprinkled on the Tathāgata's body in homage to him. Heavenly coral-tree blossoms fell from the sky, showering, strewing, & sprinkling the Tathāgata's body in homage to him. Heavenly sandalwood powder fell from the sky, showering, strewing, & sprinkling the Tathāgata's body in homage to him. Heavenly music was playing in the sky, in homage to the Tathāgata. Heavenly songs were sung in the sky, in homage to the Tathāgata.

Then the Blessed One said to Ven. Ānanda, "Ānanda, the twin Sal trees are in full bloom, even though it's not the flowering season. They shower, strew, & sprinkle on the Tathāgata's body in homage to him. Heavenly coral-tree blossoms are falling from the sky.… Heavenly sandalwood powder is falling from the sky.… Heavenly music is playing in the sky.… Heavenly songs are sung in the sky, in homage to the Tathāgata. But it is not to this extent that a Tathāgata is worshipped, honored, respected, venerated, or paid homage to. Rather, the monk, nun, male lay follower, or female lay follower who keeps practicing the Dhamma in accordance with the Dhamma, who keeps practicing masterfully, who lives in accordance with the Dhamma: That is the person who worships, honors, respects, venerates, & pays homage to the Tathāgata with the highest homage. So you should train yourselves: 'We will keep practicing the Dhamma in accordance with the Dhamma, we will keep practicing masterfully, we will live in accordance with the Dhamma.'[43] That's how you should train yourselves."

Now on that occasion Ven. Upavāṇa was standing in front of the Blessed One, fanning him. Then the Blessed One dismissed him, saying, "Go away, monk. Don't stand in front of me." Then the thought occurred to Ven. Ānanda, "For a long time, now, this Ven. Upavāṇa has been an attendant to the Blessed One, staying near him and traveling with him. But now, in his final hour, he dismisses him, saying, 'Go away, monk. Don't stand in front of me.' Now what is the reason, what is the cause, why the Blessed One dismisses him, saying, 'Go away, monk. Don't stand in front of me'?"

Then Ven. Ānanda said to the Blessed One, "For a long time, now, this Ven. Upavāṇa has been an attendant to the Blessed One, staying near him and traveling with him. But now, in his final hour, he dismisses him, saying, 'Go away, monk. Don't stand in front of me.' Now what is the reason, what is the cause, why the Blessed One dismisses him, saying, 'Go away, monk. Don't stand in front of me'?"

"Ānanda, most of the devatās from ten world-systems have gathered in order to see the Tathāgata. For twelve leagues all around Upavattana, the Mallans' Sal Forest near Kusinārā, there is not the space even of the tip of a horse-tail hair that is not occupied by eminent devatās. The devatās, Ānanda, are complaining, 'We have come a long distance to see the Tathāgata.[44] Only once in a long, long time does a Tathāgata—worthy & rightly self-awakened—arise in the world. Tonight, in the last watch of the night, the total unbinding of the Tathāgata will occur. And this eminent monk is standing in front of the Blessed One, blocking the way. We aren't getting to see the Blessed One in his final hour.'"

"But, lord, what is the state of the devatās the Blessed One is paying attention to?"

"Ānanda, there are devatās who perceive space to be earth. Tearing at their hair, they are weeping. Uplifting their arms, they are weeping. As if their feet were cut out from under them,[45] they fall down and roll back & forth, crying, 'All too soon, the Blessed One will totally unbind! All too soon, the One Well-Gone will totally unbind! All too soon, the One with Eyes [alternate reading: the Eye] will disappear from the world!' Then there are devatās who perceive earth to be earth. Tearing at their hair, they are weeping. Uplifting their arms, they are weeping. As if their feet were

cut out from under them, they fall down and roll back & forth, crying, 'All too soon, the Blessed One will totally unbind! All too soon, the One Well-Gone will totally unbind! All too soon, the One with Eyes will disappear from the world!' But those devatās who are free from passion acquiesce, mindful & alert: 'Inconstant are fabrications. What else is there to expect?'"

"In the past, lord, the monks in all directions, after ending the Rains retreat, came to see the Tathāgata. Thus we got to see & attend to the monks who inspire the heart. But now, after the Blessed One is gone, we won't get to see or attend to the monks who inspire the heart."

"Ānanda, there are these four places that merit being seen by a clansman with conviction, that merit his feelings of urgency & dismay *[saṁvega].* Which four? 'Here the Tathāgata was born' is a place that merits being seen by a clansman with conviction, that merits his feelings of urgency & dismay. 'Here the Tathāgata awakened to the unexcelled right self-awakening.'… 'Here the Tathāgata set rolling the unexcelled wheel of Dhamma.'… 'Here the Tathāgata totally unbound in the property of unbinding with no fuel remaining' is a place that merits being seen by a clansman with conviction, that merits his feelings of urgency & dismay. These are the four places that merit being seen by a clansman with conviction, that merit his feelings of urgency & dismay. They will come out of conviction, Ānanda—monks, nuns, male lay followers, & female lay followers—to the spots where 'Here the Tathāgata was born,' 'Here the Tathāgata awakened to the unexcelled right self-awakening,' 'Here the Tathāgata set rolling the unexcelled wheel of Dhamma,' 'Here the Tathāgata totally unbound in the property of unbinding with no fuel remaining.' And anyone who dies while making a pilgrimage to these shrines with a bright, confident mind will—on the break-up of the body, after death—reappear in a good destination, a heavenly world."

"Lord, what course should we follow with regard to womenfolk?"

"Not-seeing, Ānanda."

"But when there is seeing, lord, what course should be followed?"

"Not-addressing, Ānanda."

"But when we are addressed, what course should be followed?"

"Mindfulness should be established, Ānanda."

"And, lord, what course should we follow with regard to the Tathāgata's body?"

"You are not to be concerned about the Tathāgata's funeral. Please, Ānanda, strive for the true goal, be committed to the true goal, dwell heedful, ardent, & resolute for the sake of the true goal. There are wise nobles, wise brahmans, & wise householders who are highly confident in the Tathāgata. They will conduct the Tathāgata's funeral."

"But, lord, what course should be followed with regard to the Tathāgata's body?"

"The course they follow with regard to a wheel-turning monarch's body, Ānanda, is the course that should be followed with regard to the Tathāgata's body."

"And what, lord, is the course they follow with regard to a wheel-turning monarch's body?"

"Ānanda, they wrap the wheel-turning monarch's body in new linen cloth. Having wrapped it in new linen cloth, they wrap it in teased cotton-wool. Having wrapped it in teased cotton-wool, they wrap it in new linen cloth. Having done this five hundred times, they place the body in an iron oil-vat, cover it with an iron lid, make a pyre composed totally of perfumed substances, and cremate the body. Then they build a burial mound for the wheel-turning monarch at a great four-way intersection. That is the course that they follow with regard to a wheel-turning monarch's body. The course they follow with regard to a wheel-turning monarch's body, Ānanda, is the course that should be followed with regard to the Tathāgata's body. A burial mound for the Tathāgata is to be built at a great four-way intersection. And those who offer a garland, a scent, or a perfume powder there, or bow down there, or brighten their minds there: That will be for their long-term welfare & happiness.

"There are these four who are worthy of a burial mound. Which four? A Tathāgata, worthy & rightly self-awakened, is worthy of a burial mound. A Private Buddha… a disciple of a Tathāgata… a wheel-turning monarch is worthy of a burial mound.

"And for what reason is a Tathāgata, worthy & rightly self-awakened, worthy of a burial mound? (At the thought,) 'This is the burial mound of a Tathāgata, worthy & rightly self-awakened,' many people will brighten their minds. Having brightened their minds there, then—on the break-up of the body, after death—they will reappear in a good destination, a heavenly world. It is for this reason that a Tathāgata, worthy & rightly self-awakened, is worthy of a burial mound.

"And for what reason is a Private Buddha worthy of a burial mound? (At the thought,) 'This is the burial mound of a Private Buddha,' many people will brighten their minds. Having brightened their minds there, then—on the break-up of the body, after death—they will reappear in a good destination, a heavenly world.…

"And for what reason is a disciple of a Tathāgata worthy of a burial mound? (At the thought,) 'This is the burial mound of a disciple of a Tathāgata,' many people will brighten their minds. Having brightened their minds there, then—on the break-up of the body, after death—they will reappear in a good destination, a heavenly world.…

"And for what reason is a wheel-turning monarch worthy of a burial mound? (At the thought,) 'This is the burial mound of a wheel-turning monarch,' many people will brighten their minds. Having brightened their minds there, then—on the break-up of the body, after death—they will reappear in a good destination, a heavenly world. It is for this reason that a wheel-turning monarch is worthy of a burial mound.

"These are the four who are worthy of a burial mound."

Then Ven. Ānanda, going into a (nearby) building, stood leaning against the door jamb, weeping: "Here I am, still in training, with work left to do, and the total unbinding of my teacher is about to occur—the teacher who has had such sympathy for me!"

Then the Blessed One said to the monks, "Monks, where is Ānanda?"

"Lord, Ven. Ānanda, having gone into that building, stands leaning against the door jamb, weeping: 'Here I am, still in training, with work left to do, and the total unbinding of my teacher is about to occur—the teacher who has had such sympathy for me!'"

Then the Blessed One told a certain monk, "Come, monk. In my name, call Ānanda, saying, 'The Teacher calls you, my friend.'"

Responding, "As you say, lord," to the Blessed One, the monk went to Ven. Ānanda and on arrival said, "The Teacher calls you, my friend."

Responding, "As you say, my friend," to the monk, Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Enough, Ānanda. Don't grieve. Don't lament. Haven't I already taught you the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.

"For a long time, Ānanda, you have waited on the Tathāgata with bodily acts of good will—helpful, happy, whole-hearted, without limit; with verbal acts of good will… with mental acts of good will—helpful, happy, whole-hearted, without limit. You are one who has made merit. Commit yourself to exertion, and soon you will be without effluents."

Then the Blessed One addressed the monks, "Monks, those Blessed Ones who, in the past, were worthy ones, rightly self-awakened, had foremost attendants, just as I have had Ānanda. Those Blessed Ones who, in the future, will be worthy ones, rightly self-awakened, will have foremost attendants, just as I have had Ānanda. Ānanda is wise. He knows, 'This is the time to approach to see the Tathāgata. This is the time for monks, this the time for nuns, this the time for male lay-followers, this the time for female lay-followers, this the time for kings & their ministers, this the time for sectarians, this the time for the followers of sectarians.

"There are these four amazing & astounding qualities in Ānanda. If a group of monks approaches to see Ānanda, they are gratified at the sight of him. If he speaks Dhamma to them, they are gratified with what he says. Before they are sated, he falls silent. If a group of nuns approaches to see Ānanda… If a group of male lay followers approaches to see Ānanda… If a group of female lay followers approaches to see Ānanda, they are gratified at the sight of him. If he speaks Dhamma to them, they are gratified with what he says. Before they are sated, he falls silent. These are the four amazing & astounding qualities in Ānanda. There are these four

amazing & astounding qualities in a wheel-turning monarch. If a group of noble warriors approaches to see him… If a group of brahmans approaches to see him… If a group of householders approaches to see him… If a group of contemplatives approaches to see him, they are gratified at the sight of him. If he speaks to them, they are gratified with what he says. Before they are sated, he falls silent. In the same way, monks, there are these four amazing & astounding qualities in Ānanda. If a group of monks… a group of nuns… a group of male lay followers… a group of female lay followers approaches to see Ānanda, they are gratified at the sight of him. If he speaks Dhamma to them, they are gratified with what he says. Before they are sated, he falls silent. These are the four amazing & astounding qualities in Ānanda."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, may the Blessed One not totally unbind in this little town, this dusty town, this branch township. There are other great cities: Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, Bārāṇasī. May the Blessed One totally unbind there. In those cities there are many wealthy noble warriors, brahmans, & householders who have high confidence in the Tathāgata. They will conduct the Tathāgata's funeral."

"Don't say that, Ānanda. Don't say that: 'this little town, this dusty town, this branch township.' In the past, Ānanda, a king named Mahā Sudassana was a wheel-turning monarch, a righteous king ruling righteously, who was a conqueror of the four directions, a stabilizer of his country, endowed with the seven treasures. This Kusinārā was his capital city, named Kusāvatī: twelve leagues long from east to west, seven leagues wide from north to south. Kusāvatī was powerful, rich, & well-populated, crowded with people & prosperous. Just as the capital city of the devas named Ālakamandā is powerful, rich, & well-populated, crowded with yakkhas & prosperous; in the same way, Kusāvatī was powerful, rich, & well-populated, crowded with people & prosperous. By day or by night, it was never lacking in ten sounds: the sound of elephants, the sound of horses, the sound of carts, the sound of drums, the sound of tabors, the sound of lutes, the sound of songs, the sound of cymbals, the sound of gongs, with cries of 'Eat! Drink! Snack!' as the tenth.

"Now, Ānanda, go into Kusinārā and announce to the Kusinārā Mallans, 'Tonight, Vāsiṭṭhas, in the last watch of the night, the total

unbinding of the Tathāgata will occur. Come out, Vāsiṭṭhas! Come out, Vāsiṭṭhas! Don't later regret that "The Tathāgata's total unbinding occurred within the borders of our very own town, but we didn't get to see him in his final hour!""

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda adjusted his lower robe and—taking his bowl & outer robe—went unaccompanied into Kusinārā. Now at that time the Kusinārā Mallans had met for some business in their reception hall. Ven. Ānanda went to the reception hall and on arrival announced to them, "Tonight, Vāsiṭṭhas, in the last watch of the night, the total unbinding of the Tathāgata will occur. Come out, Vāsiṭṭhas! Come out, Vāsiṭṭhas! Don't later regret that 'The Tathāgata's total unbinding occurred within the borders of our very own town, but we didn't get to see him in his final hour!'" When they heard Ven. Ānanda, the Mallans together with their sons, daughters, & wives were shocked, saddened, their minds overflowing with sorrow. Some of them wept, tearing at their hair; they wept, uplifting their arms. As if their feet were cut out from under them, they fell down and rolled back & forth, crying, "All too soon, the Blessed One will totally unbind! All too soon, the One Well-Gone will totally unbind! All too soon, the One with Eyes will disappear from the world!"

Then the Mallans together with their sons, daughters, & wives—shocked, saddened, their minds overflowing with sorrow—went to Ven. Ānanda at Upavattana, the Mallans' Sal Forest near Kusinārā. The thought occurred to Ven. Ānanda, "If I let the Mallans pay reverence to the Blessed One one by one, the night will be over before they have finished paying reverence. What if I were to have them pay reverence to the Blessed One arranging them family by family, announcing, 'Lord, the Mallan named so-&-so, together with his children & wives, servants & retainers, bows down with his head at the Blessed One's feet.'"[46] So Ven. Ānanda, arranging the Mallans family by family, had them pay reverence to the Blessed One, (saying,) "Lord, the Mallan named so-&-so, together with his children & wives, servants & retainers, bows down with his head at the Blessed One's feet."

In this way Ven. Ānanda got the Mallans to pay reverence to the Blessed One within the first watch of the night.

Now on that occasion a wanderer named Subhadda was staying near Kusinārā. He heard, "Tonight, in the last watch of the night, the total unbinding of Gotama the contemplative will take place." Then the thought occurred to him: "I have heard the old elder wanderers, teachers of teachers, saying that only once in a long, long time do Tathāgatas—worthy ones, rightly self-awakened—appear in the world. Tonight, in the last watch of the night, the total unbinding of Gotama the contemplative will occur. Now there is a doubt that has arisen in me, but I have confidence in Gotama the contemplative that he can teach me the Dhamma in such a way that I might abandon that doubt."

So he went to Upavattana, the Mallans' Sal Forest and, on arrival, said to Ven. Ānanda, "I have heard the old elder wanderers, teachers of teachers, saying that only once in a long, long time do Tathāgatas—worthy ones, rightly self-awakened—appear in the world. Tonight, in the last watch of the night, the total unbinding of Gotama the contemplative will occur. Now there is a doubt that has arisen in me, but I have confidence in Gotama the contemplative that he can teach me the Dhamma in such a way that I might abandon that doubt. It would be good, Ven. Ānanda, if you would let me see him."

When this was said, Ven. Ānanda said to him, "Enough, friend Subhadda. Don't bother the Blessed One. The Blessed One is tired."

For a second time… For a third time, Subhadda the wanderer said to Ven. Ānanda, "…It would be good, Ven. Ānanda, if you would let me see him."

For a third time, Ven. Ānanda said to him, "Enough, friend Subhadda. Don't bother the Blessed One. The Blessed One is tired."

Now, the Blessed One heard the exchange between Ven. Ānanda & Subhadda the wanderer, and so he said to Ven. Ānanda, "Enough, Ānanda. Don't stand in his way. Let him see the Tathāgata. Whatever he asks me will all be for the sake of knowledge, and not to be bothersome. And whatever I answer when asked, he will quickly understand."

So Ven. Ānanda said to Subhadda the wanderer, "Go ahead, friend Subhadda. The Blessed One gives you his leave."

Then Subhadda went to the Blessed One and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, these contemplatives & brahmans, each with his group, each with his community, each the teacher of his group, an honored leader, well-regarded by people at large—i.e., Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Velaṭṭhaputta, & the Nigaṇṭha Nāṭaputta: Do they all have direct knowledge as they themselves claim, or do they all not have direct knowledge, or do some of them have direct knowledge and some of them not?"

"Enough, Subhadda. Put this question aside: 'Do they all have direct knowledge as they themselves claim, or do they all not have direct knowledge, or do some of them have direct knowledge and some of them not?' I will teach you the Dhamma, Subhadda. Listen, and pay close attention. I will speak."

"As you say, lord," Subhadda responded to the Blessed One.

The Blessed One said, "In any doctrine & discipline where the noble eightfold path is not ascertained, no contemplative of the first… second… third… fourth order [stream-winner, once-returner, non-returner, or arahant] is ascertained. But in any doctrine & discipline where the noble eightfold path *is* ascertained, contemplatives of the first… second… third… fourth order *are* ascertained. The noble eightfold path is ascertained in this doctrine & discipline, and right here there are contemplatives of the first… second… third… fourth order. Other teachings are empty of knowledgeable contemplatives. And if the monks dwell rightly, this world will not be empty of arahants.

At age twenty-nine I went forth, Subhadda,
    seeking what might be skillful,
and since my going forth, Subhadda,
    more than fifty years have passed.

Outside of the realm
of methodical Dhamma,
    there is no contemplative.

There is no contemplative of the second order; there is no contemplative of the third order; there is no contemplative of the fourth order. Other teachings are empty of knowledgeable contemplatives. And if the monks dwell rightly, this world will not be empty of arahants."

Then Subhadda the wanderer said, "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to set out a lamp in the darkness so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. Let me obtain the going forth in the Blessed One's presence, let me obtain the acceptance."

"Anyone, Subhadda, who has previously belonged to another sect and who desires the going forth & acceptance into this Dhamma & Vinaya, must first undergo probation for four months. If, at the end of four months, the monks feel so moved, they give him the going forth & accept him into the monk's state. But I know distinctions among individuals in this matter."

"Lord, if that is so, I am willing to undergo probation for four years. If, at the end of four years, the monks feel so moved, let them give me the going forth & accept me into the monk's state."

Then the Blessed One said to Ven. Ānanda, "Very well then, Ānanda, give Subhadda the going forth."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then Subhadda said to Ven. Ānanda, "It's a gain for you, Ānanda, a great gain, that you have been anointed here, face-to-face with the Teacher, with the pupil's anointing."[47]

Then Subhadda the wanderer obtained the going forth in the Blessed One's presence, he obtained acceptance. And not long after his acceptance —dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for

the sake of this world." And thus Ven. Subhadda became another one of the arahants, the last of the Blessed One's direct-witness disciples.

[VI]

Then the Blessed One said to Ven. Ānanda, "Now, if the thought occurs to any of you—'The teaching has lost its arbitrator; we are without a Teacher'—do not view it in that way. Whatever Dhamma & Vinaya I have pointed out & formulated for you, that will be your Teacher after my passing.

"At present, the monks address one another as 'friend,' but after my passing they are not to address one another that way. The more senior monks are to address the newer monks by their name or clan or as 'friend.' The newer monks are to address the more senior monks as 'venerable' or 'sir.'

"After my passing, the Saṅgha—if it wants—may rescind the lesser & minor training rules.[48]

"After my passing, the monk Channa should be given the brahma-penalty."

"What, lord, is the brahma-penalty?"

"Channa may say what he wants, Ānanda, but he is not to be spoken to, instructed, or admonished by the monks."[49]

Then the Blessed One addressed the monks, "If even a single monk has any doubt or perplexity concerning the Buddha, Dhamma, or Saṅgha, the path or the practice, ask. Don't later regret that 'The Teacher was face-to-face with us, but we didn't bring ourselves to ask a counter-question in his presence.'"

When this was said, the monks were silent.

A second time, the Blessed One said, "If even one of the monks has any doubt or perplexity concerning the Buddha, Dhamma, or Saṅgha, the path or the practice, ask. Don't later regret that 'The Teacher was face-to-face with us, but we didn't bring ourselves to ask a counter-question in his presence.'"

A second time, the monks were silent.

A third time, the Blessed One said, "If even one of the monks has any doubt or perplexity concerning the Buddha, Dhamma, or Saṅgha, the path or the practice, ask. Don't later regret that 'The Teacher was face-to-face with us, but we didn't bring ourselves to ask a counter-question in his presence.'"

A third time, the monks were silent.

Then the Blessed One addressed the monks, "Now, if it's simply out of respect for the Teacher that you don't ask, let a companion inform a companion."

When this was said, the monks were silent.

Then Ven. Ānanda said to the Blessed One, "It's amazing, lord. It's astounding. I have confidence in this Saṅgha of monks that there is not even a single monk in this Saṅgha of monks who has any doubt or perplexity concerning the Buddha, Dhamma, or Saṅgha, the path or the practice."

"You, Ānanda, speak out of confidence, while there is knowledge in the Tathāgata that there is not even a single monk in this Saṅgha of monks who has any doubt or perplexity concerning the Buddha, Dhamma, or Saṅgha, the path or the practice. Of these 500 monks, the most backward is a stream-winner, never again destined for the lower realms, certain, headed for self-awakening."

Then the Blessed One addressed the monks, "Now, then, monks, I exhort you: All fabrications are subject to ending & decay. Reach consummation through heedfulness." That was the Tathāgata's last statement.

Then the Blessed One entered the first jhāna. Emerging from that he entered the second jhāna. Emerging from that, he entered the third… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. Emerging from that, he entered the cessation of perception & feeling.

Then Ven. Ānanda said to Ven. Anuruddha, "Ven. Anuruddha,[50] the Blessed One is totally unbound."

"No, friend Ānanda. The Blessed One isn't totally unbound. He has entered the cessation of perception & feeling."

Then the Blessed One, emerging from the cessation of perception & feeling, entered the dimension of neither perception nor non-perception. Emerging from that, he entered the dimension of nothingness… the dimension of the infinitude of consciousness… the dimension of the infinitude of space… the fourth jhāna… the third… the second… the first jhāna. Emerging from the first jhāna he entered the second… the third… the fourth jhāna. Emerging from the fourth jhāna, he immediately totally unbound.

When the Blessed One totally unbound, simultaneously with the total unbinding, there was a great earthquake, awesome & hair-raising, and rolls of the deva-drums split (the air).[51]

When the Blessed One totally unbound, simultaneously with the total unbinding, Sahampati Brahmā uttered this verse:

> All beings—all—in the world,
> will cast off the bodily heap
> in the world
> where a Teacher like this
> without peer in the world
> the Tathāgata, with strength attained,
> the Rightly Self-Awakened One,
> has totally unbound.

When the Blessed One totally unbound, simultaneously with the total unbinding, Sakka, the deva-king, uttered this verse:

> How inconstant are fabrications!
> Their nature: to arise & pass away.
> They disband as they are arising.
> Their total stilling is bliss.

When the Blessed One totally unbound, simultaneously with the total unbinding, Ven. Anuruddha uttered this verse:

> He had no in-&-out breathing,

the firm-minded one, the one who was Such,
imperturbable
& intent on peace:
the sage completing his span.

With heart unbowed
he endured the pain.
Like a flame's unbinding
was the liberation
of awareness.

When the Blessed One totally unbound, simultaneously with the total unbinding, Ven. Ānanda uttered this verse:

It was awe-inspiring.
It was hair-raising
when, displaying the foremost
accomplishment in all things,
the Rightly Self-Awakened One
totally unbound.

When the Blessed One totally unbound, simultaneously with the total unbinding, some of the monks present who were not without passion wept, uplifting their arms. As if their feet were cut out from under them, they fell down and rolled back & forth, crying, "All too soon has the Blessed One totally unbound! All too soon has the One Well-Gone totally unbound! All too soon has the One with Eyes disappeared from the world!" But those monks who were free from passion acquiesced, mindful & alert: "Inconstant are fabrications. What else is there to expect?"

Then Ven. Anuruddha addressed the monks, "Enough, friends. Don't grieve. Don't lament. Hasn't the Blessed One already taught the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect?[52] It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating. The devatās, friends, are complaining."

[Ven. Ānanda:] "But, Ven. Anuruddha, what is the state of the devatās you are paying attention to?"

"Friend Ānanda, there are devatās who perceive space to be earth. Tearing at their hair, they are weeping. Uplifting their arms, they are weeping. As if their feet were cut out from under them, they fall down and roll back & forth, crying, 'All too soon has the Blessed One totally unbound! All too soon has the One Well-Gone totally unbound! All too soon, has the One with Eyes disappeared from the world!' Then there are devatās who perceive earth to be earth. Tearing at their hair, they are weeping. Uplifting their arms, they are weeping. As if their feet were cut out from under them, they fall down and roll back & forth, crying, 'All too soon has the Blessed One totally unbound! All too soon has the One Well-Gone totally unbound! All too soon has the One with Eyes disappeared from the world!' But those devatās who are free from passion[53] acquiesce, mindful & alert: 'Inconstant are fabrications. What else is there to expect?'"

Then Ven. Anuruddha & Ven. Ānanda spent the remainder of the night in Dhamma talk.

Then Ven. Anuruddha said to Ven. Ānanda, "Go, friend Ānanda. Entering Kusinārā, announce to the Kusinārā Mallans, 'The Blessed One, Vāsiṭṭhas, has totally unbound. Now is the time for you to do as you see fit.'"

Responding, "As you say, sir," to Ven. Anuruddha, Ven. Ānanda in the early morning adjusted his lower robe and—taking his bowl & outer robe—went unaccompanied into Kusinārā. Now at that time the Kusinārā Mallans had met for some business in their reception hall. Ven. Ānanda went to the reception hall and on arrival announced to them, "The Blessed One, Vāsiṭṭhas, has totally unbound. Now is the time for you to do as you see fit."

When they heard Ven. Ānanda, the Mallans together with their sons, daughters, & wives were shocked, saddened, their minds overflowing with sorrow. Some of them wept, tearing at their hair; they wept, uplifting their arms. As if their feet were cut out from under them, they fell down and rolled back & forth, crying, "All too soon has the Blessed One totally unbound! All too soon has the One Well-Gone totally unbound! All too soon has the One with Eyes disappeared from the world!"

Then the Kusinārā Mallans ordered their men, "In that case, I say, gather scents, garlands, & all the musical instruments in Kusinārā!" Then, taking scents, garlands, & all the musical instruments in Kusinārā, along with 500 pairs of cloth, the Kusinārā Mallans went to the Blessed One's body in Upavattana, the Mallans' Sal Forest near Kusinārā. On arrival, they spent the entire day in worshipping, honoring, respecting, & venerating the Blessed One's body with dances, songs, music, garlands, & scents, in making cloth canopies and arranging floral wreaths. Then the thought occurred to them, "It's too late today to cremate the Blessed One's body. We'll cremate the Blessed One's body tomorrow." And so they spent the second day, the third day, the fourth day, the fifth day, the sixth day in worshipping, honoring, respecting, & venerating the Blessed One's body with dances, songs, music, garlands, & scents, in making cloth canopies and arranging floral wreaths.

Then on the seventh day the thought occurred to them, "Worshipping, honoring, respecting, & venerating the Blessed One's body with dances, songs, music, garlands, & scents, let's carry it to the south, around the outside of the town, and cremate it to the south of the town."

Then eight leading Mallans, having bathed their heads and wearing new linen cloth, thinking, "We'll lift up the Blessed One's body," were unable to lift it. So the Kusinārā Mallans asked Ven. Anuruddha, "What is the reason, Ven. Anuruddha, what is the cause, why these eight leading Mallans, having bathed their heads and wearing new linen cloth, thinking, 'We'll lift up the Blessed One's body,' are unable to lift it?"

"Your intention, Vāsiṭṭhas, is one thing. The devas' intention is another."

"But what, Ven. Anuruddha, is the devas' intention?"

"Your intention, Vāsiṭṭhas, is, 'Worshipping, honoring, respecting, & venerating the Blessed One's body with dances, songs, music, garlands, & scents, let's carry it to the south, around the outside of the town, and cremate it to the south of the town.' The devas' intention is, 'Worshipping, honoring, respecting, & venerating the Blessed One's body with heavenly dances, songs, music, garlands, & scents, lets carry it to the north of the town, enter the town through the north gate, carry it through the middle

of the town and out the east gate to the Mallans' shrine called Makuṭa-bandhana, to cremate it there.'"

"Then let it be, venerable sir, in line with the devas' intention."

Now on that occasion Kusinārā—even to its rubbish heaps & cesspools—was strewn knee-deep in coral-tree flowers. So the devas & the Kusinārā Mallans, worshipping, honoring, respecting, & venerating the Blessed One's body with heavenly & human dances, songs, music, garlands, & scents, carried it to the north of the town, entered the town through the north gate, carried it through the middle of the town and out the east gate to the Mallans' shrine called Makuṭa-bandhana. There they set it down.

Then the Kusinārā Mallans said to Ven. Ānanda, "Venerable sir, what course should we follow with regard to the Tathāgata's body?"

"The course they follow with regard to a wheel-turning monarch's body, Vāsiṭṭhas, is the course that should be followed with regard to the Tathāgata's body."

"And what, venerable sir, is the course they follow with regard to a wheel-turning monarch's body?"

"Vāsiṭṭhas, they wrap the wheel-turning monarch's body in new linen cloth. Having wrapped it in new linen cloth, they wrap it in teased cotton-wool. Having wrapped it in teased cotton-wool, they wrap it in new linen cloth. Having done this five hundred times, they place the body in an iron oil-vat, cover it with an iron lid, make a pyre composed totally of perfumed substances, and cremate the body. Then they build a burial mound for the wheel-turning monarch at a great four-way intersection. That is the course that they follow with regard to the wheel-turning monarch's body. The course they follow with regard to a wheel-turning monarch's body, Vāsiṭṭhas, is the course that should be followed with regard to the Tathāgata's body. A burial mound for the Tathāgata is to be built at a great, four-way intersection. And those who offer a garland, a scent, or a perfume powder there, or bow down there, or brighten their minds there: that will be for their long-term welfare & happiness."

So the Kusinārā Mallans ordered their men, "In that case, I say, gather the Mallans' teased cotton-wool."

Then they wrapped the Blessed One's body in new linen cloth. Having wrapped it in new linen cloth, they wrapped it in teased cotton-wool. Having wrapped it in teased cotton-wool, they wrapped it in new linen cloth. Having done this five hundred times, they placed the body in an iron oil-vat, covered it with an iron lid, made a pyre composed totally of perfumed substances, and set the body on the pyre.

Now on that occasion Ven. Mahā Kassapa was traveling on the highway from Pāvā to Kusinārā with a large Saṅgha of monks, approximately 500 monks in all. Leaving the road, he sat down at the root of a tree. Meanwhile, a certain Ājīvakan ascetic, carrying a coral-tree flower from Kusinārā, was traveling on the highway to Pāvā. Ven. Mahā Kassapa saw the Ājīvakan ascetic coming from afar, and on seeing him said to him, "Do you know our teacher, friend?"

"Yes, friend, I know him. Seven days ago Gotama the contemplative totally unbound. That's how I got this coral-tree flower."

With that, some of the monks present who were not without passion wept, uplifting their arms. As if their feet were cut out from under them, they fell down and rolled back & forth, crying, "All too soon has the Blessed One totally unbound! All too soon has the One Well-Gone totally unbound! All too soon has the One with Eyes disappeared from the world!" But those monks who were free from passion acquiesced, mindful & alert: "Inconstant are fabrications. What else is there to expect?"

Now at that time a monk named Subhadda,[54] who had gone forth when old, was sitting among the group. He said to the monks, "Enough, friends. Don't grieve. Don't lament. We're well rid of the Great Contemplative. We've been harassed by (his saying,) 'This is allowable. This is not allowable.' But now we will do what we want to do, and not do what we don't want to do."[55]

Then Ven. Mahā Kassapa addressed the monks, "Enough, friends. Don't grieve. Don't lament. Hasn't the Blessed One already taught the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating."

Then four leading Mallans, having bathed their heads and wearing new linen cloth, thinking, "We'll ignite the Blessed One's pyre," were unable to ignite it. So the Kusinārā Mallans asked Ven. Anuruddha, "What is the reason, Ven. Anuruddha, what is the cause, why these four leading Mallans, having bathed their heads and wearing new linen cloth, thinking, 'We'll ignite the Blessed One's pyre,' are unable to ignite it?"

"Your intention, Vāsiṭṭhas, is one thing. The devas' intention is another."

"But what, Ven. Anuruddha, is the devas' intention?"

"The devas' intention, Vāsiṭṭhas, is, 'This Ven. Mahā Kassapa is traveling on the highway from Pāvā to Kusinārā with a large Saṅgha of monks, approximately 500 monks in all. The Blessed One's pyre will not catch fire until Ven. Mahā Kassapa has worshipped the Blessed One's feet with his bathed head.'"

"Then let it be, venerable sir, in line with the devas' intention."

So Ven. Mahā Kassapa went to the Blessed One's pyre at Makuṭa-bandhana, the Mallans' memorial near Kusinārā. On arrival, arranging his robe over one shoulder, he placed his hands palm-to-palm over his heart, circumambulated the pyre three times, uncovered the Blessed One's feet,[56] and worshipped them with his head. And the 500 monks, arranging their robes over one shoulder, placed their hands palm-to-palm over their hearts, circumambulated the pyre three times, and worshipped the Blessed One's feet with their heads. As soon as it had been worshipped by Ven. Mahā Kassapa and the 500 monks, the Blessed One's pyre caught fire of its own accord. In the burning of the Blessed One's body, no cinder or ash of the outer skin, inner skin, flesh, tendons, or oil of the joints could be discerned. Only the bone-relics[57] remained. Just as in the burning of ghee or oil, no cinder or ash can be discerned; in the same way, in the burning of the Blessed One's body, no cinder or ash of the outer skin, inner skin, flesh, tendons, or oil of the joints could be discerned. Only the bone-relics remained. And of the five hundred twin-wrappings, only two were burnt: the innermost & the outermost.

When the Blessed One's body was consumed, a cascade of water falling from the sky extinguished *[nibbāpesi]* the Blessed One's pyre. Water shooting up from a Sal tree as well extinguished the Blessed One's pyre.

The Kusinārā Mallans, with all kinds of scented water, extinguished the Blessed One's pyre. Then for seven days the Kusinārā Mallans kept the bone-relics in their reception hall—setting them round with a lattice of spears surrounded by ramparts of bows—worshipping, honoring, respecting, & venerating them with dances, songs, music, garlands, & scents.

Then King Ajātasattu Vedehiputta of Magadha heard, "The Blessed One, they say, has totally unbound in Kusinārā." So he sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. I, too, am a noble warrior. I deserve a share of the Blessed One's bone-relics. I, too, will build a burial mound and hold a ceremony for them."

The Licchavis of Vesālī heard, "The Blessed One, they say, has totally unbound in Kusinārā." So they sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. We, too, are noble warriors. We deserve a share of the Blessed One's bone-relics. We, too, will build a burial mound and hold a ceremony for them."

The Sakyans of Kapilavatthu heard, "The Blessed One, they say, has totally unbound in Kusinārā." So they sent an envoy to the Kusinārā Mallans: "The Blessed One was the greatest of our relatives. We deserve a share of the Blessed One's bone-relics. We, too, will build a burial mound and hold a ceremony for them."

The Thulayans of Allakappa.... The Koḷiyans of Rāmagāma heard, "The Blessed One, they say, has totally unbound in Kusinārā." So they sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. We, too, are noble warriors. We deserve a share of the Blessed One's bone-relics. We, too, will build a burial mound and hold a ceremony for them."

The brahman of Veṭṭha Island heard, "The Blessed One, they say, has totally unbound in Kusinārā." So he sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. I am a brahman. I deserve a share of the Blessed One's bone-relics. I, too, will build a burial mound and hold a ceremony for them."

The Pāvā Mallans heard, "The Blessed One, they say, has totally unbound in Kusinārā." So they sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. We, too, are noble warriors. We

deserve a share of the Blessed One's bone-relics. We, too, will build a burial mound and hold a ceremony for them."

When this was said, the Kusinārā Mallans said to the groups & factions, "The Blessed One totally unbound within the borders of our own town. We will not give up a share of the Blessed One's bone-relics."

When this was said, Doṇa the brahman addressed the groups & factions,

> "Listen, good sirs,
> to a word from me.
> Our Awakened One was a teacher
> of forbearance.
> It's not good that there should be combat
> over the sharing of the relics
> of the highest person.
> Let us, masters, unite in concord,
> on friendly terms,
> and make eight shares.
> Let there be
> burial mounds
> in the various directions,
> many people made confident
> in the One with Eyes."

"In that case, brahman, you yourself divide the Blessed One's bone-relics into eight equal shares."

Responding, "As you say, good sirs," to the groups & factions, Doṇa the brahman divided the Blessed One's bone-relics into eight equal shares and then said to the groups & factions, "Good sirs, give me this urn. I will build a burial mound and hold a ceremony for the urn." They gave him the urn.

Then the Moriyans of Pipphalivana heard, "The Blessed One, they say, has totally unbound in Kusinārā." So they sent an envoy to the Kusinārā Mallans: "The Blessed One was a noble warrior. We, too, are noble warriors. We deserve a share of the Blessed One's bone-relics. We, too, will build a burial mound and hold a ceremony for them."

"There is no (remaining) share of the Blessed One's bone-relics. They have been divided. Take the ashes from here." They took the ashes from there.

Then King Ajātasattu Vedehiputta of Magadha built a burial mound and held a ceremony for the Blessed One's relics in Rājagaha.

The Licchavis of Vesālī built a burial mound and held a ceremony for the Blessed One's relics in Vesālī.

The Sakyans of Kapilavatthu built a burial mound and held a ceremony for the Blessed One's relics in Kapilavatthu.

The Thulayans of Allakappa built a burial mound and held a ceremony for the Blessed One's relics in Allakappa.

The Koliyans of Rāmagāma built a burial mound and held a ceremony for the Blessed One's relics in Rāmagāma.

The brahman of Veṭṭha Island built a burial mound and held a ceremony for the Blessed One's relics on Veṭṭha Island.

The Pāvā Mallans built a burial mound and held a ceremony for the Blessed One's relics in Pāvā.

The Kusinārā Mallans built a burial mound and held a ceremony for the Blessed One's relics in Kusinārā.

Doṇa the brahman built a burial mound and held a ceremony for the urn.

The Moriyans of Pipphalivana built a burial mound and held a ceremony for the embers in Pipphalivana.

Thus there were eight burial mounds for the bone-relics, a ninth for the urn, and a tenth for the embers.

That is how it was in the past.

> Eight portions were the relics
> of the One with Eyes,
> the highest, the foremost of men:
> seven honored in Jambudīpa,
> and one in Rāmagāma
> honored by kings of the nāgas.

One tooth
the Devas of the Thirty-three worship;
one is honored in Gandhārapura;
one in the realm of the king of Kāliṅga;
another is honored by kings of the nāgas.

These, with their splendor,
their excellent gifts,
embellish this wealth-bearing earth.

Thus the relics of the One with Eyes
    are honored by those honored
    by those who are honored.
He is worshiped by deva kings,
nāga kings, human kings,
and likewise is worshiped
by the most excellent people.

So pay homage to him,
with hands palm-to-palm
over the heart,
for the Awakened are rarely encountered
    in the course of one hundred eons.[58]

Notes

1. There is a play on words in this sentence, between *Tathāgata* ("one truly gone," or "one who has become true") and *vi-tathaṁ*, "untruthfully."

2. Notice that Vassakāra, by addressing the Buddha as "Master Gotama," shows a lesser degree of respect to the Buddha than King Ajātasattu had told him to. Vassakāra also appears in MN 108, AN 4:35, and AN 4:183, and in each instance displays a limited understanding of the Dhamma.

3. According to the Commentary, that is precisely what Vassakāra did, thus enabling King Ajātasattu to defeat the Vajjians without bloodshed. In addition to being ironic—showing how benighted Ajātasattu was, trying to get military advice from the Buddha—this passage has a poignant meaning for the Saṅgha. As the following passage shows, the conditions of no decline in the Saṅgha are not that different from those for no decline in the Vajjians. And although those conditions may prevail in the Saṅgha, the example of the Vajjians shows that

they can easily be abandoned. This passage thus serves as a warning not to be heedless. See also AN 5:77–80.

4. See AN 7:21.

5. See MN 29–30.

6. See MN 53 and AN 7:63.

7. See SN 46:51 and SN 46:53.

8. See AN 10:60.

9. The Burmese edition does not contain the word, "further," here.

10. See MN 48 and AN 6:12.

11. See MN 61.

12. See AN 10:95.

13. See Ud 8:6.

14. The translation here follows the Burmese and Sri Lankan editions of the text. The PTS version of the passage doesn't state the time of day, whereas the Thai version states that the Buddha went to the rest-house hall in the morning —which, given the events that follow, doesn't seem right, for he would have spent the entire day teaching the lay followers of Pāṭali Village.

15. Pāṭaliputta later became the capital of King Asoka's empire. The "breaking open of the seed-pods *(pūṭa-bhedana)*" is a wordplay on the last part of the city's name.

Archaeological evidence from what may have been part of Asoka's palace in Pāṭaliputta shows burnt wooden posts buried in mud—perhaps a sign that the palace burned and then was buried in a flood.

16. The five lower fetters are self-identification views, uncertainty, grasping at habits & practices, sensual desire, & ill will. The five higher fetters, abandoned by the arahant in addition to the lower five, are passion for form, passion for what is formless, conceit, restlessness, and ignorance. See AN 10:13.

17. The four pairs are (1) the person on the path to stream entry, the person experiencing the fruit of stream entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

18. For another way to gauge whether one has attained stream-entry, see MN 48. Notice that in this Dhamma-mirror, the Buddha gives criteria only for gauging one's own level of attainment, and not that of others. On this point, see AN 10:75.

19. Ambapālī apparently ordained as a nun later in life. Her verses are recorded in Thig 13:1.

20. Following the Thai edition. The Sinhalese and PTS editions have "we've been totally defeated *(parājitamhā)"* rather than "cheated" *(vañcitamhā);* the Burmese edition has Little Mango *(Ambakā)* instead of Little Ambapālī *(Ambapālikā).*

21. In other words, the Buddha had no esoteric version of the Dhamma that he taught only to an inner circle or a select class of privileged beings. The Dhamma that he taught to his close disciples was consistent with the Dhamma he taught at large.

22. In other words, he did not hold back any teachings from his students until he was about to die. As the narrative of this sutta makes clear, the teachings he taught up to the night of his unbinding were identical to the teachings he had taught for his entire career.

23. As the text will make clear, these are some of the locations where, in the past, the Buddha had commented to Ven. Ānanda on how refreshing the location was, implying that living on would not be a burden, and that he could, if he so desired, extend his life. The reference to these locations was apparently to remind Ānanda of what he had said there.

24. "And what is the base of power? Whatever path, whatever practice, leads to the attainment of power, the winning of power: That is called the base of power.

"And what is the development of the base of power? There is the case where a monk develops the base of power endowed with concentration founded on *desire* & the fabrications of exertion. He develops the base of power endowed with concentration founded on *persistence*… concentration founded on *intent*… concentration founded on *discrimination* & the fabrications of exertion. This is called the development of the base of power." — *SN 51:26*

25. An eon, in the Buddhist cosmology, is an immensely long stretch of time. According to the Commentary here, it can also mean the full lifespan of a human being in that particular period of the eon (Buddhist cosmology allows for a huge fluctuation in human lifespans over the course of an eon). The Commentary adopts this second meaning in this passage, and so takes the Buddha's statement here as meaning that a person who has developed the bases of power could live for a full lifespan or for a little bit more. In this case, the Pali for the last part of this compound, *kappāvasesaṁ,* would mean, "an eon plus a remainder."

26. DN 11 defines the miracle of instruction as instruction in training the mind to the point of where it gains release from all suffering and stress.

27. In other words, the Buddha relinquished the will to live longer. It was this relinquishment that led to his total unbinding three months later.

28. Reading *tulaṁ* as a present participle.

29. The image is of splitting a coat of mail with an arrow.

30. *Anupādisesa-nibbāna-dhātu.* Unbinding as experienced by an arahant at death. According to Iti 44, there are two unbinding properties: that with fuel remaining, and that with no fuel remaining. The first refers to unbinding as experienced before death. The second, to unbinding as experienced after death. Thag 15:2 hints at the image behind these terms. The first unbinding property corresponds to a fire that has gone out but whose embers are still glowing. The second, to a fire so totally out that no glowing embers remain. See the discussion in The Mind Like Fire Unbound, chapter 1.

31. This list is apparently a description both of the ways in which beings on different levels of the cosmos are percipient, and of experiences that a meditator —particularly one who is inclined to visions—might have. AN 10:29 adds this comment to the list:

"Now, of these eight dimensions of mastery, this is supreme: when one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior."

32. This, too, is a list of the stages of meditation as experienced by one who is inclined to visions.

These lists of eight factors are not randomly chosen. They all highlight the grandeur of the Buddha's attainment, and add to the marvelous savor of this entire passage.

33. These are the 37 *bodhi-pakkhiya-dhammas*. For a full account, see *The Wings to awakening.*

34. The Buddha will repeat these two statements as his last exhortation before his total unbinding. On the topic of heedfulness, see SN 35:97 and SN 55:40. On the topic of consummation, see MN 53.

35. The Mātikā is a list of dhamma-topics—such as the 37 Wings to awakening—that formed the basis for the Abhidhamma.

36. The Commentary notes a wide range of opinions on what "pig-delicacy" means. The opinion given in the Mahā Aṭṭhakathā—the primary source for the Commentary we now have—is that pig-delicacy is tender pork. Other opinions include soft bamboo shoots or mushrooms that pigs like to nibble on, or a special elixir. Given that India has long had a history of giving fanciful names to its foods and elixirs, it's hard to say for sure what the Buddha ate for his last meal.

37. This style of narrative—in which prose passages alternate with verses retelling parts of what was narrated in the prose—is called a *campū.* This is one of the few passages in the Canon where this style is used, two others being the Kuṇāla Jātaka (J 5:416-456) and Udāna 8:5, which also narrates these events, minus the Buddha's conversation with Pukkusa Mallaputta. The fact that this is the only section of this sutta using this style suggests that perhaps the version of the narrative given in Ud 8:5 was composed first as a separate piece and then later incorporated into this sutta.

38. Ven. Ānanda's description of the water is alliterative in the Pali: *sātodakā sītodakā setodakā.*

39. The narrative in Ud 8:5 skips from this poem to the place in the narrative where the Buddha goes to the Kakudha River, skipping over the story of Pukkusa Mallaputta.

40. Āḷāra Kālāma was the teacher from whom the Buddha, before his awakening, learned how to attain the dimension of nothingness, one of the formless attainments. See MN 26. The Vibhaṅga to Pārājika 4 indicates that the purity of one's mastery of any of these formless attainments can be measured by the extent to which one does not hear sounds while in that attainment. The same passage also indicates that if one *does* hear sounds, that does not mean that one has not achieved that attainment, simply that one's mastery of the attainment is not entirely pure. It further indicates that "purity" here does not mean purity from defilements. After all, in the Vibhaṅga to Pārājika 4, Ven. Mahā Moggallāna's attainment of the formless states is said to be impure, and yet he is an arahant. "Purity" refers instead to the strength of one's concentration.

41. *Āyasmant:* This is a term of respect usually reserved for senior monks. The Buddha's using it here was probably meant to emphasize the point that Cunda's gift of the Buddha's last meal should be treated as a very honorable thing.

42. Up to this point in the sutta, the standard phrase describing the Buddha's act of lying down to rest ends with the phrase, "having made a mental note to get up." Here, however, the Buddha is lying down for the last time and will pass away in this posture, so he makes no mental note to get up.

43. SN 12:67 states: "If a monk practices for the sake of disenchantment, dispassion, & cessation with regard to aging-&-death… birth… becoming… clinging/sustenance… craving… feeling… contact… the six sense media… name-&-form… consciousness… fabrications… ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma." SN 22:39 states: "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness." SN 22:40–41 add that this is to be done by remaining focused on stress, inconstancy, and not-self with regard to the five aggregates.

44. From Vedic times, it has been considered auspicious in India to gaze on a holy person or heavenly being, and to be gazed on by such a being as well. Here the fact that heavenly beings themselves want to gaze on the Buddha indicates the high regard they have for him (this is also the motive for their Great Meeting in DN 20); the phrase later in this paragraph, "the One with Eyes," indicates that they also regarded his gaze as highly auspicious for them. Later passages in this discourse indicate that human beings have similar feelings about the auspiciousness of the Buddha's gaze and the Buddha as an object of one's own gaze. A great deal of the later history of Buddhism in India—including devotional practice, Buddhology, meditation practice, and even the architecture of monasteries—grew out of the continuing desire to have a vision of the Buddha and to be gazed on by the Buddha, even after his Parinibbāna.

It is sometimes assumed, based on a passage in SN 22:87, that the Pali Canon is uniformly negative toward this aspect of Buddhist tradition. There, Ven. Vakkali, who is ill, states that "For a long time have I wanted to come & see the Blessed One, but I haven't had the bodily strength to do so," and the Buddha comforts him, "Enough, Vakkali. Why do you want to see this filthy body? Whoever sees the Dhamma sees me; whoever sees me sees the Dhamma." It should be noted, however, that the Buddha's treatment of this topic is sensitive to the context. In SN 22:87, he is talking to a monk who (1) is too sick to come

see the Buddha on his own strength; and (2) is on the verge of arahantship. Here in DN 16, however, the Buddha dismisses Ven. Upavāṇa so as to honor the desire of the devas who want to see him in his last hour; and he sends Ven. Ānanda into Kusinārā to inform the lay people there so that they too will be able to see him in his last hour. His motive here may be similar to that given for encouraging the building of a burial mound dedicated to him: seeing him will help human & heavenly beings brighten their minds, and that will be for their long-term welfare & happiness. Thus the attitudes expressed on this topic in the Pali Canon, when taken in their entirety, are more complex than is generally recognized.

45. Reading *chinna-pada* with the Thai edition.

46. The desire to have one's name announced to a holy person appears to have been a part of pre-Buddhist devotional practice in India. This passage, along with others in the Canon (see, for example, MN 89), indicates that it was quickly adopted into Buddhist devotional practice as well. It lived on in later Buddhist practice in the custom of having the donor's name inscribed in bas-reliefs and other offerings placed near or on a stupa, even in locations where the name would not be visible to human eyes.

47. The commentary notes that Subhadda makes this statement based on non-Buddhist practices he knew from his previous sectarian affiliation.

48. The Cullavagga (XI.9) tells of how the monks at the First Council could not agree on which rules should be classed as lesser & minor. Ven. Ānanda himself confessed that he neglected to ask the Buddha on this point. One of the monks made a motion that—because many of the rules affect the laity, and the laity would look down on the monks for rescinding them after the Buddha's death—none of the rules should be rescinded. This motion was adopted by the Council.

49. A monk named Channa is depicted at several spots in the Vinaya as despising all other monks on the grounds that "The Buddha is mine, the Dhamma is mine, it was by my young master that the Dhamma was realized." (Saṅghādisesa 12) This would fit in with the post-canonical tradition identifying Channa as the horseman who accompanied the young Prince Siddhartha on the night of the latter's Great Renunciation. Two rules in the Vinaya—Saṅghādisesa 12 & Pācittiya 12—depict him as devious & impossible to admonish. Cv.XI reports events after the Parinibbāna, telling of how news of the brahma-penalty shocked Channa to his senses. As a result, he changed his ways and eventually became an arahant. As Ven. Ānanda then explains in that passage, the brahma-

penalty was automatically lifted at the moment of Ven. Channa's final attainment. SN 22:90 tells a different version of how Ven. Channa changed his attitude and broke through to the Dhamma.

50. Ven. Ānanda, assuming that the Buddha has passed away, addresses Ven. Anuruddha—his senior—as "venerable sir," in line with the Buddha's instructions.

51. This is one of the earthquakes forecast in Part III.

52. See AN 5:49 and AN 5:57.

53. This apparently refers to the devas who are non-returners, living in the Pure Abodes.

54. A different Subhadda from the Buddha's last direct-witness disciple.

55. In Cullavagga XI.1, Ven. Mahā Kassapa cites this statement as good reason to hold a council for standardizing the Dhamma & Vinaya "before what is not-dhamma shines out and dhamma is obscured, before what is not-discipline shines out and discipline is obscured; before those who speak what is not-dhamma become strong and those who speak what is dhamma become weak; before those who speak what is not-discipline become strong and those who speak what is discipline become weak." Thus the First Council was held during the Rains retreat following the Buddha's Parinibbāna.

56. The commentary notes that Ven. Mahā Kassapa entered the fourth jhāna, which he used as the basis for a feat of psychic power so that the Buddha's feet would appear out of their extensive wrappings.

57. Up to this point in the narrative, the Buddha's body is called a *sarīra* (singular). Here the noun becomes plural—with the meaning of "relics"—and remains plural for the remainder of the narrative.

58. According to the Commentary, this closing poem was added to the sutta by elder monks in Sri Lanka. The Thai, Sri Lankan, and Burmese editions end the sutta with a further, fairly anticlimactic, verse that appears to be an even later composition:

> Altogether forty teeth,
> and all the head-hairs & body-hairs
> were taken by the devas
> one after another
> around the universe.

The Great Meeting
Mahā Samaya Sutta (DN 20)

Introduction

This discourse is an interesting example of the folklore of the Pali Canon. It shows that the tendency of Asian popular Buddhism to regard the Buddha as a protective figure, and not just as a teacher, has its roots in the earliest part of the tradition. Metrical analysis indicates that the long "tribute" section of this discourse is very old, while the verses in the introductory section—which is also found in the Saṁyutta Nikāya—are later. This fits with a more subjective judgment: that the tribute was an earlier composition, to which the introduction was added at a later date. This judgment is based on the fact that the two sections do not quite fit each other. The introduction to the tribute indicates that the reciter of the tribute is the Buddha himself, whereas the narration in the tribute indicates otherwise. The style of the tribute—with its repeated stanzas and tropes—also falls into the ancient genre of verses celebrating a king's victory over his enemies

At any rate, this discourse is the closest thing in the Pali Canon to a "who's who" of the deva worlds, and should provide useful material for anyone interested in the cosmology of early Buddhism.

The Commentary reports the belief that devas still enjoy hearing this discourse chanted in Pali. Until recently it was part of many monks' standard memorized repertoire, to be chanted at weddings and the dedication of new buildings. Even today, as many of the traditions of memorization in Asia seem to be falling by the wayside, there are a few monks and laypeople who chant this discourse regularly.

* * *

I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Forest, together with a

large Saṅgha of approximately five hundred monks, all of them arahants. And most of the devatās from ten world-systems had gathered in order to see the Blessed One & the Saṅgha of monks.

Then the thought occurred to four devatās of the ranks from the Pure Abodes: "The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Forest, together with a large Saṅgha of about five hundred monks, all of them arahants. And most of the devatās from ten world-systems have gathered in order to see the Blessed One & the Saṅgha of monks. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatās disappeared from among the Devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to him, they stood to one side. As they were standing there, one devatā recited this verse in the Blessed One's presence:

"A great meeting in the woods:
The deva hosts have assembled.
We have come to this Dhamma meeting
to see the unvanquished Saṅgha."

Then another devatā recited this verse in the Blessed One's presence:

"There the monks are concentrated,
have straightened their own minds.
Like a charioteer holding the reins,
the wise ones guard their faculties."

Then another devatā recited this verse in the Blessed One's presence:

"Having cut through barrenness, cut the cross-bar,
having uprooted Indra's pillar, unstirred,
they wander about pure, unstained,
young nāgas[1] well tamed by the One with Eyes."

Then another devatā recited this verse in the Blessed One's presence:

"Those who have gone to the Buddha for refuge

will not go to the plane of woe.
On discarding the human body,
they will fill the hosts of the devas."

Then the Blessed One addressed the monks: "Monks, most of the devatās

from ten world-systems have gathered in order to see the Tathāgata & the Saṅgha of monks. Those who, in the past, were Worthy Ones, Rightly Self-

awakened, at most had their devatā-gathering like mine at the present. Those

who, in the future, will be Worthy Ones, Rightly Self-awakened, will at most have their devatā-gathering like mine at the present.

"I will tell you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

I will recite a verse of tribute.
Those who live where spirits dwell,
who live in mountain caves, resolute, concentrated,
many, like hidden lions, who have overcome horripilation,
white-hearted, pure, serene, & undisturbed:

Knowing that more than 500 of them
had come to the forest of Kapilavatthu,
the Teacher then said to them,
disciples delighting in his instruction,
"The deva hosts have approached. Detect them, monks!"
Listening to the Awakened One's instruction,
they made an ardent effort.
Knowledge appeared to them, vision of non-human beings.
Some saw 100, some 1,000, some 70,000,
some had vision of 100,000 non-human beings.
Some gained vision of innumerable devas

filling every direction.

Realizing all this,
the One-with-Vision felt moved to speak.
The Teacher then said to them,
disciples delighting in his instruction,
"The deva hosts have approached. Detect them, monks,
as I describe their glories, one by one.

7,000 yakkhas inhabiting the land of Kāpilavatthu,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

6,000 yakkhas from the Himālayas, of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

From Mount Sāta 3,000 yakkhas of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

These 16,000 yakkhas of varied hue
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

500 yakkhas from Vessāmitta, of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Kumbhīra from Rājagaha,
who dwells on Mount Vepulla,
attended to by more than 100,000 yakkhas—
Kumbhīra from Rājagaha:
He, too, has come to the forest meeting.

And Dhataraṭṭha, who rules as king of the Eastern Direction,
as lord of the gandhabbas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

And Virūḷha, who rules as king of the Southern Direction,
as lord of the kumbaṇḍas: A glorious, great king is he,

and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

And Virūpakkha, who rules as king of the Western Direction,
as lord of the nāgas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

And Kuvera, who rules as king of the Northern Direction,
as lord of the yakkhas: A glorious, great king is he,
and many are his sons named Indra, of great strength.
Powerful, effulgent, glamorous, prestigious,
rejoicing, they have approached the monks' forest meeting.

Dhataraṭṭha from the Eastern Direction,
Virūḷhaka from the South,
Virūpakkha from the West,
Kuvera from the Northern Direction:
These four Great Kings encompassing the four directions,
resplendent, stand in the Kāpilavatthu forest.

Their deceitful vassals have also come
—deceptive, treacherous—
Māyā, Kuṭeṇḍu, Veṭeṇḍu, Viṭu with Viṭuṭa,
Candana, the Chief of Sensuality,
Kinnughaṇḍu, Nighaṇḍu,
Panāda, the Mimic, Mātali, the deva's charioteer,
Cittasena the gandhabba, King Naḷa, the Bull of the People,
Pañcasikha has come
with Timbaru [and his daughter,] Suriyavacchasā
[SunDazzle].[2]
These & other kings, gandhabbas with their kings,
rejoicing, have approached the monks' forest meeting.

Then there have also come nāgas
from Lake Nābhasa, Vesālī & Tacchaka.
Kambalas, Assataras, Pāyāgas, & their kin.
And from the River Yāmuna

comes the prestigious nāga, Dhataraṭṭha.
The great nāga Erāvaṇṇa:
He, too, has come to the forest meeting.

> They who swoop down swiftly on nāga kings,
> divine, twice-born, winged, their eyesight pure:
> (Garuḍas) came from the sky to the midst of the forest.
> Citra & Supaṇṇa are their names.
> But the Buddha made the nāga kings safe,
> made them secure from Supaṇṇa.
> Addressing one another with affectionate words,
> the nāgas & Supaṇṇas made the Buddha their refuge.

Defeated by Indra of the thunderbolt hand,
Asuras dwelling in the ocean,
Vāsava's brothers—powerful, prestigious—
Greatly terrifying Kālakañjas, the Dānaveghasa asuras,
Vepacitti & Sucitti, Pahārāda, with Namucī,
and Bali's hundred sons, all named Veroca,
arrayed with powerful armies
have approached their honored Rāhu
[and said]: "Now is the occasion, sir,
of the monk's forest meeting."

Devas of water, earth, fire, & wind have come here.
Varuṇas, Vāruṇas, Soma together with Yasa,
the prestigious devas of the hosts
of goodwill & compassion have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Veṇḍu [Viṣṇu] & Sahalī,
Asama & the Yama twins,
the devas dependent on the moon
surrounding the moon have come.
The devas dependent on the sun
surrounding the sun have come.
Devas surrounding the zodiac stars

and the sprites of the clouds have come.
Sakka, chief of the Vasus, the ancient donor, has come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Then come the Sahabhu devas,
blazing like crests of fire-flame.
The Ariṭṭakas, Rojas, cornflower blue.
Varuṇas & Sahadhammas, Accutas & Anejakas,
Sūleyyas & Ruciras, and Vāsavanesis have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

Samānas, Great Samānas, Mānusas, Super Mānusas,
the devas corrupted by play have come,
as well as devas corrupted by mind.[3]
Then come green-gold devas and those wearing red.
Pāragas, Great Pāragas, prestigious devas have come.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

White devas, ruddy-green devas, dawn-devas
have come with the Veghanas
headed by devas totally in white.
The Vicakkhaṇas have come.
Sadāmatta, Hāragajas, & the prestigious multi-coloreds,
Pajunna, the thunderer, who brings rain to the lands:
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,
rejoicing, have approached the monks' forest meeting.

The Khemiyas, Tusitas, & Yāmas, the prestigious Kaṭṭhakas,
Lambitakas & Lāma chiefs, the Jotināmas & Āsavas,
the Nimmānaratis have come, as have the Paranimmitas.
These ten ten-fold hosts, all of varied hue,
powerful, effulgent, glamorous, prestigious,

rejoicing, have approached the monks' forest meeting.

These 60 deva groups, all of varied hue,
have come arranged in order,
together with others in like manner (thinking:)
"We'll see the one who has transcended birth,
who has no bounds, who has crossed over the flood,
effluent-free,
the Mighty One, crossing over the flood,
like the moon emerging from the dark fortnight."

Subrahmā and Paramatta Brahmā,
together with sons of the Powerful One,
Sanaṅkumāra and Tissa:
They too have come to the forest meeting.
Great Brahmā, who stands over 1,000 Brahmā worlds,
who arose there spontaneously, effulgent:
Prestigious is he, with a terrifying body.[4]
And ten Brahmā sovereigns, each the lord of his own realm—
and in their midst has come Hārita Brahmā
surrounded by his retinue."

When all these devas with Indras & Brahmās had come,
    Māra's army came as well.
Now look at the Dark One's foolishness!
[He said:] "Come seize them! Bind them!
Tie them down with passion!
Surround them on every side!
Don't let anyone at all escape!"
Thus the great warlord urged on his dark army,
slapping the ground with his hand,
making a horrendous din, as when
a storm cloud bursts with thunder,
lightning, & torrents of rain.
But then he withdrew—enraged,
with none under his sway.

    Realizing all this,
the One-with-Vision felt moved to speak.

The Teacher then said to them,
disciples delighting in his instruction,
"Māra's army has approached. Detect them, monks!"
Listening to the Awakened One's instruction,
    they made an ardent effort.
The army retreated from those without passion,
without raising even a hair on their bodies.
Having all won the battle—prestigious, past fear—
    they rejoice with all beings:
disciples outstanding among the human race.

Notes

1. Here *nāga* means "Great Being." It is frequently used in this sense as an epithet for arahants. The verse containing this line is set in one of the most complex meters found in the Pali Canon.

2. See DN 21.

3. DN 1 reports that devas corrupted by play and corrupted by mind, on falling to the human state and then remembering their previous lives, hold views of partial eternalism. Their accounts of why they hold these views incidentally show what "corrupted by play" and "corrupted by mind" mean:

> "Those honorable devas who are not corrupted by play don't spend an excessive amount of time indulging in the delights of laughter & play. Because they don't spend an excessive amount of time indulging in the delights of laughter & play, their mindfulness doesn't become muddled. Because of unmuddled mindfulness, they don't fall from that company. They are constant, permanent, eternal, not subject to change, and will stay just like that as long as eternity. But those of us who were corrupted by play spent an excessive amount of time indulging in the delights of laughter & play. Because we spent an excessive amount of time indulging in the delights of laughter & play, our mindfulness became muddled. Because of muddled mindfulness, we fell from that company and—inconstant, impermanent, short-lived, subject to falling—have come to this world.'" — *DN 1*

> "Those honorable devas who are not corrupted in mind don't spend an excessive amount of time staring at one another. Because they don't spend an excessive amount of time staring at one another, their minds

don't become corrupted toward one another. Because they are uncorrupted in mind toward one another, they don't grow exhausted in body or exhausted in mind. They don't fall from that company. They are constant, permanent, eternal, not subject to change, and will stay just like that as long as eternity. But those of us who were corrupted in mind spent an excessive amount of time staring at one another. Because we spent an excessive amount of time staring at one another, our minds became corrupted toward one another. Because we were corrupted in mind toward one another, we grew exhausted in body & exhausted in mind. We fell from that company and—inconstant, impermanent, short-lived, subject to falling—have come to this world.'" — *DN 1*

4. DN 1 tells how the Great Brahmā appears spontaneously at the beginning of an eon, and how he and his retinue become deluded about his creative powers:

"There ultimately comes a time when, with the passing of a long stretch of time, this world devolves. When the world is devolving, beings for the most part head toward the Radiant (Brahmās). There they stay: mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time. Then there ultimately comes a time when, with the passing of a long stretch of time, this world evolves. When the world is evolving, an empty Brahmā palace appears. Then a certain being—from the exhaustion of his life span or the exhaustion of his merit—falls from the company of the Radiant and re-arises in the empty Brahmā palace. And there he still stays mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time.

"After dwelling there alone for a long time, he experiences displeasure & agitation: 'O, if only other beings would come to this world!'

"Then other beings, through the ending of their life span or the ending of their merit, fall from the company of the Radiant and reappear in the Brahmā palace, in the company of that being. And there they still stay mind-made, feeding on rapture, self-luminous, coursing through the air, established in beauty for a long stretch of time.

"Then the thought occurred to the being who reappeared first: 'I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief,

> Appointer and Ruler, Father of All That Have Been and Shall Be. These beings were created by me. Why is that? First the thought occurred to me, "O, if only other beings would come to this world!" And thus my direction of will brought these beings to this world.' As for the beings who reappear later, this thought occurred to them: 'This is Brahmā… Father of All That Have Been and Shall Be. We were created by this Brahmā. Why is that? We saw that he appeared here before, while we appeared after.' The being who reappeared first was of longer life span, more beautiful, & more influential, while the beings who reappeared later were of shorter life span, less beautiful, & less influential." — *DN 1*

See also: DN 11; DN 21; SN 1:20; SN 4; SN 5; SN 6:1–2; SN 6:15; SN 9; SN 10:12; SN 11:3; SN 11:5; SN 55:25, SN 56:11

Sakka's Questions (Excerpt)
Sakka-pañha Sutta (DN 21)

Introduction

In this sutta, Sakka, the deva king, asks questions of the Buddha concerning the sources of conflict. The apparent reason for his questions is alluded to at the end of the sutta: He had recently engaged in a war with the asuras—a race of beings that, like the Titans in Greek mythology—had challenged the devas for control of heaven. Thus the question of conflict and its avoidance would understandably be high on his mind.

The first section of the sutta, not translated here, contains one the prime examples of ironic humor in the Canon. In it, Sakka sends a gandhabba—a celestial musician, an inhabitant of the lowest level of the celestial heavens—to sing a song for the Buddha, to put him in the mood to converse with a deva. The gandhabba, however, knows only one song related to the Dhamma, a song he composed for a lady gandhabba shortly before the Buddha's awakening. He is so preoccupied with sensual lust that, even though he tries to please the Buddha by making references to the Buddha himself and to arahants in his song, he simply shows his complete misunderstanding of their Dhamma.

My lady SunDazzle,
I revere your father, Timbaru,
who sired such a lovely lady—
the mother of my joy.

As a breeze is pleasing to one who is sweating,
or a drink to one who thirsts,
you, radiant one, are dear to me,
as the Dhamma is to an arahant.

Like medicine for the afflicted,
like food for the hungry,

calm me, lady,
like water for a fire ablaze.

As an elephant, overcome by summer's heat,
plunges into a lotus pond—
cool, covered with stamens & pollen—
so I would plunge
into your bosom & breasts.

Like an elephant
beyond the power of the goad,
unfazed by lances & hooks,
I have no sense of what's proper to do,
intoxicated by the shape of your thighs.

My heart is filled with yearning,
my heart is utterly changed.
Like a fish having swallowed the hook
I cannot turn back.

O, lady of gorgeous thighs,
embrace me.
Embrace me,
O lady of languid eye.
Hold me tight, my lovely:
That is my highest wish.

Though small at first, my desire—
O you of wavy hair—
has grown to manifold power
like an offering to an arahant.

May the fruit of the merit
from deeds I've done for arahants
ripen in being with you,
lady lovely in every limb.

May the fruit of the merit
from deeds I've done in all the world,
ripen in being with you,
lady lovely in every limb.

Like the Buddha—through jhāna,
one-pointed, intent, & mindful,
a sage longing for the deathless—
so I long, SunDazzle, for you.

As a sage would rejoice
in gaining the supreme awakening,
so would I, my lovely,
in mingling with you.

If Sakka, lord of the Thirty-three,
were to grant me a wish,
I would choose you, my lady:
My passion is so strong.

As I would to a Sal tree
not long in bloom,
I honor & bow to your father,
O wise one,
who engendered someone like you.

After this comic interlude, Sakka approaches the Buddha, and the discussion eventually turns serious. That is the part of the sutta translated here.

* * *

Having been given leave by the Blessed One, Sakka the deva-king asked him his first question: "Fettered with what, dear sir—though they think, 'May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile'—do devas, human beings, asuras, nāgas, gandhabbas, & whatever other many kinds of beings there are, nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile?"

Thus Sakka asked his first question of the Blessed One, and the Blessed One, when asked, replied: "Devas, human beings, asuras, nāgas, gandhabbas, & whatever other many kinds of beings there are, are fettered with envy & stinginess, which is why—even though they think, 'May we live free from hostility, free from violence, free from rivalry, free from ill

will, free from those who are hostile'—they nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile."

Thus the Blessed One answered, having been asked by Sakka the deva-king. Gratified, Sakka was delighted in & expressed his approval of the Blessed One's words: "So it is, O Blessed One. So it is, O One Well-Gone. Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity is overcome."

Then Sakka, having delighted in & expressed his approval of the Blessed One's words, asked him a further question: "But what, dear sir, is the cause of envy & stinginess, what is their origination, what gives them birth, what is their source? When what exists do they come into being? When what doesn't exist do they not?"

"Envy & stinginess have dear-&-not-dear as their cause, have dear-&-not-dear as their origination, have dear-&-not-dear as what gives them birth, have dear-&-not-dear as their source. When dear-&-not-dear exist, they come into being. When dear-&-not-dear are not, they don't."

"But what, dear sir, is the cause of dear-&-not-dear, what is their origination, what gives them birth, what is their source? When what exists do they come into being? When what doesn't exist do they not?"

"Dear-&-not-dear have desire as their cause, have desire as their origination, have desire as what gives them birth, have desire as their source. When desire exists, they come into being. When desire is not, they don't."

"But what, dear sir, is the cause of desire, what is its origination, what gives it birth, what is its source? When what exists does it come into being? When what doesn't exist does it not?"

"Desire has thinking as its cause, has thinking as its origination, has thinking as what gives it birth, has thinking as its source. When thinking exists, desire comes into being. When thinking is not, it doesn't."

"But what, dear sir, is the cause of thinking, what is its origination, what gives it birth, what is its source? When what exists does it come into being? When what doesn't exist does it not?"

"Thinking has the perceptions & categories of objectification[1] as its cause, has the perceptions & categories of objectification as its origination,

has the perceptions & categories of objectification as what gives it birth, has the perceptions & categories of objectification as its source. When the perceptions & categories of objectification exist, thinking comes into being. When the perceptions & categories of objectification are not, it doesn't."

"And how has he practiced, dear sir: the monk who has practiced the practice leading to the right cessation of the perceptions & categories of objectification?"

"Joy is of two sorts, I tell you, deva-king: to be pursued & not to be pursued. Grief is of two sorts: to be pursued & not to be pursued. Equanimity is of two sorts: to be pursued & not to be pursued.[2]

"'Joy is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one knows of a feeling of joy, 'As I pursue this joy, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of joy is not to be pursued. When one knows of a feeling of joy, 'As I pursue this joy, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of joy is to be pursued. And this sort of joy may be accompanied by directed thought & evaluation or free of directed thought & evaluation. Of the two, the latter is the more refined. 'Joy is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.

"'Grief is of two sorts, I tell you: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one knows of a feeling of grief, 'As I pursue this grief, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of grief is not to be pursued. When one knows of a feeling of grief, 'As I pursue this grief, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of grief is to be pursued. And this sort of grief may be accompanied by directed thought & evaluation or free of directed thought & evaluation. Of the two, the latter is the more refined. 'Grief is of two sorts, I tell you: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.

"'Equanimity is of two sorts, I tell you: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one

knows of a feeling of equanimity, 'As I pursue this equanimity, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of equanimity is not to be pursued. When one knows of a feeling of equanimity, 'As I pursue this equanimity, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of equanimity is to be pursued. And this sort of equanimity may be accompanied by directed thought & evaluation or free of directed thought & evaluation. Of the two, the latter is the more refined. 'Equanimity is of two sorts, I tell you: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.

"This is how he has practiced, deva-king: the monk who has practiced the practice leading to the right cessation of the perceptions & categories of objectification."

Thus the Blessed One answered, having been asked by Sakka the deva-king. Gratified, Sakka was delighted in & expressed his approval of the Blessed One's words: "So it is, O Blessed One. So it is, O One Well-Gone. Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity is overcome."

Then Sakka, having delighted in & expressed his approval of the Blessed One's words, asked him a further question: "But how has he practiced, dear sir: the monk who has practiced for restraint in the Pāṭimokkha?"

"Bodily conduct is of two sorts, I tell you, deva-king: to be pursued & not to be pursued. Verbal conduct is of two sorts: to be pursued & not to be pursued. Searching is of two sorts: to be pursued & not to be pursued.

"'Bodily conduct is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one knows of bodily conduct, 'As I pursue this bodily conduct, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of bodily conduct is not to be pursued. When one knows of bodily conduct, 'As I pursue this bodily conduct, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of bodily conduct is to be pursued. 'Bodily conduct is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.

"'Verbal conduct is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one knows of verbal conduct, 'As I pursue this verbal conduct, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of verbal conduct is not to be pursued. When one knows of verbal conduct, 'As I pursue this verbal conduct, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of verbal conduct is to be pursued. 'Verbal conduct is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.

"'Searching is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to what was it said? When one knows of a search, 'As I pursue this search, unskillful mental qualities increase, and skillful mental qualities decline,' that sort of search is not to be pursued. When one knows of a search, 'As I pursue this search, unskillful mental qualities decline, and skillful mental qualities increase,' that sort of search is to be pursued. 'Searching is of two sorts, I tell you, deva-king: to be pursued & not to be pursued.' Thus was it said. And in reference to this was it said.[3]

"This is how he has practiced, deva-king: the monk who has practiced the practice for restraint in the Pāṭimokkha."

Thus the Blessed One answered, having been asked by Sakka the deva-king. Gratified, Sakka was delighted in & expressed his approval of the Blessed One's words: "So it is, O Blessed One. So it is, O One Well-Gone. Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity is overcome."

Then Sakka, having delighted in & expressed his approval of the Blessed One's words, asked him a further question: "But how has he practiced, dear sir: the monk who has practiced for restraint with regard to the sense faculties?"

"Forms cognizable by the eye are of two sorts, I tell you, deva-king: to be pursued & not to be pursued. Sounds cognizable by the ear.... Aromas cognizable by the nose.... Flavors cognizable by the tongue.... Tactile sensations cognizable by the body.... Ideas cognizable by the intellect are of two sorts: to be pursued & not to be pursued."

When this was said, Sakka the deva-king said to the Blessed One, "Dear sir, I understand the detailed meaning of the Blessed One's brief statement. If, as one pursues a certain type of form cognizable by the eye, unskillful mental qualities increase, and skillful mental qualities decline, that sort of form cognizable by the eye is not to be pursued. But if, as one pursues a certain type of form cognizable by the eye, unskillful mental qualities decline, and skillful mental qualities increase, that sort of form cognizable by the eye is to be pursued.

"If, as one pursues a certain type of sound cognizable by the ear….

"If, as one pursues a certain type of aroma cognizable by the nose….

"If, as one pursues a certain type of flavor cognizable by the tongue….

"If, as one pursues a certain type of tactile sensation cognizable by the body….

"If, as one pursues a certain type of idea cognizable by the intellect, unskillful mental qualities increase, and skillful mental qualities decline, that sort of idea cognizable by the intellect is not to be pursued. But if, as one pursues a certain type of idea cognizable by the intellect, unskillful mental qualities decline, and skillful mental qualities increase, that sort of idea cognizable by the intellect is to be pursued.

"This is how I understand the detailed meaning of the Blessed One's brief statement. Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity is overcome."

Then Sakka, having delighted in & expressed his approval of the Blessed One's words, asked him a further question: "Dear sir, do all contemplatives & brahmans teach the same doctrine, adhere to the same precepts, desire the same thing, aim at the same goal?"

"No, deva-king, not all contemplatives & brahmans teach the same doctrine, adhere to the same precepts, desire the same thing, aim at the same goal."

"Why, dear sir, don't all contemplatives & brahmans teach the same doctrine, adhere to the same precepts, desire the same thing, aim at the same goal?"

"The world is made up of many properties, various properties. Because of the many & various properties in the world, then whichever property living beings get fixated on, they become entrenched & latch onto it, saying, 'Only this is true; anything else is worthless.' This is why not all contemplatives & brahmans teach the same doctrine, adhere to the same precepts, desire the same thing, aim at the same goal."

"But, dear sir, are all contemplatives & brahmans utterly complete, utterly free from bonds, followers of the utterly holy life, utterly consummate?"

"No, deva-king, not all contemplatives & brahmans are utterly complete, utterly free from bonds, followers of the utterly holy life, utterly consummate."

"But why, dear sir, are not all contemplatives & brahmans utterly complete, utterly free from bonds, followers of the utterly holy life, utterly consummate?"

"Those monks who are released through the total ending of craving are the ones who are utterly complete, utterly free from bonds, followers of the utterly holy life, utterly consummate. This is why not all contemplatives & brahmans are utterly complete, utterly free from bonds, followers of the utterly holy life, utterly consummate."

Thus the Blessed One answered, having been asked by Sakka the deva-king. Gratified, Sakka was delighted in & expressed his approval of the Blessed One's words: "So it is, O Blessed One. So it is, O One Well-Gone. Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity is overcome."

Then Sakka, having delighted in & expressed his approval of the Blessed One's words, said to him: "Yearning is a disease, yearning is a boil, yearning is an arrow. It seduces one, drawing one into this or that state of being, which is why one is reborn in high states & low. Whereas other outside contemplatives & brahmans gave me no chance to ask them these questions, the Blessed One has answered at length, so that he has removed the arrow of my uncertainty & perplexity."

"Deva-king, do you recall having asked other contemplatives & brahmans these questions?"

"Yes, lord, I recall having asked other contemplatives & brahmans these questions."

"If it's no inconvenience, could you tell me how they answered?"

"It's no inconvenience when sitting with the Blessed One or one who is like him."

"Then tell me, deva-king."

"Having gone to those whom I considered to be contemplatives & brahmans living in isolated dwellings in the wilderness, I asked them these questions. But when asked by me, they were at a loss. Being at a loss, they asked *me* in return, 'What is your name?'

"Being asked, I responded, 'I, dear sir, am Sakka, the deva-king.'

"So they questioned me further, 'But what kamma did you do to attain to this state?'

"So I taught them the Dhamma as far as I had heard & mastered it. And they were gratified with just this much: 'We have seen Sakka, the deva-king, and he has answered our questions!' So, instead of my becoming their disciple, they simply became mine. But I, lord, am the Blessed One's disciple, a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening."

"Deva-king, do you recall ever having previously experienced such happiness & joy?"

"Yes, lord, I do."

"And how do you recall ever having previously experienced such happiness & joy?"

"Once, lord, the devas & asuras were arrayed in battle. And in that battle the devas won, while the asuras lost. Having won the battle, as the victor in the battle, this thought occurred to me: 'Whatever has been the divine nourishment of the asuras, whatever has been the divine nourishment of the devas, the devas will now enjoy both of them.' But my attainment of happiness & joy was in the sphere of violence & weapons. It didn't lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge to self-awakening, to Unbinding. But my attainment of happiness & joy on hearing the Blessed One's Dhamma is in the sphere of

no violence, the sphere of no weapons. It leads to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge to self-awakening, to Unbinding."

…

Then Sakka, the deva-king, touched the earth with his hand and said three times, "Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One! Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One! Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!"

While this explanation was being given, there arose to Sakka the dustless, stainless Dhamma eye—"Whatever is subject to origination is all subject to cessation"—as it also did to [his following of] 80,000 other devas.

Such were the questions that the Blessed One answered at Sakka's bidding. And so this discourse is called "Sakka's Questions."

Notes

1. Objectification = *papañca.* The tendency of the mind to proliferate issues from the sense of "I am the thinker." This term can also be translated as self-reflexive thinking, reification, falsification, distortion, elaboration, or exaggeration. In the discourses, it is frequently used in analyses of the psychology of conflict. The categories of objectification include the categories of inappropriate attention (see MN 2): being/not-being, me/not-me, mine/not-mine, doer/done-to. The perceptions of objectification include such thoughts as "This is me. This is mine. This is my self." These perceptions and categories turn back on the person who allows them to proliferate, giving rise to internal conflict & strife, which then expand outward. For more on these terms, see MN 18.

2. For more on this topic, see MN 101 and 137.

3. For more on this topic, see MN 26.

See also: *SN 11:3*; *SN 11:5*

The Great Establishing of Mindfulness Discourse
Mahā Satipaṭṭhāna Sutta (DN 22)

Introduction

Satipaṭṭhāna—the establishing (upaṭṭhāna) *of mindfulness* (sati)*—is a meditative technique for training the mind to keep mindfulness firmly established in a particular frame of reference in all its activities. The term* sati *is related to the verb* sarati, *to remember or to keep in mind. It is sometimes translated as non-reactive awareness, free from agendas, simply present with whatever arises, but the formula for satipaṭṭhāna doesn't support that translation. Non-reactive awareness is actually an aspect of equanimity, one of the mental qualities fostered in the course of satipaṭṭhāna. The activity of satipaṭṭhāna, however, definitely has a motivating agenda: the desire for awakening, which is classed not as a cause of suffering, but as part of the path to its ending (see SN 51:15). The role of mindfulness is to keep the mind properly focused in frames of reference that will give it guidance in what present events to develop, and which ones to abandon, so as to keep it on the path. To make an analogy, awakening is like a mountain on the horizon, the destination to which you are driving a car. Mindfulness is what remembers to keep attention focused on the road to the mountain, rather than letting it stay focused on glimpses of the mountain or get distracted by other paths leading away from the road.*

Satipaṭṭhāna plays a role in many formulations of the path to awakening. In the noble eightfold path, it is the seventh factor, following on right effort and leading to right concentration. In the five strengths and five faculties, it is the third factor, following on persistence and leading to concentration. In the seven factors for awakening, it is the first factor, providing a foundation for the remaining six factors: analysis of qualities, persistence, rapture, calm, concentration, and equanimity.

The following sutta contains the longest treatment of satipaṭṭhāna found in the Canon. However, despite its length, its treatment of the topic is far from

complete. This partly has to do with the nature of the topic itself. As the Buddha states in MN 12:

> "Sāriputta, suppose that I had four disciples with a 100-year life span, living for 100 years, and endowed with excellent mindfulness, retention, recall, & keenness of discernment. Just as an archer with a good bow—trained, dexterous, & practiced—could easily shoot a light arrow across the shadow of a palmyra tree, they—endowed with that great an extent of mindfulness, that great an extent of retention, that great an extent of recall, & that keenness of discernment—would ask me one question after another on the four establishings of mindfulness. And I, asked again & again, would answer. Answered, they would remember what I had answered, and they wouldn't counter-question me about it a second time more. Aside from eating, drinking, chewing, & savoring, aside from urinating & defecating, aside from relieving sleepiness & weariness, there would be no ending of the Tathāgata's Dhamma teaching, there would be no ending of the Tathāgata's phrasing of Dhamma statements, there would be no ending of the Tathāgata's quick-wittedness (in answering) questions; but those four disciples of mine, with their 100-year life span, living for 100 years, would die with the passing of 100 years."

Although the main thrust of this passage concerns the extent of the Buddha's knowledge, it also makes an important statement about how vast the topic of satipaṭṭhāna is: Even with one hundred years of questioning, you couldn't exhaust it.

The fact that DN 22's treatment of the satipaṭṭhāna is incomplete is also apparent from the organization of the sutta: The Buddha starts with a statement of the standard short formula for satipaṭṭhāna: "There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world." However, the questions posed and answered in the course of the sutta explain and expand on only part of the formula: what it means to "remained focused" on each of the frames of reference in & of itself. Among other things, there is no

discussion of how ardency functions in the practice, of what it means to subdue greed and distress with reference to the world, of how the various frames of reference interact in practice, nor of what the stages in the practice are. For this information, we have to look at other treatments of these topics found elsewhere in the Canon.

For instance, MN 118 makes the important point that focusing on the breath can bring all four frames of reference into play simultaneously. In other words, the body in & of itself is the main frame of reference, and the remaining three build on it. SN 47:40 mentions two stages in the practice—the establishing of mindfulness and the development of the establishing of mindfulness—adding that the second stage is accomplished by developing all eight factors of the noble eightfold path. Among other things, this means that not only does the establishing of mindfulness provide a foundation for right concentration—the four jhānas—but the mastery of the four jhānas also helps to develop the establishing of mindfulness even further.

When we compare SN 47:40 with one of the refrains in DN 22, we find three stages in satipaṭṭhāna practice.

The first stage, as applied to the body, is this:

> The monk remains focused on the body in & of itself—ardent, alert, and mindful—subduing greed and distress with reference to the world.

The three qualities at the center of this formula are also central to the practice of satipaṭṭhāna. SN 16:2 shows that ardency is directly related to the practice of right effort. Thus mindfulness keeps the proper frame of reference in mind, alertness watches events related to that frame of reference, and these two qualities together give guidance to ardency so that it can, in line with right effort, abandon things that need to be abandoned, and to develop those that need to be developed.

Although satipaṭṭhāna practice is often said to be separate from the practice of jhāna, a number of suttas—such as MN 125 and AN 8:70—equate the successful completion of this first stage with the attainment of the first level of jhāna. This point is confirmed by the many suttas—MN 118 among them—describing how the practice of satipaṭṭhāna brings to completion the factors for awakening, which coincide with the factors of jhāna.

The second stage of satipaṭṭhāna practice—the development of satipaṭṭhāna —is this:

> One remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body.

The word "origination," here, does not mean that one is focused simply on the arising of phenomena. Instead, it means being focused on how phenomena arise in connection with causes. The "phenomenon of origination and passing away" covers events either directly or indirectly related to one's chosen frame of reference. "Directly" means changes in the frame of reference itself. For instance, when focused on the body, one may notice what causes breath sensations to arise and pass away within it. "Indirectly," here, means events in any of the other three frames of reference as they relate to the body. For example, one might notice what causes feelings of pleasure or mental states of irritation to arise and pass away in connection to events in the body. Or one might notice lapses of mindfulness in one's focus on the body.

Of course, to see causal relations requires that the meditator consciously try to effect changes in events, to see which events actually have a causal relationship to one another and which ones don't. Here again, ardency in the practice of right effort and right concentration is what allows for this sort of understanding to arise.

In every case, when skillful or unskillful mental qualities—such as the factors for awakening or the hindrances—arise and pass away, one is encouraged to foster the factors that strengthen jhāna and eliminate those that weaken it. This means actively getting engaged in maximizing skillful mental qualities and minimizing unskillful ones. One thus develops insight into the process of origination and passing away by taking an active and sensitive role in the process, just as you learn about eggs by trying to cook with them, gathering experience from your successes and failures in attempting increasingly difficult dishes.

As this process leads to stronger and more refined states of concentration, it makes one sensitive to the fact that the grosser one's participation in the process of origination and passing away in the mind, the grosser the level of stress that

results. This leads one to let go, first of grosser levels of participation, and then increasingly refined ones as one is able to detect them, leading to the third and final stage in satipaṭṭhāna practice:

> Or his mindfulness that 'There is a body' is maintained (simply) to the extent of knowledge & recollection. And he remains independent, unsustained by [not clinging to] anything in the world.

This stage corresponds to a mode of perception that the Buddha in MN 121 terms "entry into emptiness":

> Thus he regards it [this mode of perception] as empty of whatever is not there. Whatever remains, he discerns as present: "There is this."

This is the culminating equipoise where the path of the practice opens to a state of non-fashioning (atammayatā—*see MN 137*) *and from there to the fruit of awakening and release.*

These few examples show how important it is, in reading this sutta, to remember that its treatment of satipaṭṭhāna, though extensive, is incomplete and needs to be understood in terms of the larger context of teachings provided by the Canon on all the other factors of the path.

The notes to this sutta provide some beginning guidance in where to look for this further information, as do the recommended sutta readings listed at the end.

* * *

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks responded to him.

The Blessed One said: "This is the direct path[1] for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent,[2] alert,[3] & mindful[4]—subduing greed & distress with reference to the world.[5]

A. Body

"And how does a monk remain focused on the body in & of itself?

[1] "There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore.[6] Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body';[7] he trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication';[8] he trains himself, 'I will breathe out calming bodily fabrication.' Just as a dexterous turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' … He trains himself, 'I will breathe in calming bodily fabrication'; he trains himself, 'I will breathe out calming bodily fabrication.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains

independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] "And further, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] "And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when flexing & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] "And further… just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, the

monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] "And further… just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'[9]

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] "And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

"Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… the bones piled up, more than a year old… the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling.'

"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.' When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling not of the flesh.'[10]

"In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, 'The mind has passion.' When the mind is without passion, he discerns, 'The mind is without passion.' When the mind has aversion, he discerns, 'The mind has aversion.' When the mind is without aversion, he discerns, 'The mind is without aversion.' When the mind has delusion, he discerns, 'The mind has delusion.' When the mind is without delusion, he discerns, 'The mind is without delusion.'[11]

"When the mind is constricted, he discerns, 'The mind is constricted.' When the mind is scattered, he discerns, 'The mind is scattered.'[12] When the mind is enlarged,[13] he discerns, 'The mind is enlarged.' When the mind is not enlarged, he discerns, 'The mind is not enlarged.' When the mind is surpassed, he discerns, 'The mind is surpassed.' When the mind is unsurpassed, he discerns, 'The mind is unsurpassed.' When the mind is concentrated, he discerns, 'The mind is concentrated.' When the mind is not concentrated, he discerns, 'The mind is not concentrated.' When the mind is released,[14] he discerns, 'The mind is released.' When the mind is not released, he discerns, 'The mind is not released.'

"In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

"And how does a monk remain focused on mental qualities in & of themselves?

[1] "There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being

sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen.[15] And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.'[16]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the

world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media.** And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both.[17] He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening.** And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is present within me.' Or, there being no mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen.[18] [The same formula is repeated for the remaining factors for

awakening: analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths.** And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress…This is the origination of stress… This is the cessation of stress…This is the way leading to the cessation of stress.'[19]

[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging?* Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death?* Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow?* Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation?* Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain?* Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is *distress?* Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is *despair?* Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of *association with the unbeloved?* There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of *separation from the loved?* There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of *not getting what is wanted?* In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging… illness… death… sorrow, lamentation,

pain, distress, & despair, and may aging… illness… death… sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Flavors…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

"Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

"Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of flavors…. Perception of tactile sensations….

Perception of ideas….

"Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for flavors…. Intention for tactile sensations…. Intention for ideas….

"Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for flavors…. Craving for tactile sensations…. Craving for ideas….

"Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at flavors…. Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of flavors…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Flavors…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

"Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

"Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of flavors…. Perception of tactile sensations…. Perception of ideas….

"Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for flavors…. Intention for tactile sensations…. Intention for ideas….

"Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for flavors…. Craving for tactile sensations…. Craving for ideas….

"Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at flavors…. Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of flavors…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

"Now, if anyone would develop these four establishings of mindfulness in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone seven years. If anyone would develop these four establishings of mindfulness in this way for six years… five… four… three… two years… one year… seven months… six months… five… four… three… two months… one month… half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone half a month. If anyone would develop these four establishings of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"'This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Ekāyana-magga. For decades, this term was translated as "the only way," but more recently—beginning with Ven. Ñāṇamoli—translators have noted that the phrase *ekāyana magga* appears in a series of similes in MN 12 where it reveals its idiomatic sense. In each of the similes, the Buddha describes his knowledge of the destination of an individual on a particular path of practice. He sees that the way the individual conducts himself will lead inevitably to a particular destination. He then compares his knowledge to that of a person seeing an individual following an ekāyana magga to a particular destination and knowing that the individual will have to end up there for sure. For the similes to work, *ekāyana magga* requires the sense, not of an only way, but of a way that goes to only one destination. In other words, an ekāyana magga is a path that doesn't fork—one that, as long as you follow it, takes you to a single, inevitable goal.

Of the similes in MN 12, one deals with an ekāyana magga to unbinding—which, of course, would apply to the practice of right mindfulness:

> "Suppose that there were a lotus pond with pristine water, pleasing water, cool water, pellucid water; with restful banks, refreshing; and not far from it was a dense forest grove. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only *[ekāyana magga]* directed to that lotus pond. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that lotus pond.' Then at a later time he would see him—having plunged into the lotus pond, having bathed & drunk & relieved all his disturbance, exhaustion, & fever, and having come back out—sitting or lying down in the forest grove, experiencing feelings that are exclusively pleasant.
>
> "In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will, through the ending of the effluents, enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself

right in the here & now. Then at a later time, by means of the divine eye, purified & surpassing the human, I see him, through the ending of the effluents—entering & remaining in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now—experiencing feelings that are exclusively pleasant." — *MN 12*

2. Ven. Mahā Kassapa: "And how is one ardent? There is the case where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' arouses ardency. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he arouses ardency. This is how one is ardent." — *SN 16:2*

"And how is mindfulness the governing principle? The mindfulness that 'I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete' is well established right within. The mindfulness that 'I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete' is well established right within. The mindfulness that 'I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized' is well established right within. The mindfulness that 'I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched' is well established right within. This is how mindfulness is the governing principle." — *AN 4:245*

3. "And how is a monk alert? There is the case where feelings are known to the monk as they arise, known as they become established, known as they subside. Thoughts are known to him as they arise, known as they become established, known as they subside. Perceptions are known to him as they arise, known as they become established, known as they subside. This is how a monk is alert." — *SN 47:35*

"And how is a monk alert? When going forward & returning, he makes himself alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking,

& remaining silent, he makes himself alert. This is how a monk is alert." — *SN 36:7*

4. "And which is the faculty of mindfulness? There is the case where a disciple of the noble ones is mindful, is endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago. He remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the faculty of mindfulness." — *SN 48:10*

5. The discourses define "world" in two ways, both of which are relevant here:

> Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "'The world, the world *[loka],*' it is said. In what respect does the word 'world' apply?
>
> "Insofar as it disintegrates *[lujjati],* monk, it is called the 'world.' Now what disintegrates? The eye disintegrates. Forms disintegrate. Consciousness at the eye disintegrates. Contact at the eye disintegrates. And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.
>
> "The ear disintegrates. Sounds disintegrate…
>
> "The nose disintegrates. Aromas disintegrate…
>
> "The tongue disintegrates. Flavors disintegrate…
>
> "The body disintegrates. Tactile sensations disintegrate…
>
> "The intellect disintegrates. Ideas disintegrate. Consciousness at the intellect disintegrates. Contact at the intellect disintegrates. And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.
>
> "Insofar as it disintegrates, it is called the 'world.'" — *SN 35:82*

> "These five strings of sensuality are, in the discipline of the noble ones, called the world. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual

desire. These are the five strings of sensuality that, in the discipline of the noble ones, are called the world." — *AN 9:38*

6. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, defines this term as meaning "the tip of the nose or the sign of the mouth." However, the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

7. The commentaries insist that "body" here means the full length of the breath, but this is unlikely in this context, for three reasons: (a) The first two steps already require being aware of the entire length of the breath. Otherwise, the meditator wouldn't know if a breath was short or long. (b) The fourth step —without further explanation—refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath—"body" and "bodily fabrication"—in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). But he doesn't. (c) As AN 10:20 indicates, the fourth step refers to bringing the mind to the fourth jhāna, a state in which in-and-out breathing grows still (SN 36:11; AN 10:72) and the body is filled with pure, bright awareness (after awareness has been extended to be sensitive to the entire body beginning with the first jhāna (DN 2; MN 119)). Because the fourth step focuses on the stilling of the breath, there has to be a step in which the awareness is extended to fill the entire body. That would be this step.

8. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." — *MN 44*

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain." — *AN 10:20*

"When one has attained the fourth jhāna, in-and-out breaths have ceased." — SN 36:11 & AN 9:31

9. See MN 28 and MN 140.

10. SN 36:31 defines pleasure not of the flesh as the pleasure experienced in the first three jhānas. Similarly, the neither-painful-nor-pleasant feeling not of the flesh is equivalent to the feeling of equanimity not of the flesh experienced in the fourth jhāna (SN 48:38). Feelings of this sort don't simply come on their own. They're a product of fabrication. They have to be induced. And as the standard similes for the practice of jhāna show, the feelings of pleasure not of the flesh experienced in the first three jhānas aren't simply induced; they're spread and suffused until they permeate and fill the entire body.

"Painful feeling not of the flesh" is nowhere defined in the Canon, but we can derive from the discourses two possible ways of understanding it. On the one hand, it could be the sense of mental displeasure experienced while engaging in the contemplation of the unattractiveness of the body or the perception of death, which are painful ways to awakening (AN 4:163). On the other hand, a passage from MN 44 suggests that a painful feeling not of the flesh would be the distress that accompanies this thought: "O when will I enter & remain in the dimension that the noble ones now enter & remain in?" In other words, it's the feeling of distress you experience when contemplating how much you want to attain the goal and you haven't yet attained it. Another example of this sort of distress would be the reflection given in MN 28: "It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me."

As MN 137 shows, painful feelings of this sort are not to be avoided. Instead, they are to be cultivated as an antidote to painful feelings of the flesh in order to provide an impetus to practice until one arrives at feelings of pleasure and equanimity not of the flesh.

11. "And what are the effluents to be abandoned by destroying? There is the case where a monk, reflecting appropriately, doesn't acquiesce to an arisen thought of sensuality. He abandons it, dispels it, wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to an arisen thought of ill will. He abandons it, dispels it, & wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to an arisen thought of harmfulness. He abandons it, dispels it, wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, dispels them, wipes them out of existence. The effluents, vexation, or fever that would arise if he were not to dispel these things

do not arise for him when he dispels them. These are called the effluents to be abandoned by dispelling." — *MN 2*

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in establishing ['tuning'] those very same skillful qualities to a higher degree for the ending of the effluents." — *AN 10:51*

12. "There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' …

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness: This is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness: This is called overly active desire.

"And how is desire inwardly constricted? Whatever desire is accompanied by sloth & drowsiness, conjoined with sloth & drowsiness: This is called inwardly constricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strands of sensuality, outwardly dispersed & dissipated, this is called outwardly scattered desire.

"[Similarly with the other bases of power: concentration founded on persistence, on intent, and discrimination.]" — *SN 51:20*

13. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

14. On the various levels of release, see MN 43 and AN 9:43–45.

15. "Now, what is lack of food for the arising of unarisen *sensual desire,* or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is lack of food for the arising of unarisen *ill will,* or for the growth & increase of ill will once it has arisen? There is the release of the mind [through good will, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is lack of food for the arising of unarisen *sloth & drowsiness,* or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is lack of food for the arising of unarisen *restlessness & anxiety,* or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food

for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is lack of food for the arising of unarisen *uncertainty,* or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen." — *SN 46:51*

16. "Develop concentration, monks. A concentrated monk discerns things as they have come to be. And what does he discern as it has come to be?

"The origination & disappearance of form… of feeling… of perception… of fabrications… of consciousness.

"And what is the origination of form… of feeling… of perception… of fabrications… of consciousness? There is the case where one relishes, welcomes, & remains fastened. To what? One relishes form, welcomes it, & remains fastened to it. While one is relishing form, welcoming it, & remaining fastened to it, delight arises. Any delight in form is clinging. With that clinging as a condition there is becoming. With becoming as a condition there is birth. With birth as a condition then aging-&-death, sorrow, lamentation, pain, distress, & despair all come into play. Thus is the origination of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]

"And what is the disappearance of form… of feeling… of perception… of fabrications… of consciousness? There is the case where one does not relish, welcome or remain fastened. To what? One does not relish form, welcome it, or remain fastened to it. While one is not relishing form, welcoming it, or remaining fastened to it, one's delight in form ceases. From the cessation of that delight, clinging ceases. From the cessation of clinging, becoming ceases. From the cessation of becoming, birth ceases. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]" — *SN 22:5*

17. Ven. Sāriputta: "Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black'—speaking this way, would he be speaking rightly?"

Ven. MahāKoṭṭhita: "No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by

which they are joined: That is the fetter there."

Ven. Sāriputta: "In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds.… The nose is not the fetter of aromas.… The tongue is not the fetter of flavors.… The body is not the fetter of tactile sensations.… The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire-passion arises in dependence on the two of them: That is the fetter there." — *SN 35:191*

18. "Now, what is the food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness… once it has arisen? There are qualities that act as a foothold for mindfulness as a factor for awakening. [According to SN 47:16, these are well-purified virtue & views made straight; according to MN 118, they would include the qualities fostered by the sixteen steps of breath meditation.] To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness… once it has arisen.

"And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen.

"And what is the food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence… once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence… once it has arisen.

"And what is the food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture… once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen rapture as a factor for awakening, or for the growth & increase of rapture… once it has arisen.

"And what is the food for the arising of unarisen *calm* as a factor for awakening, or for the growth & increase of calm… once it has arisen? There is

physical calm & there is mental calm. To foster appropriate attention to them: This is the food for the arising of unarisen calm as a factor for awakening, or for the growth & increase of calm… once it has arisen.

"And what is the food for the arising of unarisen *concentration* as a factor for awakening, or for the growth & increase of concentration… once it has arisen? There are themes for calm, themes for non-distraction [these are the four establishings of mindfulness]. To foster appropriate attention to them: This is the food for the arising of unarisen concentration as a factor for awakening, or for the growth & increase of concentration… once it has arisen.

"And what is the food for the arising of unarisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity… once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen equanimity as a factor for awakening, or for the growth & increase of equanimity… once it has arisen." — *SN 46:51*

19. "'This noble truth of stress is to be comprehended' … 'This noble truth of the origination of stress is to be abandoned' … 'This noble truth of the cessation of stress is to be realized' … 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'" — *SN 56:11*

See also: MN 117; MN 118; MN 119; MN 125; SN 12:66; SN 47:8; SN 47:20; SN 47:40; AN 4:194; AN 4:245; AN 7:63; AN 8:70; AN 10:51

The Wheel-turning Emperor (Excerpt)
Cakkavatti Sutta (DN 26)

Introduction

The body of this sutta consists of a narrative illustrating the power of skillful action. The narrative states that, in the past, unskillful behavior was unknown among the human race. As a result, people lived for an immensely long time—80,000 years—endowed with great beauty, wealth, pleasure, and strength. Over the course of time, though, they began behaving in various unskillful ways. This caused the human life span gradually to shorten, to the point where it now stands at 100 years, with human beauty, wealth, pleasure, and strength decreasing proportionately. In the future, as morality continues to degenerate, human life will continue to shorten to the point were the normal life span is ten years, with people reaching sexual maturity at five. "Among those human beings, the ten courses of action (see AN 10:176) will have entirely disappeared.… The word 'skillful' will not exist, so from where will there be anyone who does what is skillful? Those who lack the honorable qualities of motherhood, fatherhood, contemplative-hood, & brahman-hood will be the ones who receive homage.… Fierce hatred will arise, fierce malevolence, fierce rage, & murderous thoughts: mother for child, child for mother, father for child, child for father, brother for sister, sister for brother."

Ultimately, conditions will deteriorate to the point of a "sword-interval," in which swords appear in the hands of all human beings, and they hunt one another like game. A few people, however, will take shelter in the wilderness to escape the carnage, and when the slaughter is over, they will come out of hiding and resolve to take up a life of skillful and virtuous action again. With the recovery of virtue, the human life span will gradually increase again until it reaches 80,000 years, with people attaining sexual maturity at 500. Only three diseases will be known at that time: desire, lack of food, and old age. Another Buddha—Metteyya (Maitreya)—will gain awakening, his monastic Saṅgha

numbering in the thousands. The greatest king of the time, Saṅkha, will go forth into homelessness and attain arahantship under Metteyya's guidance.

The story, after chronicling the ups and downs of human wealth, life span, etc., concludes with the following lesson on kamma and skillful action.

* * *

…"Monks, live with yourself as your island, yourself as your refuge, with nothing else as your refuge. Live with the Dhamma as your island, the Dhamma as your refuge, with nothing else as your refuge.[1] And how does a monk live with himself as his island, himself as his refuge, with nothing else as his refuge; with the Dhamma as his island, the Dhamma as his refuge, with nothing else as his refuge? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is how a monk lives with himself as his island, himself as his refuge, with nothing else as his refuge; with the Dhamma as his island, the Dhamma as his refuge, with nothing else as his refuge.

"Wander, monks, in your proper range, your own ancestral territory. When you wander in your proper range, your own ancestral territory, you will grow in long life, beauty, pleasure, wealth, & strength.

"And what constitutes a monk's long life?[2] There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence.… founded on intent.… He develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion. From the development & pursuit of these four bases of power, he can stay (alive) for an eon, if he wants, or for the remainder of an eon.[3] This constitutes a monk's long life.

"And what constitutes a monk's beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains

himself, having undertaken the training rules, seeing danger in the slightest faults. This constitutes a monk's beauty.

"And what constitutes a monk's pleasure? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This constitutes a monk's pleasure.

"And what constitutes a monk's wealth? There is the case where a monk keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with good will. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with good will: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion.... imbued with empathetic joy....

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

"This constitutes a monk's wealth.

"And what constitutes a monk's strength? There is the case where a monk, through the ending of the mental fermentations, enters & remains

in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. This constitutes a monk's strength.

"Monks, I don't envision any other single strength so hard to overcome as this: the strength of Māra.[4] And the adopting of skillful qualities is what causes this merit to increase."[5]

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. This can also be translated as: "Live with mental qualities *(dhammas)* as your island, mental qualities as your refuge, with nothing else as your refuge."

2. Literally, "what is in a monk's long life?" This appears to be an idiomatic usage of the locative case. The commentary interprets this idiom as meaning, what *causes* a monk's long life, beauty, etc. From this reading, it explains, for example, that a monk attracts wealth if he develops the four sublime attitudes. While this is true, it seems to cheapen the message of this passage. For a discussion of the four bases of power listed here, see SN 51:15 and SN 51:20.

3. See DN 16, notes 24 and 25.

4. This last passage is related to the opening passage of the sutta, in which the Buddha says, "Wander, monks, in your proper range, your own ancestral territory. When one wanders in his proper range, his own ancestral territory, Māra gains no opening, Māra gains no foothold. And it is because of adopting skillful qualities that this merit increases." See also SN 47:6–7.

5. This is the refrain repeated with each stage in the account of how human life will improve in the aftermath of the sword-interval. Here, "merit" seems to have the meaning it has in Iti 22: "Don't be afraid of acts of merit. This is another way of saying what is blissful, desirable, pleasing, endearing, charming —i.e., acts of merit."

The Inspiring Discourse
Pāsādika Sutta (DN 29)

I have heard that on one occasion the Blessed One was staying among the Sakyans in the mansion in the mango grove of the Sakyan family called Vedhañña [Archer]. And on that occasion Nigaṇṭha Nāṭaputta had just died in Pāvā. On his death, the Nigaṇṭhas had split into two factions. They kept arguing, quarreling, & disputing, stabbing one another with weapons of the mouth: "You don't understand this Dhamma-Vinaya. I understand this Dhamma-Vinaya. How could you understand this Dhamma-Vinaya? You practice wrongly. I practice rightly. I'm consistent. You're inconsistent. What should be said first, you said last. What should be said last, you said first. What you cogitated so long has been turned inside out. Your position has been overthrown. You're trapped, so go try to release your position or disentangle yourself if you can!" Nothing but slaughter, as it were, was being committed among the Nigaṇṭha Nāṭa-sons. Even the lay disciples of Nigaṇṭha Nāṭaputta, dressed in white, seemed disenchanted, disgusted, & repelled by the Nigaṇṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its foundation [now] broken, without an arbiter.[1]

Then Cunda the novice, who had spent the Rains at Pāvā, went to Ven. Ānanda at Sāmagāma and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Ānanda, "Venerable sir, Nigaṇṭha Nāṭaputta has just died in Pāvā. On his death, the Nigaṇṭhas have split into two factions. They keep arguing, quarreling, & disputing, stabbing one another with weapons of the mouth: 'You don't understand this Dhamma-Vinaya. I understand this Dhamma-Vinaya. How could you understand this Dhamma-Vinaya? You practice wrongly. I practice rightly. I'm consistent. You're inconsistent. What should be said first, you said last. What should be said last, you said first. What you cogitated so long has been turned inside out. Your position has been overthrown. You're

trapped, so go try to release your position or disentangle yourself if you can!' Nothing but slaughter, as it were, is being committed among the Niganṭha Nāṭa-sons. Even the lay disciples of Niganṭha Nāṭaputta, dressed in white, seem disenchanted, disgusted, & repelled by the Niganṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its support [now] broken, without an arbiter."

When this was said, Ven. Ānanda said to Cunda the novice, "Friend Cunda, there is warrant here for talking to the Blessed One. Let's go to the Blessed One and, on arrival, report this matter to him."

"As you say, venerable sir," Cunda the novice responded to Ven. Ānanda. Then Ven. Ānanda & Cunda the novice went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ānanda said to the Blessed One, "Lord, Cunda the novice, here, has said that Niganṭha Nāṭaputta has just died in Pāvā. … Even the lay disciples of Niganṭha Nāṭaputta, dressed in white, seem disenchanted, disgusted, & repelled by the Niganṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its support broken, without an arbiter."

"That's the way it is, Cunda, with a poorly proclaimed Dhamma-Vinaya, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened.

A Poorly-expounded Dhamma-Vinaya

"There is the case, Cunda, where a teacher is not rightly self-awakened, and his Dhamma-Vinaya is poorly proclaimed, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened. A disciple of that Dhamma does not dwell practicing the Dhamma in accordance with [that] Dhamma, practicing masterfully, living in line with [that] Dhamma, but deviates from it. He is to be told, 'It is a gain for you, friend, well-gained by you, that—when your teacher is not rightly self-awakened, and his Dhamma-Vinaya is poorly proclaimed, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened—you are one who does not dwell practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma, but deviates from it.' There, Cunda, the teacher is to be criticized, the Dhamma is to be criticized, but the disciple is to be thus praised.

"Whoever might say to such a disciple, 'Come, friend, practice in line with the Dhamma as taught and formulated by your teacher': The person who urged him, the thing urged, and the person who practiced in line with what was urged would all produce much demerit. Why is that? That's the way it is, Cunda, with a poorly proclaimed Dhamma-Vinaya, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened.

"There is the case, Cunda, where a teacher is not rightly self-awakened, and his Dhamma-Vinaya is poorly proclaimed, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened. A disciple of that Dhamma dwells practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma, and acts to conform to it. He is to be told, 'It is no gain for you, friend, poorly-gained by you, that—when your teacher is not rightly self-awakened, and his Dhamma-Vinaya, is poorly proclaimed, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened—you are one who dwells practicing the Dhamma in accordance with [that] Dhamma, practicing masterfully, living in line with [that] Dhamma, and acts to conform to it.' There, Cunda, the teacher is to be criticized, the Dhamma is to be criticized, and the disciple is to be thus criticized.

"Whoever might say to such a disciple, 'Yes, friend, practicing the right way, you will succeed in the right way': The person who praised him, the thing praised, and the person who, being praised, aroused even greater persistence would all produce much demerit. Why is that? That's the way it is, Cunda, with a poorly proclaimed Dhamma-Vinaya, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened.

A Well-expounded Dhamma-Vinaya

"There is the case, Cunda, where a teacher is rightly self-awakened, and his Dhamma-Vinaya, is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. A disciple of that Dhamma does not dwell practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma, but deviates from it. He is to be told, 'It is no gain for you, friend, poorly-gained by you, that—when your teacher is rightly self-awakened, and his Dhamma-Vinaya is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened—you are one who does not dwell practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma, but deviates from it.' There, Cunda, the teacher is to be praised, the Dhamma is to be praised, but the disciple is to be thus criticized.

"Whoever might say to such a disciple, 'Come, friend, practice in line with the Dhamma as taught and formulated by your teacher': The person who urged him, the thing urged, and the person who practiced in line with what was urged would all produce much merit. Why is that? That's the way it is, Cunda, with a well-proclaimed Dhamma-Vinaya, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened.

"There is the case, Cunda, where a teacher is rightly self-awakened, and his Dhamma-Vinaya, is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. A disciple of that Dhamma dwells practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the

Dhamma, and acts to conform to it. He is to be told, 'It is a gain for you, friend, well-gained by you, that—when your teacher is rightly self-awakened, and his Dhamma-Vinaya is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened—you are one who dwells practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma, and acts to conform to it.' There, Cunda, the teacher is to be praised, the Dhamma is to be praised, and the disciple is to be thus praised.

"Whoever might say to such a disciple, 'Yes, friend, practicing the right way, you will succeed in the right way': The person who praised him, the thing praised, and the person who, being praised, aroused even greater persistence would all produce much merit. Why is that? That's the way it is, Cunda, with a well-proclaimed Dhamma-Vinaya, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened.

The Complete Holy Life

"There is the case, Cunda, where a teacher has appeared in the world, worthy & rightly self-awakened. And the Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. But his disciples have not been instructed in the meaning/goal of the True Dhamma,[2] nor has the complete holy life been entirely disclosed to them, made plain, with all its steps collected, complete with miracles,[3] well-proclaimed as far as human beings & devas. Then their teacher disappears. When a teacher of that sort has died, it is a matter of regret for his disciples. Why is that? Because: 'A teacher has appeared in the world, worthy & rightly self-awakened. And the Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. But we have not been instructed in the meaning/goal of the True Dhamma, nor has the complete holy life been entirely disclosed to us, made plain, with all its steps collected, complete with miracles, well-proclaimed as far as human beings & devas, and now our teacher has disappeared.' When a teacher of that sort has died, it is a matter of regret for his disciples.

"But then there is the case, Cunda, where a teacher has appeared in the world, worthy & rightly self-awakened. And the Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. His disciples have been instructed in the meaning/goal of the True Dhamma, and the complete holy life has been entirely disclosed to them, made plain, with all its steps collected, complete with miracles, well-proclaimed as far as human beings & devas. Then their teacher disappears. When a teacher of that sort has died, it is a matter of no regret for his disciples. Why is that? Because: 'A teacher has appeared in the world, worthy & rightly self-awakened. And the Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. And we have been instructed in the meaning/goal of the True Dhamma, and the complete holy life has been entirely disclosed to us, made plain, with all its steps collected, complete with miracles, well-proclaimed as far as human beings & devas, and now our teacher has disappeared.' When a teacher of that sort has died, it is a matter of no regret for his disciples.

"Now, if a holy life is endowed with those factors, yet there is no teacher who is an elder, of long standing, long gone forth, senior, attained to old age, then a holy life of that sort is incomplete with regard to that factor. But when a holy life is endowed with those factors, and there is a teacher who is an elder, of long standing, long gone forth, senior, attained to old age, then a holy life of that sort is complete with regard to that factor.

"But if a holy life is endowed with those factors, and there is a teacher who is an elder, of long standing, long gone forth, senior, attained to old age, yet there are no elder monk disciples of his that are experienced, trained, mature, attained to security from the yoke, able to teach the True Dhamma, able to trap with the True Dhamma any opposing doctrines that have arisen and—having trapped them—to teach the Dhamma complete with miracles, then a holy life of that sort is incomplete with regard to that factor. But when a holy life is endowed with those factors, and there is a teacher who is an elder, of long standing, long gone forth, senior, attained to old age, and there are elder monk disciples of his who are experienced, trained, mature, attained to security from the yoke, able to teach the True Dhamma, able to trap with the True Dhamma any

opposing doctrines that have arisen and—having trapped them—to teach the Dhamma complete with miracles, then a holy life of that sort is complete with regard to that factor.

"But if a holy life is endowed with those factors, and there is a teacher who is an elder, of long standing, long gone forth, senior, attained to old age, and there are elder monk disciples of his who are experienced, trained, mature, attained to security from the yoke, able to teach the True Dhamma, able to trap with the True Dhamma any opposing doctrines that have arisen and—having trapped them—to teach the Dhamma complete with miracles, yet there are no monk disciples of his of middle standing… there are monk disciples of his of middle standing, yet no junior monk disciples of his… there are junior monk disciples of his, yet no elder nun disciples of his… there are elder nun disciples of his, yet no nun disciples of his of middle standing… there are nun disciples of his of middle standing, yet no junior nun disciples of his… there are junior nun disciples of his, yet no male lay disciples of his, householders wearing white, following the celibate life… there are male lay disciples of his, householders wearing white, following the celibate life, yet no male lay disciples of his, householders wearing white, partaking of sensuality… there are male lay disciples of his, householders wearing white, partaking of sensuality, yet no female lay disciples of his, householders wearing white, following the celibate life… there are female lay disciples of his, householders wearing white, following the celibate life, yet no female lay disciples of his, householders wearing white, partaking of sensuality… there are female lay disciples of his, householders wearing white, partaking of sensuality, yet his holy life has not become powerful, prosperous, detailed, well-populated, wide-spread, proclaimed among devas & human beings… his holy life has become powerful, prosperous, detailed, well-populated, wide-spread, proclaimed among devas & human beings, yet has not attained supremacy in terms of gains & supremacy in terms of status, then a holy life of that sort is incomplete with regard to that factor.

"But when a holy life is endowed with those factors, and there is a teacher who is an elder, of long standing, long gone forth, senior, attained to old age, and there are elder monk disciples of his who are experienced, trained, mature, attained to security from the yoke, able to teach the True

Dhamma, able to trap with the True Dhamma any opposing doctrines that have arisen and—having trapped them—to teach the Dhamma complete with miracles; and there are monk disciples of his of middle standing; there are junior monk disciples of his; there are elder nun disciples of his… nun disciples of his of middle standing… junior nun disciples of his… male lay disciples of his, householders wearing white, following the celibate life… male lay disciples of his, householders wearing white, partaking of sensuality… female lay disciples of his, householders wearing white, following the celibate life; there are female lay disciples of his, householders wearing white, partaking of sensuality; and his holy life has become powerful, prosperous, detailed, well-populated, wide-spread, proclaimed among devas & human beings, and has attained supremacy in terms of gains & supremacy in terms of status, then a holy life of that sort is complete with regard to that factor.

"Cunda, I am now a teacher who has appeared in the world, worthy & rightly self-awakened. And the Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. My disciples have been instructed in the meaning/goal of the True Dhamma, and the complete holy life has been entirely disclosed to them, made plain, with all its steps collected, complete with miracles, well-proclaimed as far as human beings & devas. I am now a teacher who is an elder, of long standing, long gone forth, senior, attained to old age.

"There are now elder monk disciples of mine who are experienced, trained, mature, attained to security from the yoke, able to teach the True Dhamma, able to trap with the True Dhamma any opposing doctrines that have arisen and—having trapped them—to teach the Dhamma complete with miracles. There are now[4] monk disciples of mine of middle standing. There are now junior monk disciples of mine. There are now elder nun disciples of mine… nun disciples of mine of middle standing… junior nun disciples of mine… male lay disciples of mine, householders wearing white, following the celibate life… male lay disciples of mine, householders wearing white, partaking of sensuality… female lay disciples of mine, householders wearing white, following the celibate life. There are now female lay disciples of mine, householders wearing white, partaking of sensuality; and my holy life has now become

powerful, prosperous, detailed, well-populated, wide-spread, proclaimed among devas & human beings.

"Cunda, to the extent that I am now a teacher who has appeared in the world, I do not see any other teacher who has attained supremacy in terms of gains & supremacy in terms of status equal to what I have. And to the extent that my community or group has appeared in the world, I do not see any other community that has attained supremacy in terms of gains & supremacy in terms of status, equal to what the Saṅgha of monks has.

"If one speaking rightly were to say, 'a well-expounded, entirely complete, well-proclaimed holy life, consummate in all its aspects, complete in all its aspects, with nothing lacking & nothing in excess,' he would, speaking rightly, say it of this: 'a well-expounded, entirely complete, well-proclaimed holy life, consummate in all its aspects, complete in all its aspects, with nothing lacking & nothing in excess.'

"Udaka Rāmaputta[5] once made this statement: 'Seeing, one doesn't see.' And what is it that, 'seeing, one doesn't see'? One sees the blade of a well-sharpened razor, but not the edge of the razor. This, Cunda, is called, 'seeing, one doesn't see.' But this statement of Uddaka Rāmaputta is base, vulgar, common, ignoble, unprofitable, dealing only with a razor.

"But how would one, speaking rightly, say, 'Seeing, one doesn't see'? One speaking rightly, would say just this: 'Seeing, one doesn't see.' And what is it that, 'seeing, one doesn't see'? Such a well-expounded, entirely complete, well-proclaimed holy life, consummate in all its aspects, complete in all its aspects, with nothing lacking and nothing in excess: This is what one sees. One doesn't see, 'If this were taken away from here, it would become purer.' One doesn't see, 'If this were added here, it would become more complete.' This is called, 'seeing, one doesn't see.'

"Cunda, if one speaking rightly were to say, 'a well-expounded, entirely complete, well-proclaimed holy life, consummate in all its aspects, complete in all its aspects, with nothing lacking and nothing in excess,' he would, speaking rightly, say it of this: 'a well-expounded, entirely complete, well-proclaimed holy life, consummate in all its aspects, complete in all its aspects, with nothing lacking and nothing in excess.'

That this Holy Life May Long Endure

"Therefore, Cunda, with regard to the qualities I have taught, having directly known them, you should all, having assembled & gathered together, recite & compare[6] meaning with meaning, expression with expression, so that this holy life may long endure & remain steadfast for the benefit, welfare, & happiness of the multitude; out of sympathy for the world; for the benefit, welfare, & happiness of human beings & devas. And which are the qualities I have taught that you should all, having assembled & gathered together, recite & compare meaning with meaning, expression with expression, so that this holy life may long endure & remain steadfast for the benefit, welfare, & happiness of the multitude; out of sympathy for the world; for the benefit, welfare, & happiness of human beings & devas? The four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.[7] These are the qualities I have taught that you should all, having assembled & gathered together, recite & compare meaning with meaning, expression with expression, so that this holy life may long endure & remain steadfast for the benefit, welfare, & happiness of the multitude; out of sympathy for the world; for the benefit, welfare, & happiness of human beings & devas. In them, you should train yourselves harmoniously, cordially, without dispute.

"If one of your fellows in the holy life should speak of the Dhamma in the Saṅgha, and if the thought occurs to you, 'Friends, this venerable one has grasped the wrong meaning and picked up the wrong expression,' you should express neither delight nor scorn. Neither delighting nor scorning, you should say to him, 'With regard to this meaning, friend, there are these expressions or those expressions. Which are the more pertinent? And with regard to these expressions, there is this meaning or that meaning. Which is the more pertinent?'

"If he should say, 'Friends, with regard to this meaning, these expressions are more pertinent than those; and with regard to these expressions, this meaning is more pertinent than that,' then he is neither to be praised nor disparaged. Neither praising nor disparaging him, you should show him how to examine that meaning & those expressions.

"If another one of your fellows in the holy life should speak of the Dhamma in the Saṅgha, and if the thought occurs to you, 'Friends, this venerable one has grasped the wrong meaning but picked up the right expression,' you should express neither delight nor scorn. Neither delighting nor scorning, you should say to him, 'With regard to these expressions, there is this meaning or that meaning. Which is the more pertinent?'

"If he should say, 'Friends, with regard to these expressions, this meaning is more pertinent than that,' then he is neither to be praised nor disparaged. Neither praising nor disparaging him, you should show him how to examine that meaning.

"If another one of your fellows in the holy life should speak of the Dhamma in the Saṅgha, and if the thought occurs to you, 'Friends, this venerable one has grasped the right meaning but picked up the wrong expression,' you should express neither delight nor scorn. Neither delighting nor scorning, you should say to him, 'With regard to this meaning, friend, there are these expressions or those expressions. Which are the more pertinent?'

"If he should say, 'Friends, with regard to this meaning, these expressions are more pertinent than those,' then he is neither to be praised nor disparaged. Neither praising nor disparaging him, you should show him how to examine those expressions.

"If another one of your fellows in the holy life should speak of the Dhamma in the Saṅgha, and if the thought occurs to you, 'Friends, this venerable one has grasped the right meaning and picked up the right expression,' saying, 'Excellent,' you should express delight & rejoice in his statement. Expressing delight & rejoicing in his statement, saying, 'Excellent,' you should say to him, 'It's a gain for us, friend, a great gain, that we see a venerable one like you who has entered into the meaning and the expression in this way.'

The Pleasures of the Holy Life

"Cunda, I don't teach you the Dhamma only for the restraint of effluents in the present life, nor do I teach you the Dhamma only for the warding off of effluents in the afterlife. I teach you the Dhamma both for the restraint of effluents in the present life and for the warding off of effluents in the afterlife.

"Therefore, the robe I have allowed you is enough simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"The alms food I have allowed you is enough simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.'

"The lodgings I have allowed you are enough simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"The medicinal requisites used for curing the sick that I have allowed you are enough simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"Now, it's possible, Cunda, that wanderers of other sects might say, 'The Sakyan-son contemplatives live devoted to the devotion to pleasure.' When they are saying that, the wanderers of other sects should be told, 'Which devotion to pleasure, friends?—for devotion to pleasure has many modes, many permutations.'[8]

"There are four devotions to pleasure, Cunda, that are base, vulgar, common, ignoble, unprofitable, that do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, or unbinding. Which four?

"There is the case where a certain fool finds pleasure & rapture for himself in killing living beings. This is the first devotion to pleasure.

"Further, there is the case where a certain person finds pleasure & rapture for himself in taking what is not given. This is the second

devotion to pleasure.

"Further, there is the case where a certain person finds pleasure & rapture for himself in telling lies. This is the third devotion to pleasure.

"Further, there is the case where a certain person goes about endowed & provided with the five strings of sensuality. This is the fourth devotion to pleasure.

"These are the four devotions to pleasure, Cunda, that are base, vulgar, common, ignoble, unprofitable, that do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, or unbinding.

"Now, it's possible that wanderers of other sects might say, 'The Sakyan-son contemplatives live devoted to these four devotions to pleasure.' They are to be told, 'Not so!' They would not be speaking rightly of you. They would be slandering you with what is unfactual & untrue.

"There are four devotions to pleasure, Cunda, that lead exclusively to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, & unbinding. Which four?

"There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is the first devotion to pleasure.

"Further, Cunda, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is the second devotion to pleasure.

"Further, Cunda, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This is the third devotion to pleasure.

"Further, Cunda, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the fourth devotion to pleasure.

"These are the four devotions to pleasure that lead exclusively to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, & unbinding.

"Now, it's possible, Cunda, that wanderers of other sects might say, 'The Sakyan-son contemplatives live devoted to these four devotions to pleasure.' They are to be told, 'That is so!' They would be speaking rightly of you. They would not be slandering you with what is unfactual & untrue.

"It's possible that wanderers of other sects might say, 'Living devoted to these four devotions to pleasure, friends, what fruits, what rewards can be expected?'

"The wanderers of other sects saying that are to be told, 'Living devoted to these four devotions to pleasure, friends, four fruits, four rewards can be expected. Which four?

"'Friends, there is the case where a monk, with the wasting away of (the first) three fetters, is a stream-enterer, certain, never again destined for the lower realms, headed for self-awakening. This is the first fruit, the first reward.

"'Further, friends, the monk—with the wasting away of (the first) three fetters, and with the attenuation of passion, aversion, & delusion—is a once-returner; who, on returning only once more to this world, will make an ending to stress. This is the second fruit, the second reward.

"'Further, the monk—with the wasting away of the five lower fetters—is due to arise spontaneously (in the Pure Abodes), there to totally unbind, destined never again to return from that world. This is the third fruit, the third reward.

"'Further, the monk—with the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now.

"'Living devoted to these four devotions to pleasure, friends, these four fruits, these four rewards can be expected.'

"Now, it's possible, Cunda, that wanderers of other sects might say, 'The Sakyan-son contemplatives live without an established Dhamma.' The

wanderers of other sects saying that should be told, 'There are, friends, Dhammas taught & formulated by the Blessed One—the one who knows, the one who sees, worthy, & rightly self-awakened—that are not to be transgressed throughout life. Just like a gate post or iron post that is deeply buried, well-planted, immovable, unshakable, in the same way there are Dhammas taught & formulated by the Blessed One—the one who knows, the one who sees, worthy, & rightly self-awakened—that are not to be transgressed throughout life.

"'Friends, an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress nine principles:

"'[1] It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. [2] It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose effluents are ended to engage in sexual intercourse. [4] It is impossible for a monk whose effluents are ended to tell a conscious lie. [5] It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

"'[6] It is impossible for a monk whose effluents are ended to follow a bias based on desire. [7] It is impossible for a monk whose effluents are ended to follow a bias based on aversion. [8] It is impossible for a monk whose effluents are ended to follow a bias based on fear. [9] It is impossible for a monk whose effluents are ended to follow a bias based on delusion.

"'An arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress nine principles.'

The Tathāgata's Knowledge & Vision

"Now, it's possible, Cunda, that some wanderers of other sects might say, 'Gotama the contemplative describes unlimited knowledge & vision with regard to the past, but doesn't describe unlimited knowledge & vision with regard to the future. What is this? How is this?' Those wanderers of other sects construe the sort of knowing that is not knowledge & vision[9] to be the sort of knowing that is knowledge & vision, just like inexperienced fools. The Tathāgata's memory-&-recollection knowledge with regard to the past is such that he recollects whatever he wants. The Tathāgata's knowledge with regard to the future arises born from his awakening: 'This is the last birth. There is now no further becoming.'

"With regard to what is past: If it is unfactual, untrue, & unbeneficial, the Tathāgata does not declare it. If it is factual, true, but unbeneficial, the Tathāgata does not declare it. If it is factual, true, & beneficial, the Tathāgata has a sense of the proper time for giving the answer to that question.

"With regard to what is future…

"With regard to what is present: If it is unfactual, untrue, & unbeneficial, the Tathāgata does not declare it. If it is factual, true, but unbeneficial, the Tathāgata does not declare it. If it is factual, true, & beneficial, the Tathāgata has a sense of the proper time for giving the answer to that question.[10]

"Thus, Cunda, with regard to things that are past, future, & present, the Tathāgata is one who speaks at the proper time, speaks what is true, speaks what is factual, speaks the meaning, speaks Dhamma, speaks Vinaya. Thus he is called the Tathāgata.

"Cunda, whatever in this world—with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & common people—is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect, that has been fully awakened to by the Tathāgata. Thus he is called the Tathāgata.

"From the night the Tathāgata fully awakens to the unsurpassed right self-awakening until the night he totally unbinds in the unbinding property with no fuel remaining,[11] whatever the Tathāgata has said,

spoken, explained is just so *[tatha]* and not otherwise. Thus he is called the Tathāgata.

"The Tathāgata is one who does in line with *[tatha]* what he teaches, one who teaches in line with what he does. Thus he is called the Tathāgata.

"In this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & common people, the Tathāgata is the unconquered conqueror, all-seeing, the wielder of power. Thus he is called the Tathāgata.[12]

"It's possible, Cunda, that wanderers of other sects might say, 'How is it, friends? Is it the case that *"after death a Tathāgata exists: Only this is true, anything otherwise is worthless"*?' The wanderers of other sects who say this should be told, 'Friends, it is undeclared by the Tathāgata that *"after death a Tathāgata exists: Only this is true, anything otherwise is worthless."*'

"It's possible that wanderers of other sects might say, 'How is it, friends? Is it the case that *"after death a Tathāgata does not exist…"*… *"both exists & does not exist…"*… *"neither does nor doesn't exist: Only this is true, anything otherwise is worthless"*?' The wanderers of other sects who say this should be told, 'Friends, it is undeclared by the Tathāgata that *"after death a Tathāgata neither does nor does not exist: Only this is true, anything otherwise is worthless."*'

"It's possible that wanderers of other sects might say, 'But why, friends, is this undeclared by Gotama the contemplative?' The wanderers of other sects who say this should be told, 'Friends, it isn't connected with the goal, isn't connected with the Dhamma, isn't fundamental to the holy life. It doesn't lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, unbinding. That's why it's undeclared by the Blessed One.'[13]

"It's possible that wanderers of other sects might say, 'But what, friends, *is* declared by Gotama the contemplative?' The wanderers of other sects who say this should be told, '"*This is stress*," is declared by the Blessed One. "*This is the origination of stress*," is declared by the Blessed One. "*This is the cessation of stress*," is declared by the Blessed One. "*This is the path of practice leading to the cessation of stress*," is declared by the Blessed One.'

"It's possible that wanderers of other sects might say, 'And why, friends, is this declared by Gotama the contemplative?' The wanderers of other sects who say this should be told, 'This is connected with the goal, is connected with the Dhamma, is fundamental to the holy life. It leads to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, unbinding. That's why it's declared by the Blessed One.'

"Cunda, the view-dependencies *[diṭṭhi-nissayā]*[14] concerning beginning-points that I have declared as they are to be declared and as they are not to be declared: Would I [simply] declare them to you? And the view-dependencies concerning endpoints that I have declared as they are to be declared and as they are not to be declared: Would I [simply] declare them to you?

"And which are the view-dependencies concerning beginning-points that I have declared as they are to be declared and as they are not to be declared?[15]

"There are certain contemplatives & brahmans who are of this view, this opinion, 'The self & the cosmos are eternal: Only this is true, anything otherwise is worthless.' There are certain contemplatives & brahmans who are of this view, this opinion, 'The self & the cosmos are not eternal: Only this is true, anything otherwise is worthless.' … 'The self & the cosmos are both eternal & not eternal' … 'The self & the cosmos are neither eternal nor not-eternal' … 'The self & the cosmos are self-made' … 'The self & the cosmos are other-made' … 'The self & the cosmos are both self-made & other-made' … 'Without self-making or other-making, the self & the cosmos are spontaneously arisen: Only this is true, anything otherwise is worthless.'

"There are certain contemplatives & brahmans who are of this view, this opinion, 'Pleasure & pain are eternal: Only this is true, anything otherwise is worthless.' … 'Pleasure & pain are not eternal: Only this is true, anything otherwise is worthless.' … 'Pleasure & pain are both eternal & not eternal' … 'Pleasure & pain are neither eternal nor not-eternal' … 'Pleasure & pain are self-made' … 'Pleasure & pain are other-made' … 'Pleasure & pain are both self-made & other-made' … 'Without self-making or other-making, pleasure & pain are spontaneously arisen: Only this is true, anything otherwise is worthless.'

"As for the contemplatives & brahmans who are of this view, this opinion, 'The self & the cosmos are eternal: Only this is true, anything otherwise is worthless': I, going to them, say, 'Friends, is it the case that this is said, "The self & the cosmos are eternal"? When they say, "Only this is true, anything otherwise is worthless," I don't grant their point. Why is that? Because with regard to that, there are some beings who are percipient otherwise.[16] And I do not see that this doctrine is even equal to mine, so how better? In fact, my doctrine is the better one.

[Similarly with the remaining views.]

"These, Cunda, are the view-dependencies concerning beginning-points that I have declared as they are to be declared and as they are not to be declared. Would I [simply] declare them to you?

"And which are the view-dependencies concerning endpoints that I have declared as they are to be declared and as they are not to be declared?[17]

"There are certain contemplatives & brahmans who are of this view, this opinion, 'After death, the self is possessed of form & free from disease: Only this is true, anything otherwise is worthless.' There are certain contemplatives & brahmans who are of this view, this opinion, 'After death, the self is formless: Only this is true, anything otherwise is worthless.' … 'After death, the self is both possessed of form & formless' … 'After death, the self is neither possessed of form nor formless' … 'After death, the self is percipient' … 'After death, the self is not percipient' … 'After death, the self is both percipient & not percipient' … 'After death, the self is neither percipient nor not percipient' … 'The self is annihilated, destroyed, & does not exist after death: Only this is true, anything otherwise is worthless.'

"As for the contemplatives & brahmans who are of this view, this opinion, 'After death, the self is possessed of form & free from disease: Only this is true, anything otherwise is worthless': I, going to them, say, 'Friends, is it the case that this is said, "After death, the self is possessed of form & free from disease"? When they say, "Only this is true, anything otherwise is worthless," I don't grant their point. Why is that? Because with regard to that, there are some beings who are percipient otherwise.

And I do not see that this doctrine is even equal to mine, so how better? In fact, my doctrine is the better one.

[Similarly with the remaining views.]

"These, Cunda, are the view-dependencies concerning endpoints that I have declared as they are to be declared and as they are not to be declared. Would I [simply] declare them to you?

"It's for the abandoning & transcending of these view-dependencies concerning beginning-points and view-dependencies concerning endpoints that I have thus taught & formulated the four establishings of mindfulness. Which four?

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.[18]

"It's for the abandoning & transcending of these view-dependencies concerning beginning-points and view-dependencies concerning endpoints that I have thus taught & formulated these four establishings of mindfulness."

Now on that occasion Ven. Upavāṇa[19] was standing behind the Blessed One, fanning him. He said to the Blessed One, "It's amazing, lord. It's astounding—how inspiring this Dhamma-sequence is, how very inspiring this Dhamma-sequence is. What is the name of this Dhamma-sequence?"

"In that case, Upavāṇa, you may remember this Dhamma-sequence simply as 'The Inspiring.'"

That is what the Blessed One said. Gratified, Ven. Upavāṇa delighted in the Blessed One's words.

Notes

1. In other words, Niganṭha Nāṭaputta was the foundation and arbiter for this doctrine while he was alive, but left no foundation or arbiter to take his

place. In contrast, see Ven. Ānanda's statement in MN 106 to the effect that, after the Buddha's passing, the Dhamma was the arbiter among the monks.

2. According to the Commentary, this means that they have not awakened to the meaning/goal *(attha)* of the True Dhamma.

3. See the three miracles discussed in AN 3:61 and DN 11.

4. This "now" appears in the Thai and Sri Lankan editions, but not in the Burmese or PTS editions.

5. One of the Buddha's teachers prior to his awakening. See MN 36.

6. Reading *vicaritabbaṁ* with the Thai edition. The other editions have *na vivaditabbaṁ,* "should not dispute."

7. These are the 37 *bodhi-pakkhiya-dhammas*. For a full account, see *The Wings to Awakening.*

8. The discussion that begins with this paragraph provides an explanation for what is meant by the "middle way" in the Buddha's first sermon. See also the discussion of pleasure and pain in MN 101.

9. Reading *aññāṇadassanaṁ* with the Thai edition. The other editions have *ñāṇadassanaṁ,* "that is knowledge & vision," which doesn't fit into the general message of the text here.

This passage appears to be a response to the claims made by Pūraṇa Kassapa and Nigaṇṭha Nāṭaputta, who taught two different forms of determinism and who both claimed to have infinite knowledge of the cosmos, a knowledge that included knowledge of the past and future, which in their view was already predetermined (AN 9:38, DN 2). The Buddha, however, rejected determinism (see AN 3:63) and instead taught a doctrine of kamma that allowed for the freedom to choose skillful or unskillful courses of action in the present moment. This meant that his knowledge of the future did not encompass all details about the future, as many of those details were contingent on decisions that had not yet been made. But he did have future knowledge of a more specific and more valuable sort: He knew that he would not be reborn. Regardless of how unlimited Pūraṇa Kassapa and Nigaṇṭha Nāṭaputta might claim their knowledge of the future to be, they did not have this sort of knowledge of their own future at all.

Nevertheless, even though the Buddha did not claim total knowledge of the future, he was able to see tendencies in the present that would bear future fruit. For example, in SN 20:7 and AN 5:79–80, he foresees the decline of the Saṅgha and the disappearance of the True Dhamma, but he warns the monks of these coming dangers, not so that they would accept them as inevitable, but so that

they would do what they could to counteract them. This means that the monks would have it in their power to slow these tendencies down. In MN 12, he illustrates his knowledge of the future fate of specific individuals with the analogy of the one-way path *(ekāyana-magga):* When a man is following a one-way path to that leads only to one specific destination, one would know that he will eventually reach that destination. In the same way, the Buddha can see of specific individuals that as long as they follow specific one-way paths of practice, their practice will eventually lead them to the corresponding goals. This knowledge, of course, is dependent on each individual's continuing to follow that path of practice.

10. See MN 58.

11. See Iti 44 and the discussion in *The Mind Like Fire Unbound,* chapter 1.

12. See AN 4:24 and Iti 112.

13. For a discussion of the Buddha's reasons for not answering these questions, see *Skill in Questions,* chapter 8.

14. The refrains that frame the following discussion on view-dependencies contain many variant readings, and unfortunately none of the printed editions sorts out the variants especially well. The Commentary is of no help in this regard, as it addresses itself only to some of the more obvious issues in the discussion, and leaves the less obvious ones untouched. Therefore, this translation is tentative, based on the readings that seem best to me, based both on stylistic grounds and on the way they fit in with the discussions of these views in other suttas.

The term *diṭṭhi-nissaya,* "view dependency," is also found in Ud 6:5.

15. Of the view-dependencies in the following list, the question of whether the self and the world are eternal is treated in DN 1, DN 28, and MN 102, and is mentioned in Ud 6:5; the question of whether the self is self-made, etc., is mentioned in Ud 6:5, as is the question of whether pleasure & pain are eternal; the question of whether pleasure & pain are self-made, etc., is treated in SN 12:18 and SN 12:25, and mentioned in AN 6:95.

The suttas that treat these views, as opposed to those that merely mention them, show how the Buddha would and would not declare them. In all cases, he would not declare them as, "Only this is true, anything otherwise is worthless." He *would* declare or explain them, however, in the sense of showing either how the view is formulated, how it is grasped, or how grasping to the view gets in the way of reaching the deathless. The discussion in DN 1 is the most complex, as it gives a detailed and different treatment for each of the views it covers. However,

DN 1 contains a refrain that treats every view it covers in light of dependent co-arising. This refrain—along with passages from MN 102 and SN 12:25—gives the general thrust of the way in which the Buddha would explain/declare these views.

> "When those contemplatives & brahmans assert various types of theories… on 62 grounds, that is an agitation & vacillation to be felt by those contemplatives & brahmans who, not knowing, not seeing, are immersed in craving.… That comes from contact as a requisite condition.… That they would experience that other than through contact: That isn't possible.… They all experience that through repeated contact at the six sense media. For them, from feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.
>
> "But when a monk discerns the origination, ending, allure, drawbacks of, & escape from the six sense media, he discerns what is higher than all of this." — *DN 1*

> "Those contemplatives & brahmans who are of this view, this opinion, 'The self & the cosmos are eternal: Only this is true, anything otherwise is worthless': It is impossible that—apart from conviction, apart from liking, apart from unbroken tradition, apart from reasoning by analogy, apart from an agreement through pondering views [see MN 95 and AN 3:66] —they would have their very own pure & clear personal knowledge of that. There being no pure & clear personal knowledge, whatever modicum or sliver of knowledge those venerable contemplatives & brahmans clarify on that matter is said to be clinging on their part. With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it." — *MN 102*

> "Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who

declare that pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen, even that is dependent on contact.

"It isn't possible that any contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are self-made—would be sensitive to pleasure & pain otherwise than through contact. It isn't possible that any contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen —would be sensitive to pleasure & pain otherwise than through contact.

"When there is a body, pleasure & pain arise internally with bodily intention as the cause; or when there is speech, pleasure & pain arise internally with verbal intention as the cause; or when there is intellect, pleasure & pain arise internally with intellectual intention as the cause.

"From ignorance as a requisite condition, then either of one's own accord one fabricates the bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates the bodily fabrication on account of which that pleasure & pain arise internally. Either one fabricates alert the bodily fabrication on account of which that pleasure & pain arise internally; or one fabricates unalert the bodily fabrication on account of which that pleasure & pain arise internally. [Similarly with verbal & intellectual fabrications.]

"Now, ignorance is bound up in these things. From the remainderless fading & cessation of that very ignorance, there no longer exists (the sense of) the body on account of which that pleasure & pain internally arise. There no longer exists the speech… the intellect on account of which that pleasure & pain internally arise. There no longer exists the field, the site, the dimension, or the issue on account of which that pleasure & pain internally arise." — *SN 12:25*

16. As the discussions of these points in DN 1 and DN 28 make clear, there are beings who, even though they can remember past lives, have different memories/perceptions of those lives because of the vagaries of their kamma and the limitations on their memories. Thus they come to different conclusions about where they ultimately came from—and, as is shown in the following section of this sutta, what will become of them after death. The Buddha's larger knowledge of past lives shows that none of the view-dependencies offered here

can be the only truth about the past or the future. And some of them are simply not true: As he says in SN 12:18, it is definitely not true that pleasure & pain are spontaneously arisen; instead, they are dependently co-arisen. And as for beginning points in general, SN 15:3 states that transmigration comes from an inconceivable beginning point; AN 10:61 says that a beginning point for ignorance, such that one might say, "Before this, ignorance did not exist; then it came into play," cannot be discerned.

Instead of basing his teachings on perceptions about the past, the Buddha focuses instead on how suffering is maintained—and can be ended—in the immediate present. His formulation of the four noble truths holds true, and is immediately applicable to the problem of suffering and stress here and now, regardless of what one remembers from the past. These truths also serve the purpose of leading to nibbāna, something that none of these other views can do. This is why his criticism of the other views does not apply to right view, and why his doctrine is superior to any of the view-dependencies discussed here.

17. The view-dependencies in the following list, or close variants, are discussed in DN 1 and MN 102. The first four are discussed in SN 24. The discussions in both DN 1 and MN 102 are quite extended, giving different details for each view, although the refrain in DN 1 is the same here as it is for the view-dependencies dealing with beginning points. A passage from SN 24:37 gives an idea of how it and its companion suttas declare/explain the first four of these views:

> "Monks, there being what, clinging to what, entrenched in what, does this view arise: 'After death, the self is possessed of form & free from disease'?" …
>
> "There being form, clinging to form, entrenched in form, this view arises: 'After death, the self is possessed of form & free from disease.' There being feeling… There being perception… There being fabrications… There being consciousness, clinging to consciousness, entrenched in consciousness, this view arises: 'After death, the self is possessed of form & free from disease.'
>
> "Now what do you think, monks? Is form constant or inconstant?"
>
> "Inconstant, lord."
>
> "And is that which is inconstant easeful or stressful?"
>
> "Stressful, lord."

"And without clinging to what is inconstant, stressful, and subject to change, would this view arise: 'After death, the self is possessed of form & free from disease'?"

"No, lord."

"Thus it is that—there being stress, clinging to stress, entrenched in stress—this view arises, 'After death, the self is possessed of form & free from disease.'"

[Similarly with the remaining aggregates.]

"Now what do you think, monks? Is what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And without clinging to what is inconstant, stressful, and subject to change, would this view arise: 'After death, the self is possessed of form & free from disease'?"

"No, lord."

"Now, when a disciple of the noble ones has abandoned doubt with regard to these six bases [the five aggregates and what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect], and has abandoned doubt with regard to stress, has abandoned doubt with regard to the origination of stress, has abandoned doubt with regard to the cessation of stress, and has abandoned doubt with regard to the way of practice leading to the cessation of stress, then he is a stream-enterer, certain, never again destined for the lower realms, headed for self-awakening."

In addition, MN 2 makes clear that the Buddha would avoid answering the question of whether there is a self to begin with.

18. See DN 22 and MN 118. See also, *Right Mindfulness.*

19. See SN 46:8 and DN 16.

See also: DN 15; DN 16; AN 6:55; AN 9:7; AN 9:40; AN 10:93; Ud 5:5

The Discourse for Reciting Together
Saṅgīti Sutta (DN 33)

Introduction

The Buddha's disciples, when listening to the Dhamma, were presented with a challenge: how to best memorize it. The Buddha repeatedly made it clear that memorization was an important part of listening for the sake of their own training. He also made it clear that he wanted to establish the Dhamma and Vinaya for a long time, so his monastic disciples had the added responsibility of memorizing the Dhamma to pass on to others. The Buddha helped by formulating and presenting the Dhamma in a way that made it easy to memorize, such as arranging talks with numerical lists, providing striking similes, and composing verses whose rhythm and word-play made them memorable. But it was up to the disciples to choose the formats in which they would organize their memories of what the Buddha taught.

They ended up using a wide variety of formats. In some cases, they memorized whole talks. In others, they memorized dialogues, drawing portraits of the Buddha's interlocutors. In others, they provided numerically arranged catechisms of the Buddha's basic concepts. The different formats had different strengths and weaknesses. The dialogues, for instance, provided context, showing which questions and problems a particular Dhamma teaching was designed to answer. Their character sketches and narratives, sometimes quite vivid, provided human interest that mere lists of dhammas would lack. However, the dialogues were unwieldy in that a great deal of effort had to be put into memorizing details of character, location, and narrative sequence. Catechisms avoided this problem by focusing totally on the words of the Dhamma, without the context of a dialog or similes. For this reason, they were a more efficient form than dialogues for passing along material. This, however, was material stripped of context, so that it was harder to see what role individual teachings might play in the larger context of the path or in the personal context of solving particular problems faced in the practice.

It was perhaps because of their complementary strengths and weaknesses that all these formats for shaping the memory of the Buddha's teachings were used and preserved. This seems especially likely in the case of the last two suttas of the Dīgha Nikāya: the present one, DN 33, and the one following it. Most of the other suttas included in the Dīgha are of a literary nature, with some extreme cases consisting almost entirely of descriptive passages with very little Dhamma. Modern scholars have speculated that these suttas were composed with the primary aim of appealing to the populace at large: Their literary style and sophistication made them attractive tools for converting outsiders. In this context, the catechisms in DN 33 and 34 provided compensation: all Dhamma with only a minimum of description. As a result, monastics who memorized the Dīgha would have a large fund of basic Dhamma lists to draw on when giving sermons or seeking guidance for their own practice.

There is the question of when DN 33 was composed. Some people have suggested that all the numerically arranged catechisms—these suttas plus suttas like Khp 4, AN 10:27, and AN 10:28—postdated the Buddha. It's obvious that the idea of arranging teachings in this way would occur to his disciples only when there was a large body of material to memorize. Even though people of his time were capable of prodigious feats of memory, not everyone had developed that ability, and it would have made sense to organize lists of teachings in a more streamlined format for their sake. However, the need for this format could easily have made itself felt during the latter part of the Buddha's lifetime. In fact, these catechisms could have been what other suttas were referring to when they mentioned Abhidhamma (Higher Dhamma) or Mātikā (Lists).

However, DN 33 raises some special questions in this area. Although the majority of its contents can be traced to other parts of the Canon, it also contains lists that appear nowhere else in the suttas, and some of these lists—such as the threefold classification of form and the three faculties—contain vocabulary found elsewhere in the Canon only in the Abhidhamma Piṭaka. This suggests that, at least in its current incarnation, DN 33 was a later composition. But as to whether it was composed entirely after the Buddha passed away, or if parts were composed earlier, with other parts added later, there's no way of telling. The sutta could have easily grown over the generations because its organization is so open-ended. The lists included in DN 34 are restricted to those whose members perform a set range of functions, whereas to

qualify for inclusion in DN 33, a list would need only to contain a number of members ranging from one to ten.

Although the material in this sutta is extremely varied, some specific categories stand out. To begin with, the Wings to Awakening—a list of Dhamma lists attributed to the Buddha himself (DN 16)—are included almost in their entirety: almost, because one of the 37 factors in the Wings, the strength of conviction, was for some reason omitted, meaning that the five strengths here are reduced to four. All the dhammas listed in the shorter catechisms—Khp 4, AN 10:27, and AN 10:28—are also included. In addition, there are lists and explanations of virtues needed for the practice, contrasted in many cases with their opposing vices, along with some rudimentary instructions on how the Vinaya is to be followed for the sake of unity within the Saṅgha. There are also lists related to the virtues of the Buddha and his noble disciples, possible destinations of rebirth, the basic concepts of dependent co-arising, the various maps of concentration attainments, the noble attainments, and practices conducive to reaching the noble attainments.

So even if this sutta is a later composition, it provides an interesting glimpse of what a group of monastics at a particular time in early Buddhist history saw as the most important of the teachings that a monk should know for his own practice, for the purpose of instructing people at large, and for passing on to succeeding generations.

Note

Some of the lists included in this sutta are fleshed out with explanations that, in many cases, quote almost the entirety of the suttas from which they are drawn; others are given only as lists of terms. In the footnotes, I have not identified the suttas that are extensively quoted here, and instead have focused on providing citations that will explain terms that this sutta does not.

* * *

I have heard that on one occasion the Blessed One was wandering among the Mallans with a large Saṅgha of monks—approximately 500 monks in all—and arrived at Pāvā, a city of the Mallans. There he stayed near Pāvā in Cunda the silversmith's mango grove. Now, at that time a new reception hall named Ubbhataka had just been built by the Pāvā

Mallans, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form.

The Pāvā Mallans heard, "The Blessed One, they say, wandering among the Mallans with a large Saṅgha of monks—approximately 500 monks in all—has arrived at Pāvā and is staying near Pāvā in Cunda the silversmith's mango grove."

So the Pāvā Mallans went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall named Ubbhataka has just been built by the Pāvā Mallans, and it has not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Pāvā Mallans will use it afterwards. That will be for their long-term welfare & happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Pāvā Mallans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One—after adjusting his under robe and carrying his bowl & outer robe—went together with the Saṅgha of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The Saṅgha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Pāvā Mallans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One—having spent most of the night instructing, urging, rousing, & encouraging the Pāvā Mallans with a Dhamma talk—dismissed them, saying, "The night is far gone, Vaseṭṭhas. Do what you think it is now time to do."

Responding, "As you say, lord," to the Blessed One, the Pāvā Mallans got up from their seats and, bowing down to him & circumambulating him, left.

Then, not long after the Pāvā Mallans had left, the Blessed One—surveying the silent Saṅgha of monks—addressed Ven. Sāriputta, "Sāriputta, the Saṅgha of monks is free of drowsiness. Let yourself be inspired by a Dhamma talk for them. My back aches. I will rest it."

"As you say, lord," Ven. Sāriputta responded to the Blessed One.

Then the Blessed One, having had his outer robe arranged folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.

Now, on that occasion Nigaṇṭha Nāṭaputta had recently died in Pāvā. On his death, the Nigaṇṭhas had split into two factions. They kept arguing, quarreling, & disputing, stabbing one another with weapons of the mouth: "You don't understand this Dhamma-Vinaya. I understand this Dhamma-Vinaya. How could you understand this Dhamma-Vinaya? You practice wrongly. I practice rightly. I'm consistent. You're inconsistent. What should be said first, you said last. What should be said last, you said first. What you cogitated so long has been turned inside out. Your position has been overthrown. You're trapped, so go try to release your position or disentangle yourself if you can!" Nothing but slaughter, as it were, was being committed among the Nigaṇṭha Nāṭa-sons. Even the lay disciples of Nigaṇṭha Nāṭaputta, dressed in white, seemed disenchanted, disgusted, & repelled by the Nigaṇṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its foundation [now] broken, without an arbiter.

So Ven. Sāriputta addressed the monks, "Friends, Nigaṇṭha Nāṭaputta has recently died in Pāvā. On his death, the Nigaṇṭhas have split into two factions.… Even the lay disciples of Nigaṇṭha Nāṭaputta, dressed in white, seem disenchanted, disgusted, & repelled by the Nigaṇṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was

not rightly self-awakened, its foundation [now] broken, without an arbiter.

"That's the way it is, friends, with a poorly proclaimed Dhamma-Vinaya, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened. But our Dhamma of the Blessed One is well expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. So it should all be recited together, without dispute, so that this holy life will endure & last a long time. That will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"And which is our Dhamma of the Blessed One that is well expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened, that should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings?

Ones

"There is, friends, one dhamma that is rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. That should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which one dhamma?

- "All beings are maintained by nutriment.
- "All beings are maintained by fabrication.

"This, friends, is one dhamma that is rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. That should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Twos

"There are, friends, two dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which two dhammas?

- "Name & form.[1]
- "Ignorance & craving for becoming.
- "The view of becoming & the view of non-becoming.
- "Lack of shame & lack of compunction.
- "Shame & compunction.
- "Being hard to instruct & evil friendship.
- "Being easy to instruct & admirable friendship.
- "Skill in (knowing) offenses & skill in exiting from offenses.
- "Skill in (concentration) attainments & skill in exiting from attainments.
- "Skill in (knowing) properties & skill in attention.
- "Skill in (knowing) sense media & skill in (knowing) dependent co-arising.
- "Skill in (knowing) what is possible & skill in (knowing) what is impossible.
- "Uprightness & gentleness.[2]
- "Endurance & composure.
- "Congeniality & welcoming manners.
- "Harmlessness & purity.
- "Muddled truth & unalertness.
- "Mindfulness & alertness.

- "Unguarded sense doors & not knowing moderation in eating.
- "Guarded sense doors & knowing moderation in eating.
- "Strength of reflection & strength of development.
- "Strength of mindfulness & strength of concentration.
- "Tranquility & insight.
- "The theme of tranquility & the theme of exertion.
- "Exertion & undistractedness.
- "Failure in virtue & failure in view.
- "Consummation in virtue & consummation in view.
- "Purity of virtue & purity of view.
- "Purity of view & the exertion of one with such a view.
- "Terror with regard to the causes for terror & appropriate exertion in one who feels terror.
- "Discontent with regard to skillful qualities & unrelenting exertion.[3]
- "Clear knowing & release.
- "Knowledge with regard to ending (of effluents) & knowledge of (their) non-recurrence.

"These, friends, are the two dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Threes

"There are, friends, three dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which three dhammas?

• "Three roots of what is unskillful: greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful.

• "Three roots of what is skillful: lack of greed as a root of what is skillful, lack of aversion as a root of what is skillful, lack of delusion as a root of what is skillful.

• "Three forms of misconduct: bodily misconduct, verbal misconduct, mental misconduct.

• "Three forms of good conduct: good bodily conduct, good verbal conduct, good mental conduct.[4]

• "Three unskillful thoughts: a thought of sensuality, a thought of ill will, a thought of harmfulness.

• "Three skillful thoughts: a thought of renunciation, a thought of non-ill will, a thought of harmlessness.

• "Three unskillful resolves: a resolve on sensuality, a resolve on ill will, a resolve on harmfulness.

• "Three skillful resolves: a resolve on renunciation, a resolve on non-ill will, a resolve on harmlessness.

• "Three unskillful perceptions: a perception of sensuality, a perception of ill will, a perception of harmfulness.

• "Three skillful perceptions: a perception of renunciation, a perception of non-ill will, a perception of harmlessness.

• "Three unskillful properties: the property of sensuality, the property of ill will, the property of harmfulness.

• "Three skillful properties: the property of renunciation, the property of non-ill will, the property of harmlessness.

• "Three more properties: the property of sensuality, the property of form, the property of formlessness.

• "Three more properties: the property of form, the property of formlessness, the property of cessation.[5]

• “Three more properties: the low property, the middling property, the exquisite property.[6]

• “Three cravings: craving for sensuality, craving for becoming, craving for non-becoming.

• “Three more cravings: craving for sensuality, craving for form, craving for the formless.

• “Three more cravings: craving for form, craving for the formless, craving for cessation.[7]

• “Three (lower) fetters: self-identity view, uncertainty, grasping at habits & practices.

• “Three effluents: the effluent of sensuality, the effluent of becoming, the effluent of ignorance.[8]

• “Three becomings: sensuality-becoming, form-becoming, formless-becoming.

• “Three searches: the search for sensuality, the search for becoming, the search for a holy life.[9]

• “Three types: the ‘I-am-better’ type, the ‘I-am-the-same’ type, the ‘I-am-lower’ type.

• “Three extents: the extent of the past, the extent of the future, the extent of the present.

• “Three limits: the limit of self-identity, the limit of the origination of self-identity, the limit of the cessation of self-identity.[10]

• “Three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain.

• “Three forms of stressfulness: the stressfulness of pain, the stressfulness of fabrication, the stressfulness of change.

• “Three accumulations: the accumulation of wrongness with a certain result, the accumulation of rightness with a certain result, an uncertain result.[11]

• “Three doubts[12]: One doubts, is uncertain, is undecided, & is unconfident about the past… about the future… or about the present

right now.

• "Three things the Tathāgata doesn't have to protect against: The Tathāgata, friends, is one of pure bodily conduct. He has no bodily misconduct that he would have to protect (with the thought), 'Don't let anyone else know this of me.' The Tathāgata is one of pure verbal conduct. He has no verbal misconduct that he would have to protect (with the thought), 'Don't let anyone else know this of me.' The Tathāgata is one of pure mental conduct. He has no mental misconduct that he would have to protect (with the thought), 'Don't let anyone else know this of me.'

• "Three impediments: the impediment of passion, the impediment of aversion, the impediment of delusion.

• "Three fires: the fire of passion, the fire of aversion, the fire of delusion.

• "Three more fires: the fire of those to be revered, the fire of the householder, the fire of those worthy of offerings.

• "The threefold classification of form: form with a surface & offering resistance, form with no surface & offering resistance, form with no surface & offering no resistance.

• "Three fabrications: a meritorious fabrication, a demeritorious fabrication, an imperturbable fabrication.

• "Three persons: the person in training [a stream-winner through a non-returner], the person beyond training [an arahant], and the person neither in training nor beyond training.

• "Three elders: the elder through birth, the elder through Dhamma, the elder through convention.

• "Three grounds for the making of merit: the ground for the making of merit composed of giving, the ground for the making of merit composed of virtue, the ground for the making of merit composed of development [of immeasurable goodwill].[13]

• "Three grounds for an accusation: through what is seen, through what is heard, through what is suspected.

• "Three sensual-pleasure rebirths: There are, friends, beings who desire sensual pleasures as they present themselves. They exercise power with

regard to sensual pleasures as they present themselves—such as human beings, some devas, & some beings in lower destinations. This is the first sensual-pleasure rebirth. There are beings, friends, who desire what they have created. They exercise power with regard to sensual pleasures, having created them again & again—such as the Devas Who Delight in Creation. This is the second sensual-pleasure rebirth. There are beings, friends, who desire what is created by others. They exercise power with regard to sensual pleasures created by others—such as the Devas Who Wield Power over the Creations of Others. This is the third sensual-pleasure rebirth.

• "Three blissful rebirths: There are, friends, beings who, having given rise to bliss again & again, dwell in bliss—such as the devas of Brahmā's retinue. This is the first blissful rebirth. There are, friends, beings who are permeated & pervaded, suffused & filled with bliss, so that every now & then they exclaim, 'O, bliss! O, bliss!'—such as the Radiant Devas. This is the second blissful rebirth. There are, friends, beings who are permeated & pervaded, suffused & filled with bliss. They, peacefully, are content, sensitive to mental bliss—such as the Beautiful Black devas. This is the third blissful rebirth.[14]

• "Three types of discernment: the discernment of a person in training, the discernment of a person beyond training, and the discernment of a person neither in training nor beyond training.

• "Three more types of discernment: discernment acquired through learning, discernment acquired through contemplating, discernment acquired through (mental) development.

• "Three weapons: the weapon of learning, the weapon of seclusion, the weapon of discernment.

• "Three faculties: the 'I-will-come-to-know-the-unknown' faculty, the knowledge faculty, the having-knowledge faculty.

• "Three eyes: the eye of the flesh, the divine eye, the eye of discernment.[15]

• "Three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment.[16]

• "Three developments: development of body, development of mind, development of discernment.[17]

• “Three things unsurpassed: unsurpassed vision, unsurpassed practice, unsurpassed release.

• “Three concentrations: concentration with directed thought & evaluation, concentration without directed thought & with a modicum of evaluation, concentration without directed thought & evaluation.

• “Three more concentrations: emptiness concentration, themeless [or: signless] concentration, undirected concentration.[18]

• “Three purities: bodily purity, verbal purity, mental purity.[19]

• “Three forms of sagacity: bodily sagacity, verbal sagacity, mental sagacity.[20]

• “Three forms of skillfulness: skillfulness in (knowing about) going forward, skillfulness in (knowing about) decline, skillfulness in tactics.

• “Three forms of intoxication: intoxication with health, intoxication with youth, intoxication with life.[21]

• “Three governing principles: the self as a governing principle, the world as a governing principle, the Dhamma as a governing principle.[22]

• “Three topics of conversation: One might converse about the past, (saying,) ‘That’s how it was in the past.’ One might converse about the future, (saying,) ‘That’s how it will be in the future.’ One might converse about the present, (saying,) ‘That’s how it is in the present.’[23]

• “Three forms of clear knowing: the clear knowing of the knowledge of previous lifetimes, the clear knowing of the knowledge of the passing away & arising of beings, the clear knowing of the knowledge of the ending of the effluents.[24]

• “Three dwellings: a divine dwelling, a brahmā-dwelling, a noble dwelling.[25]

• “Three marvels: the marvel of psychic power, the marvel of telepathy, the marvel of instruction.[26]

“These, friends, are the three dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will

be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Fours

"There are, friends, four dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which four dhammas?

• "Four establishings of mindfulness: There is the case, friends, where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

• "Four right exertions: There is the case, friends, where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

• "Four bases of power: There is the case, friends, where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence & the fabrications

of exertion. He develops the base of power endowed with concentration founded on intent & the fabrications of exertion. He develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion.[27]

• "Four jhānas: There is the case, friends, where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, one has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

• "Four developments of concentration: There is, friends, the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"And which is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna… the second jhāna… the third jhāna… the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.

"And which is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the

case where a monk attends to the perception of light and is resolved on the perception of daytime (at any hour of the day). Day (for him) is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

"And which is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

"And which is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its passing away.' This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.[28]

• "Four immeasurables: There is the case, friends, where a monk keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

• "Four formlessnesses: There is the case, friends, where a monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space'—enters & remains in the dimension of the infinitude of space. With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness. With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness. With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

• "Four supports: There is the case, friends, where a monk, contemplating one thing, associates with it; contemplating one thing, acquiesces to it; contemplating one thing, avoids it; contemplating one thing, subdues it.[29]

• "Four traditions of the noble ones: There is the case, friends, where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn't, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn't agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

• "Four exertions: the exertion to guard, the exertion to abandon, the exertion to develop, & the exertion to maintain.

"And which, friends, is the exertion to guard? There is the case where a monk, on seeing a form via the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye. [Similarly with the ear, nose, tongue, body, & intellect.] This is called the exertion to guard.

"And which is the exertion to abandon? There is the case where a monk doesn't acquiesce to a thought of sensuality that has arisen (in him). He abandons it, destroys it, dispels it, wipes it out of existence. He doesn't acquiesce to a thought of ill will… a thought of harmfulness… any evil, unskillful qualities that have arisen (in him). He abandons them, destroys them, dispels them, wipes them out of existence. This is called the exertion to abandon.

"And which is the exertion to develop? There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops investigation of qualities… persistence… rapture… calm…

concentration… equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the exertion to develop.

"And which is the exertion to maintain? There is the case where a monk maintains a favorable theme of concentration—the skeleton perception, the worm-eaten perception, the livid perception, the festering perception, the falling-apart perception, the bloated perception. This is called the exertion to maintain.[30]

• "Four knowledges: knowledge with regard to the Dhamma, knowledge with regard to inference, knowledge of limitations,[31] knowledge of conventions.

• "Four more knowledges: knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the path of practice leading to the cessation of stress.

• "Four stream-entry factors: association with people of integrity, hearing the True Dhamma, appropriate attention, practice of the Dhamma in accordance with the Dhamma.

• "Four factors of a stream-winner: There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

"He/she is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy

of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

• "Four fruits of the contemplative life: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship.

• "Four properties: the earth property, the liquid property, the fire property, the wind property.[32]

• "Four nutriments: physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth.[33]

• "Four standing-spots for consciousness: Consciousness, friends, when standing, stands attached to form, supported by form (as its object), landing on form, watered with delight, and exhibits growth, increase, & proliferation. When standing, it stands attached to feeling… to perception… to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, and exhibits growth, increase, & proliferation.[34]

• "Four ways of going off course: One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear.

• "Four arisings of craving: Either with robes as a cause, craving—when arising in a monk—arises, or with almsfood as a cause… or with lodgings as a cause… or with becoming & not-becoming as a cause, craving—when arising in a monk—arises.

• "Four modes of practice: painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, pleasant practice with quick intuition.[35]

• "Four more modes of practice: intolerant practice, tolerant practice, self-controlled practice, even practice.[36]

• "Four Dhamma pathways: the non-greed Dhamma pathway, the non-ill will Dhamma pathway, the right mindfulness Dhamma pathway, the

right concentration Dhamma pathway.

• "Four ways of taking on practices: There is, friends, the taking on of a practice that is pleasant in the present but results in pain in the future. There is the taking on of a practice that is painful in the present and results in pain in the future. There is the taking on of a practice that is painful in the present but results in pleasure in the future. There is the taking on of a practice that is pleasant in the present and results in pleasure in the future.[37]

• "Four Dhamma aggregates: the virtue aggregate, the concentration aggregate, the discernment aggregate, the release aggregate.

• "Four strengths: the strength of persistence, the strength of mindfulness, the strength of concentration, the strength of discernment.

• "Four determinations: determination on discernment, determination on truth, determination on relinquishment, determination on stilling.[38]

• "Four ways of answering questions: the question to be answered categorically, the question to be answered with cross-questioning, the question to be answered analytically, the question to be put aside.[39]

• "Four types of kamma: Friends, there is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.[40]

• "Four things to be realized: previous lives, to be realized through mindfulness; the falling away & reappearing of beings, to be realized through the [divine] eye; the eight emancipations, to be realized through the body; the ending of effluents, to be realized through discernment.[41]

• "Four floods: the flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance.

• "Four yokes: the yoke of sensuality, the yoke of becoming, the yoke of views, the yoke of ignorance.

• "Four unyokings: the unyoking of the yoke of sensuality, the unyoking of the yoke of becoming, the unyoking of the yoke of views, the unyoking of the yoke of ignorance.

• "Four ties: the bodily tie of greed, the bodily tie of ill-will, the bodily tie of habits & precepts, the bodily tie of insistence on 'This is the truth.'

• "Four clingings: clinging to sensuality, clinging to views, clinging to habits & precepts, clinging to doctrines of the self.[42]

• "Four modes of generation: egg-born generation, placenta-born generation, slime-born generation, spontaneous generation.[43]

• "Four descents of the embryo: There is the case, friends, where a certain person descends into the mother's womb unalert, stays in the mother's womb unalert, & leaves the mother's womb unalert. This is the first descent of the embryo. There is the case where a certain person descends into the mother's womb alert, stays in the mother's womb unalert, & leaves the mother's womb unalert. This is the second descent of the embryo. There is the case where a certain person descends into the mother's womb alert, stays in the mother's womb alert, & leaves the mother's womb unalert. This is the third descent of the embryo. There is the case where a certain person descends into the mother's womb alert, stays in the mother's womb alert, & leaves the mother's womb alert. This is the fourth descent of the embryo.[44]

• "Four acquisitions of a self-state [*atta-bhāva]:* Friends, there is the acquisition of a self-state where one goes to a self-state through one's own intention & not through the intention of another. There is the acquisition of a self-state where one goes to a self-state through the intention of another & not through one's own intention. There is the acquisition of a self-state where one goes to a self-state both through one's own intention & through the intention of another. There is the acquisition of a self-state where one goes to a self-state neither through one's own intention nor through the intention of another.

• "Four purifications of offerings: Friends, there is the offering purified by the donor but not by the recipient. There is the offering purified by the recipient but not by the donor. There is the offering purified neither by the donor nor by the recipient. There is the offering purified both by the donor & by the recipient.

• "Four grounds for the bonds of fellowship: giving, kind words, beneficial help, consistency.

• “Four ignoble modes of speech: telling lies, divisive speech, harsh speech, idle chatter.

• “Four noble modes of speech: abstaining from telling lies, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter.

• “Four more ignoble modes of speech: saying that what has not been seen has been seen, saying that what has not been heard has been heard, saying that what has not been sensed has been sensed, saying that what has not been cognized has been cognized.

• “Four more noble modes of speech: saying that what has not been seen has not been seen, saying that what has not been heard has not been heard, saying that what has not been sensed has not been sensed, saying that what has not been cognized has not been cognized.

• “Four more ignoble modes of speech: saying that what has been seen has not been seen, saying that what has been heard has not been heard, saying that what has been sensed has not been sensed, saying that what has been cognized has not been cognized.

• “Four more noble modes of speech: saying that what has been seen has been seen, saying that what has been heard has been heard, saying that what has been sensed has been sensed, saying that what has been cognized has been cognized.

• “Four persons: There is the case, friends, where a certain person torments himself and is devoted to the practice of torturing himself. There is the case where a certain person torments others and is devoted to the practice of torturing others. There is the case where a certain person torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others. There is the case where a certain person neither torments himself nor is devoted to the practice of torturing himself, neither torments others nor is devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind.[45]

• “Four more persons: There is the case, friends, where a certain person practices for his/her own benefit but not for the benefit of others. There is

the case where a certain person practices for the benefit of others but not for his/her own benefit. There is the case where a certain person practices neither for his/her own benefit nor for the benefit of others. There is the case where a certain person practices both for his/her own benefit & for the benefit of others.[46]

• "Four more persons: one in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.[47]

• "Four more persons: the unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.[48]

"These, friends, are the four dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Fives

"There are, friends, five dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which five dhammas?

• "Five aggregates: the form aggregate, the feeling aggregate, the perception aggregate, the fabrication aggregate, the consciousness aggregate.

• "Five clinging-aggregates: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate.[49]

• “Five strings of sensuality: forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire.

• “Five (post-mortem) destinations: hell, the animal womb, the realm of hungry ghosts, human beings, devas.

• “Five forms of stinginess: stinginess as to one’s monastery (lodgings), stinginess as to one’s family (of supporters), stinginess as to one’s gains, stinginess as to one’s status, and stinginess as to the Dhamma.[50]

• “Five hindrances: the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth & drowsiness, the hindrance of restlessness & anxiety, the hindrance of uncertainty.

• “Five lower fetters: self-identification views, uncertainty, grasping at habits & practices, sensual desire, ill will.

• “Five higher fetters: passion for form, passion for what is formless, conceit, restlessness, ignorance.

• “Five training rules: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from distilled & fermented drinks that cause heedlessness.

• “Five impossibilities: It is impossible, friends, for a monk whose effluents are ended to intentionally deprive a living being of life. It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose effluents are ended to engage in sexual intercourse. It is impossible for a monk whose effluents are ended to tell a conscious lie. It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

• “Five kinds of loss: loss of relatives, loss of wealth, loss through disease, loss in terms of virtue, loss in terms of views. Friends, it’s not by reason of loss of relatives, loss of wealth, or loss through disease that beings—with the break-up of the body, after death—reappear in a plane

of deprivation, a bad destination, a lower realm, hell. It's by reason of loss in terms of virtue and loss in terms of views that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell.

• "Five ways of being consummate: being consummate in terms of relatives, being consummate in terms of wealth, being consummate in terms of freedom from disease, being consummate in terms of virtue, being consummate in terms of views. Friends, it's not by reason of being consummate in terms of relatives, being consummate in terms of wealth, or being consummate in terms of freedom from disease that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. It's by reason of being consummate in virtue and being consummate in views that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world.

• "Five drawbacks coming from an unvirtuous person's defect in virtue: There is the case, friends, where an unvirtuous person, defective in virtue, by reason of heedlessness undergoes the loss/confiscation of great wealth. This is the first drawback coming from an unvirtuous person's defect in virtue.

"And further, the bad reputation of the unvirtuous person, defective in virtue, gets spread about. This is the second drawback coming from an unvirtuous person's defect in virtue.

"And further, whatever assembly the unvirtuous person, defective in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so abashed & without confidence. This is the third drawback coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue, dies confused. This is the fourth drawback coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the fifth drawback coming from an unvirtuous person's defect in virtue.

• "Five rewards coming from a virtuous person's consummation in virtue: There is the case, friends, where a virtuous person, consummate in virtue, by reason of heedfulness acquires a great mass of wealth. This is the first reward coming from a virtuous person's consummation in virtue.

"And further, the fine reputation of the virtuous person, consummate in virtue, gets spread about. This is the second reward coming from a virtuous person's consummation in virtue.

"And further, whatever assembly the virtuous person, consummate in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so unabashed & with confidence . This is the third reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue, dies unconfused. This is the fourth reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the fifth reward coming from a virtuous person's consummation in virtue.

• "Friends, a monk making an accusation, when wanting to accuse another, may accuse the other after having established five qualities within himself: 'I will speak at the right time, not at the wrong time. I will say what is factual, not what is not factual. I will speak gently, and not harshly. I will say what is connected with the goal [or: the matter at hand], not what is unconnected to the goal [or: the matter at hand]. I will speak with an attitude of goodwill, and not with inner aversion.' A monk making an accusation, wanting to accuse another, may accuse the other after having established these five qualities within himself.

• "Five factors for exertion: There is the case, friends, where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities & taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

• "Five Pure Abodes: Aviha (Not Falling Away), Atappa (Untroubled), Sudassa (Good-looking), Sudassī (Clear-seeing), Akaniṭṭha (Peerless).

• "Five non-returners: one unbound in between, one unbound on arrival, one unbound without fabrication (of exertion), one unbound with fabrication (of exertion), one going upstream to the Peerless.[51]

• "Five mental blockages: There is the case, friends, where a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him. When a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him, then his mind doesn't tend toward ardency, commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the first mental blockage.

"There is the case where a monk is doubtful, uncertain, indecisive about the Dhamma… about the Saṅgha… about the training…

"There is the case where a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile. When a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile, then his mind doesn't tend toward ardency, commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the fifth mental blockage.

• "Five bondages of awareness: There is the case, friends, where a monk is not free of passion, desire, love, thirst, fever, or craving for sensual pleasures. When a monk is not free of passion, desire, love, thirst, fever, or craving for sensual pleasures, then his mind doesn't tend toward ardency,

commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the first bondage of awareness.

"And further, there is the case where a monk is not free of passion, desire, love, thirst, fever, or craving for the body… for forms…

"And further, there is the case where a monk, having eaten as much as his belly will hold, remains committed to the pleasure of lying down, the pleasure of contact, the pleasure of drowsiness…

"And further, there is the case where a monk practices the holy life intent on being born in one or another of the deva hosts, (thinking,) 'By this virtue or practice or abstinence or holy life I will be a deva of one sort or another.' When a monk practices the holy life intent on being born in one or another of the deva hosts, (thinking,) 'By this virtue or practice or abstinence or holy life I will be a deva of one sort or another,' then his mind doesn't tend toward ardency, commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the fifth bondage of awareness.

• "Five faculties: the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body.

• "Five more faculties: the faculty of pleasure, the faculty of pain, the faculty of happiness, the faculty of distress, the faculty of equanimity.[52]

• "Five more faculties: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.[53]

• "Five properties leading to escape: There is the case, friends, where the mind of a monk, when attending to sensuality, doesn't leap up at sensuality, doesn't grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He doesn't experience that feeling. This is expounded as the escape from sensuality.

"And further, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He doesn't experience that feeling. This is expounded as the escape from ill will.

"And further, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He doesn't experience that feeling. This is expounded as the escape from harmfulness.

"And further, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He doesn't experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from self-identification, then whatever effluents, torments, &

fevers there are that arise in dependence on self-identification, he is released from them. He doesn't experience that feeling. This is expounded as the escape from self-identification.

• "Five openings to release: "There is the case, friends, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk. And in whatever way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the first opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the second opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the third opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fourth opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fifth opening to release.

• "Five perceptions for the maturing of release: the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion.[54]

"These, friends, are the five dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One,

rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Sixes

"There are, friends, six dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which six dhammas?

- "Six internal sense media: the eye as a sense medium, the ear as a sense medium, the nose as a sense medium, the tongue as a sense medium, the body as a sense medium, the intellect as a sense medium.
- "Six external sense media: form as a sense medium, sound as a sense medium, aroma as a sense medium, flavor as a sense medium, tactile sensation as a sense medium, idea as a sense medium.
- "Six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness.
- "Six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact.
- "Six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact.
- "Six classes of perception: perception of forms, perception of sounds, perception of aromas, perception of flavors, perception of tactile sensations, perception of ideas.
- "Six classes of intention: intention for forms, intention for sounds, intention for aromas, intention for flavors, intention for tactile sensations, intention for ideas.

• “Six classes of craving: craving for forms, craving for sounds, craving for aromas, craving for flavors, craving for tactile sensations, craving for ideas.

• “Six types of disrespect: There is the case, friends, where a monk dwells without respect or deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners.

• “Six types of respect: There is the case, friends, where a monk dwells with respect & deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners.

• “Six types of happiness examination: On seeing a form via the eye, one examines a form that can act as the basis for happiness. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for happiness.

• “Six types of distress examination: On seeing a form via the eye, one examines a form that can act as the basis for distress. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for distress.

• “Six types of equanimity examination: On seeing a form via the eye, one examines a form that can act as the basis for equanimity. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for equanimity.

• “Six conditions conducive to amiability: There is the case, friends, where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

• "Six roots of disputes: There is the case, friends, where a monk is angry & spiteful. When a monk is angry & spiteful, he dwells without respect & without deference for the Teacher, for the Dhamma, for the Saṅgha, and does not fulfill the training. He gives rise to a dispute in the

Saṅgha. That dispute will be for the harm & suffering of many, for the detriment, harm, & suffering of devas & human beings. If you see this sort of root of dispute within you or without, friends, you should make an effort for the abandoning of that evil root of dispute. If you don't see this sort of root of dispute within you or without, you should practice for the future non-arising of that evil root of dispute. Thus is its abandoning, thus its future non-arising.

"And further, there is the case where a monk is dismissive & antagonistic… is deceitful & pretentious… is envious & selfish… has evil desires & wrong views… is opinionated, tenacious, & obstinate. When a monk is opinionated, tenacious, & obstinate, he dwells without respect & without deference for the Teacher, for the Dhamma, for the Saṅgha, and does not fulfill the training. He gives rise to a dispute in the Saṅgha. That dispute will be for the harm & suffering of many, for the detriment, harm, & suffering of devas & human beings. If you see this sort of root of dispute within you or without, friends, you should make an effort for the abandoning of that evil root of dispute. If you don't see this sort of root of dispute within you or without, you should practice for the future non-arising of that evil root of dispute. Thus is its abandoning, thus its future non-arising.

• "Six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.[55]

• "Six properties that are means of escape: There is the case, friends, where a monk might say, 'Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: goodwill as an awareness-release.'

"And further, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from harmfulness: compassion as an awareness-release.'

"And further, there is the case where a monk might say, 'Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: empathetic joy as an awareness-release.'

"And further, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"And further, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"And further, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".

• "Six things that are unsurpassed: unsurpassed vision, unsurpassed hearing, unsurpassed gains, unsurpassed trainings, unsurpassed service, unsurpassed objects of recollection.

• "Six objects of recollection: recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue, recollection of generosity, recollection of the devas.[56]

• "Six persevering dwellings: There is the case, friends, where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert.

• "Six births: There is the case, friends, where one born in darkness gives birth to dark qualities. There is the case where one born in darkness gives birth to bright qualities. There is the case where one born in darkness gives birth to unbinding, neither dark nor bright. There is the case where one born in brightness gives birth to bright qualities. There is the case where one born in brightness gives birth to dark qualities. There is the case where one born in brightness gives birth to unbinding, neither dark nor bright.

• "Six perceptions conducive to penetration: the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion, the perception of cessation.[57]

"These, friends, are the six dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Sevens

"There are, friends, seven dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which seven dhammas?

• "Seven noble treasures: the treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.[58]

• "Seven factors for awakening: mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for

awakening, concentration as a factor for awakening, equanimity as a factor for awakening.[59]

• "Seven requisites for concentration: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness.[60]

• "Seven untrue dhammas: There is the case, friends, where a monk is without conviction, without a sense of shame, without a sense of compunction, without learning, lazy, one of muddled truth, & undiscerning.

• "Seven true dhammas: There is the case, friends, where a monk has conviction, a sense of shame, a sense of compunction, learning, and is one of aroused persistence, established mindfulness, & discerning.[61]

• "Seven qualities of a person of integrity: There is the case, friends, where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.[62]

• "Seven grounds for praise: There is the case, friends, where a monk has keen desire to undertake the training & has not discarded his love for undertaking the training in the future. He has keen desire to attend carefully to the Dhamma… to subdue his wants… to find solitude… to arouse persistence… to be mindful & adept… to penetrate (right) view & has not discarded his love for penetrating (right) view in the future.

• "Seven perceptions: the perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation.[63]

• "Seven strengths: the strength of conviction, the strength of persistence, the strength of a sense of shame, the strength of compunction, the strength of mindfulness, the strength of concentration, the strength of discernment.[64]

• "Seven stations of consciousness: Friends, there are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, & some beings in the lower realms. This is the first station of consciousness.

"There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā's retinue generated by the first (jhāna). This is the second station of consciousness.

"There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the seventh station of consciousness.

• "Seven persons worthy of offerings: one (released) both ways, one released through discernment, a bodily witness, one attained to view, one released through conviction, a Dhamma-follower, a conviction-follower.[65]

• "Seven obsessions: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance.

• "Seven fetters: the fetter of sensuality, the fetter of irritation, the fetter of views, the fetter of uncertainty, the fetter of conceit, the fetter of passion for becoming, the fetter of ignorance.

• "Seven means for the settling of issues: For the settling & stilling of issues that have arisen:

"A face-to-face verdict should be given.
"A verdict of mindfulness may be given.
"A verdict of past insanity may be given.
"Acting in accordance with what is admitted.
"Acting in accordance with the majority.
"Acting for his [the accused's] further punishment.
"Covering over as with grass.[66]

"These, friends, are the seven dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Eights

"There are, friends, eight dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which eight dhammas?

- "Eight forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

- "Eight forms of rightness: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

- "Eight persons worthy of offerings: a stream-winner, one practicing for the realization of the fruit of stream-entry, a once-returner, one practicing for the realization of the fruit of once-returning, a non-returner, one practicing for the realization of the fruit of non-returning, an arahant, one practicing for the realization of arahantship.

• “Eight grounds for laziness: There is the case, friends, where a monk has some work to do. The thought occurs to him: ‘I will have to do this work. But when I have done this work, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

“Then there is the case where a monk has done some work. The thought occurs to him: ‘I have done some work. Now that I have done work, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

“Then there is the case where a monk has to go on a journey. The thought occurs to him: ‘I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town,

have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

• "Eight grounds for the arousal of energy: There is the case, friends, where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the

attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

• "Eight grounds for giving: One gives a gift on impulse. One gives a gift from fear. One gives a gift (thinking,) 'He/she gave to me.' One gives a gift (thinking,) 'He/she will give to me.' One gives a gift (thinking,) 'I am cooking. These are not cooking. It's not right, when one is cooking, not to give to those who are not cooking.' One gives a gift (thinking,) 'When this gift has been given, my admirable reputation will spread about.' One gives a gift as an ornament for the mind, as a support for the mind.[67]

• "Eight rebirths from giving: There is the case, friends, where a certain individual gives a gift to a contemplative or a brahman—food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, lighting—and he expects a return for what he gave. He sees a prosperous noble warrior, a prosperous brahman, or a prosperous householder going about endowed & provided with the five strings of sensuality. The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among prosperous noble warriors, prosperous brahmans, or prosperous

householders!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman… He hears, 'The Devas of the Four Great Kings are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas of the Four Great Kings!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman… He hears, 'The Devas of the Thirty-three… the Devas of the Hours… the Contented Devas… the Devas Who Delight in Creation… the Devas Who Wield Power Over the Creations of Others are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas Who Wield Power Over the Creations of Others!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman—food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, lighting—and he expects a return for what he gave. He hears, 'The Devas of Brahmā's Retinue are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas of Brahmā's Retinue!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one, of one devoid of passion, not of one

with passion. A virtuous person's act of directing awareness succeeds through purity.

• "Eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, pain.[68]

• "Eight assemblies: a noble warrior assembly, a brahman assembly, a householder assembly, a contemplative assembly, a Four Great Kings assembly, a (Devas of the) Thirty-three assembly, a Māra assembly,[69] a Brahmā assembly.

• "Eight dimensions of (mental) mastery: One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the first dimension of (mental) mastery.

"One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the second dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the third dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the fourth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of 'I know; I see.' This is the fifth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow,

in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of 'I know; I see.' This is the sixth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandhajīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of 'I know; I see.' This is the seventh dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

• "Eight emancipations: Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the

dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters & remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters & remains in the cessation of perception and feeling. This is the eighth emancipation.

"These, friends, are the eight dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Nines

"There are, friends, nine dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which nine dhammas?

• "Nine grounds for hatred: "(Thinking,) 'He has done me harm,' one binds hatred. 'He is doing me harm,' one binds hatred. 'He is going to do me harm,' one binds hatred. 'He has done harm to people who are dear & pleasing to me,' one binds hatred. 'He is doing harm to people who are dear & pleasing to me,' one binds hatred. 'He is going to do harm to people who are dear & pleasing to me,' one binds hatred. 'He has aided people who are not dear or pleasing to me,' one binds hatred. 'He is aiding

people who are not dear or pleasing to me,' one binds hatred. 'He is going to aid people who are not dear or pleasing to me,' one binds hatred.

• "Nine ways of subduing hatred: (Thinking,) 'He has done me harm. But what should I expect?' one subdues hatred. 'He is doing me harm. But what should I expect?' one subdues hatred. 'He is going to do me harm. But what should I expect?' one subdues hatred. 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

• "Nine abodes for beings: There are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first abode for beings.

"There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā's retinue generated by the first (jhāna). This is the second abode for beings.

"There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third abode for beings.

"There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth abode for beings.

"There are beings who are non-percipient, insensitive, such as the Non-percipient-being Devas. This is the fifth abode for beings.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' arrive at the dimension of the infinitude of space. This is the sixth abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,'

arrive at the dimension of the infinitude of consciousness. This is the seventh abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the eighth abode for beings.

"There are beings who, with the complete transcending of the dimension of nothingness, arrive at the dimension of neither perception nor non-perception. This is the ninth abode for beings.

• "Nine inopportune, untimely situations for leading the holy life: There is the case, friends, where a Tathāgata appears in the world, worthy & rightly self-awakened. The Dhamma is taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. But this person is reborn in hell. This is the first inopportune, untimely situation for leading the holy life.

"And further, there is the case where a Tathāgata appears in the world… but this person is reborn in an animal womb… in the realm of the hungry ghosts… in the host of the asuras… in a certain host of long-lived devas… or he is born in a border region among ignorant barbarians where there is no opening for monks, nuns, male lay followers, or female lay followers to go.…

"Or he is born in the Middle Country [the middle Ganges Valley] but he has wrong views & skewed vision: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father; there are no spontaneously reborn beings; there are no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' …

"Or he is born in the Middle Country but he is undiscerning, dull, drooling, incapable of knowing the meaning of what is well-said or ill-said. This is the eighth inopportune, untimely situation for leading the holy life.

"And further, a Tathāgata does not appear in the world, worthy & rightly self-awakened. The Dhamma is not taught that leads to stilling, to

total unbinding, to self-awakening as declared by One Well-gone. This person is born in the Middle Country and is discerning, not dull, not drooling, capable of knowing the meaning of what is well-said or ill-said. This is the ninth inopportune, untimely situation for leading the holy life.

• "Nine step-by-step dwellings: There is the case, friends, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of

perception & feeling.

• "Nine step-by-step cessations: When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-&-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.[70]

"These, friends, are the nine dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Tens

"There are, friends, ten dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which ten dhammas?

• "Ten qualities creating a protector: There is the case, friends, where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the

slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

"And further, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much… well-penetrated in terms of his views is a quality creating a protector.

"And further, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

"And further, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

"And further, the monk is adept at the various affairs involving his companions in the holy life, is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

"And further, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

"And further, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not shirking his duties with regard to skillful qualities is a quality creating a protector.

"And further, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

"And further, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago is a quality creating a protector.

"And further, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress—is a quality creating a protector.

• "Ten totality-dimensions: One perceives the earth-totality above, below, all-around: non-dual [*advayaṁ],* immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable.

• "Ten unskillful courses of action: taking life, taking what is not given, sexual misconduct, telling lies, divisive speech, harsh speech, idle chatter, greed, ill will, wrong view.

• "Ten skillful courses of action: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from divisive speech, refraining from harsh speech, refraining from idle chatter, non-greed, non-ill will, right view.[71]

• "Ten noble abodes: There is the case, friends, where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well-released in mind, is well-released in discernment.

"And how has a monk abandoned five factors? There is the case where a monk's sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

"And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

"And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one (factor).

"And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, associates with one thing, acquiesces to another, avoids another, and subdues another. This is how a monk is supported in four (ways).[72]

"And how has a monk shaken off idiosyncratic truths [*pacceka-sacca]?* There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both does & does not exist,' 'After death a Tathāgata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life. This is how a monk has thoroughly given up searching.

"And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk well-released in mind? There is the case where a monk's mind is released from passion, released from aversion, released from delusion. This is how a monk is well-released in mind.

"And how is a monk well-released in discernment? There is the case where a monk discerns, 'Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' This is how a monk is well-released in discernment.

• "Ten qualities of one beyond training: the right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training.

"These, friends, are the ten dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings."

Then the Blessed One, having gotten up, said to Ven. Sāriputta, "Excellent, Sāriputta! Excellent! It's excellent how you have spoken to the monks of the sequence for reciting together."

That is what Ven. Sāriputta said, the Teacher approved, and gratified, the monks delighted in Ven. Sāriputta's words.

Notes

1. See SN 12:2.

2. Reading *maddava* with the Thai. The other editions have *lajjava*, "a sense of conscientiousness."

3. See AN 2:5.

4. See MN 41.

5. See Iti 51, Iti 72, and Iti 73.

6. See Iti 78.

7. This passage shows that the Pali word for craving, *taṇhā*, does not apply exclusively to unskillful desires. See also AN 4:159.

8. See MN 9.

9. See Iti 54–55.

10. See MN 44.

11. An example of wrongness with a certain result would be any of the five grave deeds listed in AN 5:129. An example of rightness with a certain result would be the attainment of stream-entry.

12. Reading *kaṅkhā* with the Thai and Sri Lankan editions. The Burmese edition has *tamā*, "darknesses."

13. See Iti 22 and Iti 27.

14. According to AN 4:123, these three types of devas have mastered, respectively, the first, second, and third jhānas.

15. See Iti 61.

16. See AN 3:90.

17. See MN 36.

18. See MN 121.

19. See AN 3:121–122.

20. See AN 3:123.

21. For the last form of intoxication here, the Thai edition reads *jātimado*, intoxication with birth, but this doesn't follow the text at AN 3:39.

22. See AN 3:40.

23. See SN 42:11.

24. See MN 4.

25. These dwellings are apparently equivalent to the three "high & great beds" listed in AN 3:64. The divine bed consists of the four jhānas; the brahmā bed, the four immeasureables; and the noble bed, the realization that passion, aversion, and delusion are not present in the mind and are not subject to future arising.

26. See DN 11.

27. See SN 51:13 and SN 51:20.

28. For notes on this section, see AN 4:41.

29. See MN 2.

30. See DN 22.

31. Reading *pariccheda-ñāṇaṁ* with the Thai. The Burmese edition has *paricce ñāṇaṁ,* "knowledge with regard to encompassing (the minds of others)"; the Sri Lankan edition has *pariyāye ñāṇaṁ,* "knowledge with regard to sequences."

32. See MN 28.

33. See SN 12:63–64.

34. See SN 22:53–54.

35. See AN 4:162–163.

36. See AN 4:164.

37. See MN 45.

38. See MN 140.

39. See *Skill in Questions*.

40. See AN 4:237.

41. For the eight emancipations, see the section on Eights, below.

42. See MN 11.

43. See MN 12.

44. This point apparently is related to the birth of the bodhisatta, who is said to have been alert at all three stages of the descent of the embryo. See MN 123.

45. See MN 51.

46. See AN 4:96 and AN 4:99.

47. See SN 3:21.

48. See AN 4:87–90.

49. On the distinction between aggregates and clinging-aggregates, see SN 22:48 and SN 22:121.

50. See AN 5:254–259.

51. See AN 3:88, note 3 and note 4.

52. See SN 48:38–39.

53. See SN 48:10.
54. See AN 10:60.
55. See MN 140.
56. See AN 3:71.
57. See AN 10:60.
58. See AN 7:6.
59. See SN 46:52.
60. See MN 117.
61. See MN 53 and AN 7:63.
62. See AN 7:64.
63. See AN 10:60.
64. See AN 7:63.
65. See MN 70.
66. See *The Buddhist Monastic Code*, Volume One, Chapter 11.
67. See also AN 5:34 and AN 7:49.
68. See AN 8:6.
69. Following the Burmese and Sri Lankan editions. The Thai edition reads, *nimmānarati-parisā*, "a Devas Delighting in Creation assembly," a reading that does not fit with the more authoritative reading given in all editions of DN 16.
70. See MN 44.
71. See AN 10:165.
72. See MN 2.

Progressing by Tens
Dasuttara Sutta (DN 34)

Introduction

This sutta is the second of the two long catechisms that conclude the Dīgha Nikāya. It is similar to the preceding one in that it organizes its lists in terms of the number of members they contain, from one to ten, like a miniature Aṅguttara Nikāya. It also contains much of the same material as the preceding sutta, ending with the same list: the ten factors of an arahant's path. It differs from the preceding sutta in that it further organizes its lists in terms of ten categories:

x *dhammas that are very helpful,*

x *dhammas that should be developed,*

x *dhammas that should be comprehended,*

x *dhammas that should be abandoned,*

x *dhammas that are on the side of decline,*

x *dhammas that are on the side of distinction,*

x *dhammas that are hard to penetrate,*

x *dhammas that should be made to arise,*

x *dhammas that should be directly known,*

x *dhammas that should be realized.*

Four of these categories are derived from the duties appropriate to the four noble truths: comprehending stress, abandoning its origination, realizing its cessation, and developing the path to its cessation.

Of the remaining categories, five are clearly related to these four: Dhammas that are very helpful, those on the side of distinction, those that should be made

to arise, and those that should be directly known come under the duty to develop. Dhammas on the side of decline come under the duty to abandon.

This leaves one category that is somewhat anomalous: dhammas that are hard to penetrate. Unlike the other categories, the dhammas in this category do not all perform similar functions. What they have in common is that they present difficulties: either in being hard to develop, hard to abandon, or hard to realize, or in presenting obstacles to the practice as a whole.

Another anomaly is the final category of lists: dhammas that should be realized. Under the four noble truths, the duty of realization falls solely to the cessation of stress and its synonyms, such as release and dispassion. Here, however, many of the lists included in this category do not restrict themselves to release or cessation, but also include step-by-step practices leading to those attainments. In other words, they include practices that, strictly speaking, belong under the category of dhammas to be developed. Also, two of these lists—the eight emancipations and the nine step-by-step cessations—conclude with the cessation of perception and feeling. Some suttas treat this attainment as a step leading inevitably to the ending of the effluents (AN 9:34; AN 9:38–40); others, such as AN 9:31–33, treat it simply as a concentration attainment. In either case, though, it is an attainment that belongs to the path, and so should be developed rather than realized.

This sutta also differs from the preceding one in that it contains no material from the Vinaya, and there are proportionally fewer lists that do not appear in other suttas.

As is the case with the preceding sutta, this sutta is hard to date. However, unlike that sutta—whose open-ended organization would have allowed succeeding generations to keep adding material to expand it—the tighter organization of this sutta suggests that it was the work of a single generation of compilers, if not a single compiler. Whether the compiler(s) lived in the time of the Buddha or after, there is no way of knowing. But here again we have a sutta that gives an interesting glimpse of what a group of monastics at a time in early Buddhist history saw as the most important of the teachings that a monk should know for his own practice, for the purpose of instructing people at large, and for passing on to succeeding generations.

* * *

I have heard that on one occasion the Blessed One was staying near Campā on the banks of the Gaggarā Lake with a large community of monks, approximately 500 monks in all. There, Ven. Sāriputta addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said,

> "I will teach the Dhamma
> progressing by tens,
> for attaining unbinding,
> for putting an end to suffering & stress,
> for releasing from all ties.

Ones

"One dhamma, friends, is very helpful. One dhamma should be developed. One dhamma should be comprehended. One dhamma should be abandoned. One dhamma is on the side of decline. One dhamma is on the side of distinction. One dhamma is hard to penetrate. One dhamma should be made to arise. One dhamma should be directly known. One dhamma should be realized.

• "Which one dhamma is very helpful? Heedfulness with regard to skillful qualities: This one dhamma is very helpful.

• "Which one dhamma should be developed? Mindfulness immersed in the body connected with joy[1]: This one dhamma should be developed.

• "Which one dhamma should be comprehended? Contact accompanied by effluents & subject to clinging: This one dhamma should be comprehended.

• "Which one dhamma should be abandoned? The conceit 'I am': This one dhamma should be abandoned.

• "Which one dhamma is on the side of decline? Inappropriate attention: This one dhamma is on the side of decline.

• "Which one dhamma is on the side of distinction? Appropriate attention: This one dhamma is on the side of distinction.

• "Which one dhamma is hard to penetrate? Unmediated concentration of awareness[2]: This one dhamma is hard to penetrate.

• "Which one dhamma should be made to arise? Knowledge of the unprovoked [or: unprovoked knowledge][3]: This one dhamma should be made to arise.

• "Which one dhamma should be directly known? All beings are maintained by nutriment: This one dhamma should be directly known.

• "Which one dhamma should be realized? Unprovoked release of awareness: This one dhamma should be realized.

"These ten dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Twos

"Two dhammas, friends, are very helpful. Two dhammas should be developed. Two dhammas should be comprehended. Two dhammas should be abandoned. Two dhammas are on the side of decline. Two dhammas are on the side of distinction. Two dhammas are hard to penetrate. Two dhammas should be made to arise. Two dhammas should be directly known. Two dhammas should be realized.

• "Which two dhammas are very helpful? Mindfulness & alertness: These two dhammas are very helpful.

• "Which two dhammas should be developed? Tranquility & insight: These two dhammas should be developed.

• "Which two dhammas should be comprehended? Name & form: These two dhammas should be comprehended.

• "Which two dhammas should be abandoned? Ignorance & craving for becoming: These two dhammas should be abandoned.

• "Which two dhammas are on the side of decline? Being hard to instruct & evil friendship: These two dhammas are on the side of decline.

• "Which two dhammas are on the side of distinction? Being easy to instruct & admirable friendship: These two dhammas are on the side of distinction.

• "Which two dhammas are hard to penetrate? The cause & condition for the defilement of beings and the cause & condition for the purification of beings: These two dhammas are hard to penetrate.

• "Which two dhammas should be made to arise? Two knowledges: knowledge of the ending (of the effluents) & knowledge of (their) non-recurrence. These two dhammas should be made to arise.

• "Which two dhammas should be directly known? Two properties: the fabricated property & the unfabricated property.[4] These two dhammas should be directly known.

• "Which two dhammas should be realized? Clear knowing & release: These two dhammas should be realized.

"These twenty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Threes

"Three dhammas, friends, are very helpful. Three dhammas should be developed. Three dhammas should be comprehended. Three dhammas should be abandoned. Three dhammas are on the side of decline. Three dhammas are on the side of distinction. Three dhammas are hard to penetrate. Three dhammas should be made to arise. Three dhammas should be directly known. Three dhammas should be realized.

• "Which three dhammas are very helpful? Associating with people of integrity, listening to the True Dhamma, practicing the Dhamma in accordance with the Dhamma: These three dhammas are very helpful.

• "Which three dhammas should be developed? Three concentrations: concentration with directed thought & evaluation, concentration without directed thought & with a modicum of evaluation, concentration without directed thought & evaluation. These three dhammas should be developed.

• "Which three dhammas should be comprehended? Three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These three dhammas should be comprehended.

• "Which three dhammas should be abandoned? Three cravings: craving for sensuality, craving for becoming, craving for non-becoming. These three dhammas should be abandoned.

• "Which three dhammas are on the side of decline? Three roots of what is unskillful: greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful. These three dhammas are on the side of decline.

• "Which three dhammas are on the side of distinction? Three roots of what is skillful: lack of greed as a root of what is skillful, lack of aversion as a root of what is skillful, lack of delusion as a root of what is skillful. These three dhammas are on the side of distinction.

• "Which three dhammas are hard to penetrate? Three properties for escape: This is the escape from sensuality: renunciation. This is the escape from form: the formless. As for whatever has come into being, is fabricated, & is dependently co-arisen, the escape from that is cessation. These three dhammas are hard to penetrate.

• "Which three dhammas should be made to arise? Three knowledges: knowledge of the past, knowledge of the future, & knowledge of the present. These three dhammas should be made to arise.

• "Which three dhammas should be directly known? Three properties: the property of sensuality, the property of form, the property of the formless. These three dhammas should be directly known.

• "Which three dhammas should be realized? Three forms of clear knowing: the clear knowing of the knowledge of previous lifetimes, the clear knowing of the knowledge of the passing away & arising of beings, the clear knowing of the knowledge of the ending of the effluents.[5] These three dhammas should be realized.

"These thirty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Fours

"Four dhammas, friends, are very helpful. Four dhammas should be developed. Four dhammas should be comprehended. Four dhammas should be abandoned. Four dhammas are on the side of decline. Four dhammas are on the side of distinction. Four dhammas are hard to penetrate. Four dhammas should be made to arise. Four dhammas should be directly known. Four dhammas should be realized.

• "Which four dhammas are very helpful? Four wheels: living in a civilized land, associating with people of integrity, directing oneself rightly, & having done merit in the past. These four dhammas are very helpful.

• "Which four dhammas should be developed? Four establishings of mindfulness: There is the case, friends, where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. These four dhammas should be developed.

• "Which four dhammas should be comprehended? Four nutriments: physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth.[6] These four dhammas should be comprehended.

• "Which four dhammas should be abandoned? Four floods: the flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance. These four dhammas should be abandoned.

• "Which four dhammas are on the side of decline? Four yokes: the yoke of sensuality, the yoke of becoming, the yoke of views, the yoke of ignorance. These four dhammas are on the side of decline.

• "Which four dhammas are on the side of distinction? Four unyokings: the unyoking of the yoke of sensuality, the unyoking of the yoke of becoming, the unyoking of the yoke of views, the unyoking of the yoke of ignorance. These four dhammas are on the side of distinction.

• "Which four dhammas are hard to penetrate? Four concentrations: concentration that has a share in decline, concentration that has a share in stability, concentration that has a share in distinction, concentration that has a share in penetration.[7] These four dhammas are hard to penetrate.

• "Which four dhammas should be made to arise? Four knowledges: knowledge with regard to the Dhamma, knowledge with regard to inference, knowledge with regard to encompassing (the minds of others), knowledge of conventions. These four dhammas should be made to arise.

• "Which four dhammas should be directly known? Four noble truths: the noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, the noble truth of the path of practice leading to the cessation of stress. These four dhammas should be directly known.

• "Which four dhammas should be realized? Four fruits of the contemplative life: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship. These four dhammas should be realized.

"These forty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Fives

"Five dhammas, friends, are very helpful. Five dhammas should be developed. Five dhammas should be comprehended. Five dhammas should be abandoned. Five dhammas are on the side of decline. Five dhammas are on the side of distinction. Five dhammas are hard to penetrate. Five dhammas should be made to arise. Five dhammas should be directly known. Five dhammas should be realized.

• "Which five dhammas are very helpful? Five factors for exertion: There is the case, friends, where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities & taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These five dhammas are very helpful.

• "Which five dhammas should be developed? Five-factored right concentration: suffusion with rapture, suffusion with pleasure, suffusion with awareness, suffusion with light, the theme of reflection.[8] These five dhammas should be developed.

• "Which five dhammas should be comprehended? Five clinging-aggregates: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate. These five dhammas should be comprehended.

• "Which five dhammas should be abandoned? Five hindrances: the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth & drowsiness, the hindrance of restlessness & anxiety, the hindrance of uncertainty. These five dhammas should be abandoned.

• "Which five dhammas are on the side of decline? Five mental blockages: There is the case, friends, where a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him. When a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him, then his mind doesn't tend toward ardency, commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the first mental blockage.

"There is the case where a monk is doubtful, uncertain, indecisive about the Dhamma… about the Saṅgha… about the training…

"There is the case where a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile. When a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile, then his mind doesn't tend toward ardency, commitment, perseverance, or exertion. When one's mind doesn't tend toward ardency, commitment, perseverance, or exertion, that is the fifth mental blockage.

"These five dhammas are on the side of decline.

• "Which five dhammas are on the side of distinction? Five faculties: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. These five dhammas are on the side of distinction.

• "Which five dhammas are hard to penetrate? Five properties leading to escape: There is the case, friends, where the mind of a monk, when attending to sensuality, doesn't leap up at sensuality, doesn't grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He doesn't experience that feeling. This is expounded as the escape from sensuality.

"And further, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He doesn't experience that feeling. This is expounded as the escape from ill will.

"And further, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident,

steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He doesn't experience that feeling. This is expounded as the escape from harmfulness.

"And further, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He doesn't experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from self-identification, then whatever effluents, torments, & fevers there are that arise in dependence on self-identification, he is released from them. He doesn't experience that feeling. This is expounded as the escape from self-identification.

"These five dhammas are hard to penetrate.

• "Which five dhammas should be made to arise? Right concentration with knowledges: The knowledge arises right within oneself that 'This concentration is blissful in the present & will result in bliss in the future.'

"The knowledge arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The knowledge arises right within oneself that 'This concentration is not obtained by base people.'

"The knowledge arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of calm, the attainment of unification, not kept in place by the fabrications of forceful restraint.'

"The knowledge arises right within oneself that 'I enter into this concentration mindfully, & mindfully I emerge from it.'

"These five dhammas should be made to arise.

• "Which five dhammas should be directly known? Five openings to release: "There is the case, friends, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk. And in whatever way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the first opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the second opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm.

When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the third opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fourth opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fifth opening to release.

"These five dhammas should be directly known.

• "Which five dhammas should be realized? Five dhamma aggregates: the aggregate of virtue, the aggregate of concentration, the aggregate of

discernment, the aggregate of release, the aggregate of knowledge & vision of release. These five dhammas should be realized.

"These fifty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Sixes

"Six dhammas, friends, are very helpful. Six dhammas should be developed. Six dhammas should be comprehended. Six dhammas should be abandoned. Six dhammas are on the side of decline. Six dhammas are on the side of distinction. Six dhammas are hard to penetrate. Six dhammas should be made to arise. Six dhammas should be directly known. Six dhammas should be realized.

• "Which six dhammas are very helpful? Six conditions conducive to amiability: There is the case, friends, where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders

feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"These six dhammas are very helpful.

• "Which six dhammas should be developed? Six objects of recollection: recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue, recollection of generosity, recollection of the devas.[2] These six dhammas should be developed.

• "Which six dhammas should be comprehended? Six internal sense media: the eye as a sense medium, the ear as a sense medium, the nose as a sense medium, the tongue as a sense medium, the body as a sense medium, the intellect as a sense medium. These six dhammas should be comprehended.

• "Which six dhammas should be abandoned? Six classes of craving: craving for forms, craving for sounds, craving for aromas, craving for flavors, craving for tactile sensations, craving for ideas. These six dhammas should be abandoned.

• "Which six dhammas are on the side of decline? Six types of disrespect: There is the case, friends, where a monk dwells without respect or deference for the Teacher… for the Dhamma… for the Saṅgha… for

the training… for heedfulness… for welcoming manners. These six dhammas are on the side of decline.

• "Which six dhammas are on the side of distinction? Six types of respect: There is the case, friends, where a monk dwells with respect & deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners. These six dhammas are on the side of distinction.

• "Which six dhammas are hard to penetrate? Six properties that are means of escape: There is the case, friends, where a monk might say, 'Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: goodwill as an awareness-release.'

"And further, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from harmfulness: compassion as an awareness-release.'

"And further, there is the case where a monk might say, 'Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told,

'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: empathetic joy as an awareness-release.'

"And further, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"And further, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"And further, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent

the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".

"These six dhammas are hard to penetrate.

• "Which six dhammas should be made to arise? Six persevering dwellings: There is the case, friends, where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. These six dhammas should be made to arise.

• "Which six dhammas should be directly known? Six things that are unsurpassed: unsurpassed vision, unsurpassed hearing, unsurpassed gains, unsurpassed trainings, unsurpassed service, unsurpassed objects of recollection. These six dhammas should be directly known.

• "Which six dhammas should be realized? Six direct knowledges: There is the case, friends, where a monk wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds.

"He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"He discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a

mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"He sees—by means of the divine eye, purified and surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior

& superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"Through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here-&-now.

"These six dhammas should be realized.

"These sixty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Sevens

"Seven dhammas, friends, are very helpful. Seven dhammas should be developed. Seven dhammas should be comprehended. Seven dhammas should be abandoned. Seven dhammas are on the side of decline. Seven dhammas are on the side of distinction. Seven dhammas are hard to penetrate. Seven dhammas should be made to arise. Seven dhammas should be directly known. Seven dhammas should be realized.

• "Which seven dhammas are very helpful? Seven noble treasures: the treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.[10] These seven dhammas are very helpful.

• "Which seven dhammas should be developed? Seven factors for awakening: mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening.[11] These seven dhammas should be developed.

• "Which seven dhammas should be comprehended? Seven stations of consciousness: Friends, there are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, & some beings in the lower realms. This is the first station of consciousness.

"There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā's retinue generated by the first

(jhāna). This is the second station of consciousness.

"There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the seventh station of consciousness.

"These seven dhammas should be comprehended.

• "Which seven dhammas should be abandoned? Seven obsessions: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. These seven dhammas should be abandoned.

• "Which seven dhammas are on the side of decline? Seven untrue dhammas: There is the case, friends, where a monk is without conviction, without a sense of shame, without compunction, without learning, lazy, one of muddled truth, & undiscerning. These seven dhammas are on the side of decline.

• "Which seven dhammas are on the side of distinction? Seven true dhammas: There is the case, friends, where a monk has conviction, a sense of shame, compunction, learning, and is one of aroused persistence,

established mindfulness, & discerning.[12] These seven dhammas are on the side of distinction.

• "Which seven dhammas are hard to penetrate? Seven qualities of a person of integrity: There is the case, friends, where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.[13] These seven dhammas are hard to penetrate.

• "Which seven dhammas should be made to arise? Seven perceptions: the perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation.[14] These seven dhammas should be made to arise.

• "Which seven dhammas should be directly known? Seven grounds for praise: There is the case, friends, where a monk has keen desire to undertake the training & has not discarded his love for undertaking the training in the future. He has keen desire to attend carefully to the Dhamma… to subdue his wants… to find solitude… to arouse persistence… to be mindful & adept… to penetrate (right) view & has not discarded his love for penetrating (right) view in the future. These seven dhammas should be directly known.

• "Which seven dhammas should be realized? Seven strengths of one whose effluents are ended: There is the case, friends, where—for a monk whose effluents are ended—the inconstancy of all fabrications is well seen, as it has come to be, with right discernment. The fact that—for a monk whose effluents are ended—the inconstancy of all fabrications is well seen, as it has come to be, with right discernment is a strength of a monk whose effluents are ended by which he knows, 'My effluents are ended.'

"And further, for a monk whose effluents are ended, sensuality is well seen, as it has come to be, with right discernment, as being like a pit of burning embers…

"And further, the heart of a monk whose effluents are ended is bent on seclusion, inclines to seclusion, slopes toward seclusion, delights in

renunciation, and is entirely done with the things that would act as causes for the effluents.…

"And further, for a monk whose effluents are ended, the four establishings of mindfulness are developed, well developed.…

"And further, for a monk whose effluents are ended, the five faculties are developed, well developed.…

"And further, for a monk whose effluents are ended, the seven factors for awakening are developed, well developed.…

"And further, for a monk whose effluents are ended, the noble eightfold path is developed, well developed. The fact that—for a monk whose effluents are ended—the noble eightfold path is developed, well developed, is a strength of a monk whose effluents are ended by which he knows, 'My effluents are ended.'

"These seven dhammas should be realized.

"These seventy dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Eights

"Eight dhammas, friends, are very helpful. Eight dhammas should be developed. Eight dhammas should be comprehended. Eight dhammas should be abandoned. Eight dhammas are on the side of decline. Eight dhammas are on the side of distinction. Eight dhammas are hard to penetrate. Eight dhammas should be made to arise. Eight dhammas should be directly known. Eight dhammas should be realized.

• "Which eight dhammas are very helpful? Eight causes, eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case, friends, where a monk lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy

life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition…

"Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition…

"He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition…

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well penetrated in terms of his views. This is the fifth cause, the fifth requisite condition…

"He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the sixth cause, the sixth requisite condition…

"When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence.[15] This is the seventh cause, the seventh requisite condition…

"He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance.

Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.[16]

"These eight dhammas are very helpful.

• "Which eight dhammas should be developed? The noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.[17] These eight dhammas should be developed.

• "Which eight dhammas should be comprehended? Eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, pain. These eight dhammas should be comprehended.[18]

• "Which eight dhammas should be abandoned? Eight forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These eight dhammas should be abandoned.

• "Which eight dhammas are on the side of decline? Eight grounds for laziness: There is the case, friends, where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he

lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. This body of mine is weak

& unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These eight dhammas are on the side of decline.

• "Which eight dhammas are on the side of distinction? Eight grounds for the arousal of energy: There is the case, friends, where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-

yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the

possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

"These eight dhammas are on the side of distinction.

• "Which eight dhammas are hard to penetrate? Eight inopportune, untimely situations for leading the holy life: There is the case, friends, where a Tathāgata appears in the world, worthy & rightly self-awakened. The Dhamma is taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. But this person is reborn in hell. This is the first inopportune, untimely situation for leading the holy life.

"And further, there is the case where a Tathāgata appears in the world… but this person is reborn in an animal womb… in the realm of the hungry ghosts… in a certain host of long-lived devas… or he is born in a border region among ignorant barbarians where there is no opening for monks, nuns, male lay followers, or female lay followers to go.…

"Or he is born in the Middle Country [the middle Ganges Valley] but he has wrong views & skewed vision: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father; there are no spontaneously reborn beings; there are no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' …

"Or he is born in the Middle Country but he is undiscerning, dull, drooling, incapable of knowing the meaning of what is well-said or ill-said. This is the seventh inopportune, untimely situation for leading the holy life.

"And further, a Tathāgata does not appear in the world, worthy & rightly self-awakened. The Dhamma is not taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. This person is born in the Middle Country and is discerning, not dull, not drooling, capable of knowing the meaning of what is well-said or ill-said.

This is the eighth inopportune, untimely situation for leading the holy life.[19]

"These eight dhammas are hard to penetrate.

• "Which eight dhammas should be made to arise? Eight thoughts of a great person: 'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.'[20]

"These eight dhammas should be made to arise.

• "Which eight dhammas should be directly known? Eight dimensions of (mental) mastery: One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the first dimension of (mental) mastery.

"One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the second dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the third dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the fourth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the

formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of 'I know; I see.' This is the fifth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of 'I know; I see.' This is the sixth dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandhajīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of 'I know; I see.' This is the seventh dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

"These eight dhammas should be directly known.

• "Which eight dhammas should be realized? Eight emancipations: Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters & remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters & remains in the cessation of perception and feeling. This is the eighth emancipation.

"These eight dhammas should be realized.

"These eighty dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Nines

"Nine dhammas, friends, are very helpful. Nine dhammas should be developed. Nine dhammas should be comprehended. Nine dhammas should be abandoned. Nine dhammas are on the side of decline. Nine dhammas are on the side of distinction. Nine dhammas are hard to penetrate. Nine dhammas should be made to arise. Nine dhammas should be directly known. Nine dhammas should be realized.

• "Which nine dhammas are very helpful? Nine dhammas rooted in appropriate attention: In one who is appropriately attentive, joy is born. When one is joyful, rapture is born. In one who is enraptured at heart, the

body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. When the mind is concentrated, one knows & sees what has come to be. Knowing & seeing what has come to be, one is disenchanted. Disenchanted, one becomes dispassionate. From dispassion, one is released.

"These nine dhammas are very helpful.

• "Which nine dhammas should be developed? Nine factors of exertion for full purity: the purity-of-virtue factor of exertion for full purity, the purity-of-mind [concentration] factor of exertion for full purity, the purity-of-view factor of exertion for full purity, the purity-of-overcoming-doubt factor of exertion for full purity, the purity-of-knowledge-&-vision-of-what-is-&-is-not the-path factor of exertion for full purity, the purity-of-knowledge-&-vision-of-the-way factor of exertion for full purity, the purity-of-knowledge-&-vision factor of exertion for full purity, the purity-of-discernment factor of exertion for full purity, the purity-of-release factor of exertion for full purity.[21]

"These nine dhammas should be developed.

• "Which nine dhammas should be comprehended? Nine abodes for beings: There are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first abode for beings.

"There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā's retinue generated by the first (jhāna). This is the second abode for beings.

"There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third abode for beings.

"There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth abode for beings.

"There are beings who are non-percipient, insensitive, such as the Non-percipient-being Devas. This is the fifth abode for beings.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite

space,' arrive at the dimension of the infinitude of space. This is the sixth abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the seventh abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the eighth abode for beings.

"There are beings who, with the complete transcending of the dimension of nothingness, arrive at the dimension of neither perception nor non-perception. This is the ninth abode for beings.

"These nine dhammas should be comprehended.

• "Which nine dhammas should be abandoned? Nine dhammas rooted in craving: seeking is dependent on craving; acquisition is dependent on seeking;

ascertainment is dependent on acquisition; desire & passion is dependent on ascertainment; attachment is dependent on desire & passion; possessiveness is dependent on attachment; stinginess is dependent on possessiveness; defensiveness is dependent on stinginess; and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks & knives; conflicts, quarrels, & disputes; accusations, divisive speech, & lies.[22]

"These nine dhammas should be abandoned.

• "Which nine dhammas are on the side of decline? Nine grounds for hatred: "(Thinking,) 'He has done me harm,' one binds hatred. 'He is doing me harm,' one binds hatred. 'He is going to do me harm,' one binds hatred. 'He has done harm to people who are dear & pleasing to me,' one binds hatred. 'He is doing harm to people who are dear & pleasing to me,' one binds hatred. 'He is going to do harm to people who are dear & pleasing to me,' one binds hatred. 'He has aided people who are not dear or pleasing to me,' one binds hatred. 'He is aiding people who are not dear

or pleasing to me,' one binds hatred. 'He is going to aid people who are not dear or pleasing to me,' one binds hatred.

"These nine dhammas are on the side of decline.

• "Which nine dhammas are on the side of distinction? Nine ways of subduing hatred: (Thinking,) 'He has done me harm. But what should I expect?' one subdues hatred. 'He is doing me harm. But what should I expect?' one subdues hatred. 'He is going to do me harm. But what should I expect?' one subdues hatred. 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred. 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred. 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

"These nine dhammas are on the side of distinction.

• "Which nine dhammas are hard to penetrate? Nine multiplicities: Dependent on a multiplicity of properties, there arises a multiplicity of contacts. Dependent on a multiplicity of contacts, there arises a multiplicity of feelings. Dependent on a multiplicity of feelings, there arises a multiplicity of perceptions. Dependent on a multiplicity of perceptions, there arises a multiplicity of resolves. Dependent on a multiplicity of resolves, there arises a multiplicity of desires. Dependent on a multiplicity of desires, there arises a multiplicity of fevers. Dependent on a multiplicity of fevers, there arises a multiplicity of searches. Dependent on a multiplicity of searches, there arises a multiplicity of gains.

"These nine dhammas are hard to penetrate.

• "Which nine dhammas should be made to arise? Nine perceptions: the perception of unattractiveness, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of

abandoning, the perception of dispassion.[23] These nine dhammas should be made to arise.

• "Which nine dhammas should be directly known? Nine step-by-step dwellings: There is the case, friends, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling.

"These nine dhammas should be directly known.

• "Which nine dhammas should be realized? Nine step-by-step cessations: When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-&-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.[24]

"These nine dhammas should be realized.

"These ninety dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata.

Tens

"Ten dhammas, friends, are very helpful. Ten dhammas should be developed. Ten dhammas should be comprehended. Ten dhammas should be abandoned. Ten dhammas are on the side of decline. Ten dhammas are on the side of distinction. Ten dhammas are hard to penetrate. Ten dhammas should be made to arise. Ten dhammas should be directly known. Ten dhammas should be realized.

• "Which ten dhammas are very helpful? Ten qualities creating a protector: There is the case, friends, where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

"And further, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well penetrated in terms of his views. And the fact that he has heard much… well penetrated in terms of his views is a quality creating a protector.

"And further, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

"And further, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

"And further, the monk is adept at the various affairs involving his companions in the holy life, is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

"And further, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

"And further, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not shirking his duties with regard to skillful qualities is a quality creating a protector.

"And further, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at

all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

"And further, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago is a quality creating a protector.

"And further, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress is a quality creating a protector.

"These ten dhammas are very helpful.

• "Which ten dhammas should be developed? Ten totality-dimensions: One perceives the earth-totality above, below, all-around: non-dual *[advayaṁ],* immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable. These ten dhammas should be developed.

• "Which ten dhammas should be comprehended? Ten sense media: the sense medium of the eye, the sense medium of forms; the sense medium of the ear, the sense medium of sounds; the sense medium of the nose, the sense medium of aromas; the sense medium of the tongue, the sense medium of flavors; the sense medium of the body, the sense medium of tactile sensations. These ten dhammas should be comprehended.

• "Which ten dhammas should be abandoned? Ten forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong release. These ten dhammas should be abandoned.

• "Which ten dhammas are on the side of decline? Ten unskillful courses of action: taking life, taking what is not given, sexual misconduct,

telling lies, divisive speech, harsh speech, idle chatter, greed, ill will, wrong view. These ten dhammas are on the side of decline.

• "Which ten dhammas are on the side of distinction? Ten skillful courses of action: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from divisive speech, refraining from harsh speech, refraining from idle chatter, non-greed, non-ill will, right view.[25] These ten dhammas are on the side of distinction.

• "Which ten dhammas are hard to penetrate? Ten noble abodes: There is the case, friends, where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well released in mind, is well released in discernment.

"And how has a monk abandoned five factors? There is the case where a monk's sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

"And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

"And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one (factor).

"And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, associates with one thing, acquiesces to another, avoids another, & subdues another. This is how a monk is supported in four (ways).[26]

"And how has a monk shaken off idiosyncratic truths *[pacceka-sacca]*? There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both does & does not exist,' 'After death a Tathāgata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life. This is how a monk has thoroughly given up searching.

"And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk well released in mind? There is the case where a monk's mind is released from passion, released from aversion, released from delusion. This is how a monk is well released in mind.

"And how is a monk well released in discernment? There is the case where a monk discerns, 'Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived

of the conditions of development, not destined for future arising.' This is how a monk is well released in discernment.

"These ten dhammas are hard to penetrate.

• "Which ten dhammas should be made to arise? Ten perceptions: the perception of unattractiveness, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion, the perception of cessation.[27] These ten dhammas should be made to arise.

• "Which ten dhammas should be directly known? Ten grounds for abolishing: In one of right view, wrong view is abolished. The many evil, unskillful qualities that come into play with wrong view as their condition are also abolished, while the many skillful qualities that have right view as their condition go to the culmination of their development. In one of right resolve, wrong resolve is abolished.... In one of right speech, wrong speech is abolished.... In one of right action, wrong action is abolished.... In one of right livelihood, wrong livelihood is abolished.... In one of right effort, wrong effort is abolished.... In one of right mindfulness, wrong mindfulness is abolished.... In one of right concentration, wrong concentration is abolished.... In one of right knowledge, wrong knowledge is abolished.... In one of right release, wrong release is abolished. The many evil, unskillful qualities that come into play with wrong release as their condition are also abolished, while the many skillful qualities that have right release as their condition go to the culmination of their development.

"These ten dhammas should be directly known.

• "Which ten dhammas should be realized? Ten qualities of one beyond training: the right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training. These ten dhammas should be realized.

"These one hundred dhammas—true, genuine, real, not unreal, not otherwise—have been rightly awakened to by the Tathāgata."

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta's words.

Notes

1. See SN 16:11, note 6.

2. This concentration, mentioned in Sn 2:1, is apparently equivalent to the concentration that is the fruit of gnosis, mentioned in AN 9:37.

3. *Akuppa.* This term is sometimes translated as "unshakable," but it literally means, "unprovoked." The reference is apparently to the theory of *dhātu,* or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, *pakuppati,* is used also on the psychological level, where it means angered or upset—they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides. (See the description of the physical properties in MN 28.)

A similar theory attributes the irruption of mental states to the provocation of the properties of sensuality, form, or formlessness.

> "In dependence on the property of sensuality there occurs the perception of sensuality. In dependence on the perception of sensuality there occurs the resolve for sensuality… the desire for sensuality… the fever for sensuality… the quest for sensuality. Searching for sensuality, monks, an uninstructed run-of-the-mill person conducts himself wrongly through three means: through body, through speech, & through mind."—*SN 14:12*

Even unbinding is described as a property (Iti 44). However, there is a crucial difference in how unbinding is attained, in that the unbinding property is not provoked. Any events that depend on the provocation of a property are inherently unstable and inconstant, subject to change when the provocation ends. But because true release is not caused by the provocation of anything, it is not subject to change.

Thus, knowledge of the unprovoked or unprovoked knowledge would be knowledge of unbinding.

4. See AN 3:47–48.
5. See MN 4.
6. See SN 12:63–64.
7. See AN 4:179.
8. See AN 5:28.
9. See AN 3:71.
10. See AN 7:6.
11. See SN 46:52.
12. See MN 53 and AN 7:63.
13. See AN 7:64.
14. See AN 10:60.
15. The second jhāna.
16. See AN 8:2.
17. See SN 45:8.
18. See AN 8:6.
19. These are identical with the nine inopportune, untimely situations for leading the holy life listed in DN 33, omitting one situation: The Tathāgata appears in the world, but one is reborn at that time as an asura.
20. For more detail on the thoughts of a great person, see AN 8:30. For more information on objectification, see the Introduction to MN 18.
21. See MN 24 for a discussion of the first seven of these purities.
22. See DN 15.
23. See AN 10:60.
24. See MN 44.
25. See AN 10:165.
26. For a discussion of the things to be acquiesced to, avoided, and destroyed, see MN 2.
27. See AN 10:60.

Volume Two

An Anthology from the

MAJJHIMA NIKĀYA

The Majjhima Nikāya — the Middle Collection — is the second collection in the Sutta Piṭaka. It takes its name from the length of the discourses it contains: shorter than those in the Long Collection, longer than those in the Connected and Numerical Collections. There are 152 suttas in all. This anthology offers complete translations of 104 of these suttas, and excerpts from three.

The Root Sequence
Mūlapariyāya Sutta (MN 1)

Introduction

The Buddha listed clinging to views as one of the four forms of clinging that tie the mind to the processes of suffering. He thus recommended that his followers relinquish their clinging, not only to views in their full-blown form as specific positions, but also in their rudimentary form as the categories & relationships that the mind reads into experience. This is a point he makes in the following discourse, which is apparently his response to a particular school of Brahmanical thought that was developing in his time—the Sāṅkhya, or classification school.

This school had its beginnings in the thought of Uddālaka, a ninth-century B.C. philosopher who posited a "root": an abstract principle out of which all things emanate and which remains immanent in all things. Philosophers who carried on this line of thinking offered a variety of theories, based on logic and meditative experience, about the nature of the ultimate root and about the hierarchy of the emanation. Many of their theories were recorded in the Upaniṣads and eventually developed into the classical Sāṅkhya system around the time of the Buddha.

Although the present discourse says nothing about the background of the monks listening to it, the Commentary states that before their ordination they were brahmans, and that even after their ordination they continued to interpret the Buddha's teachings in light of their previous training, which may well have been proto-Sāṅkhya. If this is so, then the Buddha's opening lines —"I will teach you the sequence of the root of all phenomena"—would have them prepared to hear his contribution to their line of thinking. And, in fact, the list of topics he covers reads like a Buddhist Sāṅkhya. Paralleling the classical Sāṅkhya, it contains 24 items, begins with the physical world (here, the four physical properties), and leads back through ever more refined & inclusive levels

of being & experience, culminating with the ultimate Buddhist concept: unbinding (nibbāna). In the pattern of Sāṅkhya thought, unbinding would thus be the ultimate "root" or ground of being immanent in all things and out of which they all emanate.

However, instead of following this pattern of thinking, the Buddha attacks it at its very root: the notion of a principle in the abstract, the "in" (immanence) & "out of" (emanation) superimposed on experience. Only an uninstructed run of the mill person, he says, would read experience in this way. In contrast, a person in training should look for a different kind of "root"—the root of suffering experienced in the present—and find it in the act of delight. Developing dispassion for that delight, the trainee can then comprehend the process of coming-into-being for what it is, drop all participation in it, and thus achieve true awakening.

If the listeners present at this discourse were indeed interested in fitting Buddhist teachings into a Sāṅkhyan mold, then it's small wonder that they were displeased—one of the few places where we read of a negative reaction to the Buddha's words. They had hoped to hear his contribution to their project, but instead they hear their whole pattern of thinking & theorizing attacked as ignorant & ill-informed. The Commentary tells us, though, they were later able to overcome their displeasure and eventually attain awakening on listening to the discourse reported in AN 3:126.

Although at present we rarely think in the same terms as the Sāṅkhya philosophers, there has long been—and still is—a common tendency to create a "Buddhist" metaphysics in which the experience of emptiness, the Unconditioned, the Dharma-body, Buddha-nature, rigpa, etc., is said to function as the ground of being from which the "All"—the entirety of our sensory & mental experience—is said to spring and to which we return when we meditate. Some people think that these theories are the inventions of scholars without any direct meditative experience, but actually they have most often originated among meditators, who label (or in the words of the discourse, "perceive") a particular meditative experience as the ultimate goal, identify with it in a subtle way (as when we are told that "we are the knowing"), and then suppose that level of experience to be the ground of being out of which all other experience comes.

Any teaching that follows these lines would be subject to the same criticism that the Buddha directed against the monks who first heard this discourse.

* * *

I have heard that on one occasion the Blessed One was staying near Ukkaṭṭhā, in the shade of a royal Sal tree in the Very Blessed Forest. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, I will teach you the sequence of the root of all phenomena [or: the root sequence of all phenomena]. Listen & pay close attention. I will speak."

"As you say, lord," they responded to him.

The Blessed One said: "There is the case, monks, where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—perceives earth as earth. Perceiving earth as earth, he supposes (things) about earth, he supposes (things) in earth, he supposes (things) coming out of earth, he supposes earth as 'mine,' he delights in earth. Why is that? Because he has not comprehended it, I tell you.

"He perceives water as water… fire as fire… wind as wind[1]… beings as beings… devas as devas… Pajāpati as Pajāpati… Brahmā as Brahmā… the Radiant devas as Radiant devas… the Beautiful Black devas as Beautiful Black devas… the Sky-fruit devas as Sky-fruit devas… the Conqueror as the Conqueror[2]… the dimension of the infinitude of space as the dimension of the infinitude of space… the dimension of the infinitude of consciousness as the dimension of the infinitude of consciousness… the dimension of nothingness as the dimension of nothingness… the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception[3]… the seen as the seen… the heard as the heard… the sensed as the sensed… the cognized as the cognized[4]… singleness as singleness… multiplicity as multiplicity[5]… the All as the All[6]…

"He perceives unbinding as unbinding.[7] Perceiving unbinding as unbinding, he supposes things about unbinding, he supposes things in unbinding, he supposes things coming out of unbinding, he supposes unbinding as 'mine,' he delights in unbinding. Why is that? Because he has not comprehended it, I tell you.

The Trainee

"A monk who is a trainee—yearning for the unexcelled relief from bondage, his aspirations as yet unfulfilled—directly knows earth as earth. Directly knowing earth as earth, let him not suppose things about earth, let him not suppose things in earth, let him not suppose things coming out of earth, let him not suppose earth as 'mine,' let him not delight in earth. Why is that? So that he may comprehend it, I tell you.

"He directly knows water as water… fire as fire… wind as wind… beings as beings… devas as devas… Pajāpati as Pajāpati… Brahmā as Brahmā… the Radiant devas as Radiant devas… the Beautiful Black devas as Beautiful Black devas… the Sky-fruit devas as Sky-fruit devas… the Conqueror as the Conqueror… the dimension of the infinitude of space as the dimension of the infinitude of space… the dimension of the infinitude of consciousness as the dimension of the infinitude of consciousness… the dimension of nothingness as the dimension of nothingness… the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception… the seen as the seen… the heard as the heard… the sensed as the sensed… the cognized as the cognized… singleness as singleness… multiplicity as multiplicity… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, let him not suppose things about unbinding, let him not suppose things in unbinding, let him not suppose things coming out of unbinding, let him not suppose unbinding as 'mine,' let him not delight in unbinding. Why is that? So that he may comprehend it, I tell you.

The Arahant

"A monk who is a Worthy One, devoid of effluents—who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge—directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because he has comprehended it, I tell you.

"He directly knows water as water… fire as fire… wind as wind… beings as beings… devas as devas… Pajāpati as Pajāpati… Brahmā as Brahmā… the Radiant devas as Radiant devas… the Beautiful Black devas as Beautiful Black devas… the Sky-fruit devas as Sky-fruit devas… the Conqueror as the Conqueror… the dimension of the infinitude of space as the dimension of the infinitude of space… the dimension of the infinitude of consciousness as the dimension of the infinitude of consciousness… the dimension of nothingness as the dimension of nothingness… the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception… the seen as the seen… the heard as the heard… the sensed as the sensed… the cognized as the cognized… singleness as singleness… multiplicity as multiplicity… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because he has comprehended it, I tell you.

"A monk who is a Worthy One, devoid of effluents… directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"He directly knows water as water… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding,

doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"A monk who is a Worthy One, devoid of effluents… directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because, with the ending of aversion, he is devoid of aversion, I tell you.

"He directly knows water as water… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because, with the ending of aversion, he is devoid of aversion, I tell you.

"A monk who is a Worthy One, devoid of effluents… directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

"He directly knows water as water… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

The Tathāgata

"The Tathāgata—a worthy one, rightly self-awakened—directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because the Tathāgata has comprehended it to the end, I tell you.

"He directly knows water as water… fire as fire… wind as wind… beings as beings… devas as devas… Pajāpati as Pajāpati… Brahmā as Brahmā… the Radiant devas as Radiant devas… the Beautiful Black devas as Beautiful Black devas… the Sky-fruit devas as Sky-fruit devas… the Conqueror as the Conqueror… the dimension of the infinitude of space as the dimension of the infinitude of space… the dimension of the infinitude of consciousness as the dimension of the infinitude of consciousness… the dimension of nothingness as the dimension of nothingness… the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception… the seen as the seen… the heard as the heard… the sensed as the sensed… the cognized as the cognized… singleness as singleness… multiplicity as multiplicity… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because the Tathāgata has comprehended it to the end, I tell you.

"The Tathāgata—a worthy one, rightly self-awakened—directly knows earth as earth. Directly knowing earth as earth, he doesn't suppose things about earth, doesn't suppose things in earth, doesn't suppose things coming out of earth, doesn't suppose earth as 'mine,' doesn't delight in earth. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathāgata has totally awakened to the unexcelled right self-awakening, I tell you.

"He directly knows water as water… the All as the All…

"He directly knows unbinding as unbinding. Directly knowing unbinding as unbinding, he doesn't suppose things about unbinding, doesn't suppose things in unbinding, doesn't suppose things coming out of unbinding, doesn't suppose unbinding as 'mine,' doesn't delight in unbinding. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathāgata has totally awakened to the unexcelled right self-awakening, I tell you."

That is what the Blessed One said. Displeased, the monks did not delight in the Blessed One's words.

Notes

1. Earth, water, fire, and wind are the four properties that comprise the experience of physical form.

2. In this section of the list, "beings" denotes all living beings below the level of the gods. "Devas" denotes the beings in the sensual heavens. The remaining terms— Pajāpati, Brahmā, the Radiant devas, the Beautiful Black devas, the Sky-fruit devas, & the Conqueror—denote devas in the heavens of form & formlessness.

3. The dimension of the infinitude of space, the dimension of the infinitude of consciousness, the dimension of nothingness, & the dimension of neither perception nor non-perception are four formless states that can be attained in concentration.

4. "The seen, the heard, the sensed, & the cognized" is a set of terms to cover all things experienced through the six senses.

5. Singleness = experience in states of intense concentration (jhāna). Multiplicity = experience via the six senses. See MN 137.

6. "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain and, furthermore, would be put to grief. Why is that? Because it lies beyond range." — *SN 35:23*

For more on this topic, see *The Mind Like Fire Unbound*, Chapter 1.

7. Unbinding = nibbāna (nirvāṇa).

See also: *MN 49*; *MN 72*; *MN 140*; *SN 12:23*; *AN 4:24*; *AN 4:199*; *AN 4:200*; *AN 9:36*; *AN 10:81*; *Ud 1:10*

All the Effluents
Sabbāsava Sutta (MN 2)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, the ending of the effluents is for one who knows & sees, I tell you, not for one who doesn't know & doesn't see. For one who knows what & sees what? Appropriate attention & inappropriate attention. When a monk attends inappropriately, unarisen effluents arise, and arisen effluents increase. When a monk attends appropriately, unarisen effluents do not arise, and arisen effluents are abandoned. There are effluents to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"[1] And what are the effluents to be abandoned by seeing? There is the case where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—doesn't discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he doesn't attend to ideas fit for attention and attends (instead) to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the unarisen effluent of sensuality arises in him, and the arisen effluent of sensuality increases; the unarisen effluent of becoming arises in him, and the arisen effluent of becoming increases; the unarisen effluent of ignorance arises in him, and the arisen effluent of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he doesn't attend to? Whatever ideas such that, when he attends to them, the unarisen effluent of sensuality doesn't arise in him, and the arisen effluent of sensuality is abandoned; the unarisen effluent of becoming doesn't arise in him, and the arisen effluent of becoming is abandoned; the unarisen effluent of ignorance doesn't arise in him, and the arisen effluent of ignorance is abandoned. These are the ideas fit for attention that he doesn't attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both unarisen effluents arise in him, and arisen effluents increase.

"This is how he attends inappropriately: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view *I have a self* arises in him as true & established, or the view *I have no self* … or the view *It is precisely by means of self that I perceive self* … or the view *It is precisely by means of self that I perceive not-self* … or the view *It is precisely by means of not-self that I perceive self* arises in him as true & established, or else he has a view like this: *This very self of mine—the knower that is sensitive here & there to the ripening of good & bad actions—is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity.* This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.

"The well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he doesn't attend to ideas unfit for attention and attends (instead) to ideas fit for attention.

"And what are the ideas unfit for attention that he doesn't attend to? Whatever ideas such that, when he attends to them, the unarisen effluent of sensuality arises in him, and the arisen effluent of sensuality increases; the unarisen effluent of becoming arises in him, and the arisen effluent of becoming increases; the unarisen effluent of ignorance arises in him, and the arisen effluent of ignorance increases. These are the ideas unfit for attention that he doesn't attend to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the unarisen effluent of sensuality doesn't arise in him, and the arisen effluent of sensuality is abandoned; the unarisen effluent of becoming doesn't arise in him, and the arisen effluent of becoming is abandoned; the unarisen effluent of ignorance doesn't arise in him, and the arisen effluent of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, unarisen effluents do not arise in him, and arisen effluents are abandoned.

"He attends appropriately, *This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress.* As he attends appropriately in this way, three fetters are abandoned in him: self-identification view, doubt, and grasping at habits & practices. These are called the effluents to be abandoned by seeing.

"[2] And what are the effluents to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The effluents, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty.

"Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty ….

"Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty ….

"Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty ….

"Reflecting appropriately, he dwells restrained with the restraint of the body-faculty ....

"Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The effluents, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the effluents to be abandoned by restraining.

"[3] And what are the effluents to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The effluents, vexation, or fever that would arise if he were not to use these things (in this way) do not arise for him when he uses them (in this way). These are called the effluents to be abandoned by using.

"[4] And what are the effluents to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, &

menacing to life. The effluents, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the effluents to be abandoned by tolerating.

"[5] And what are the effluents to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his observant companions in the holy life suspect him of evil conduct. The effluents, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the effluents to be abandoned by avoiding.

"[6] And what are the effluents to be abandoned by destroying? There is the case where a monk, reflecting appropriately, doesn't tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence.

"Reflecting appropriately, he doesn't tolerate an arisen thought of ill will…

"Reflecting appropriately, he doesn't tolerate an arisen thought of harmfulness…

"Reflecting appropriately, he doesn't tolerate arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. The effluents, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the effluents to be abandoned by destroying.

"[7] And what are the effluents to be abandoned by developing? There is the case where a monk, reflecting appropriately, develops *mindfulness* as a factor for awakening dependent on seclusion… dispassion… cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion… dispassion… cessation, resulting in letting go. The effluents, vexation, or fever that would arise if he were not to develop these qualities

do not arise for him when he develops them. These are called the effluents to be abandoned by developing.

"When a monk's effluents that should be abandoned by seeing have been abandoned by seeing, his effluents that should be abandoned by restraining have been abandoned by restraining, his effluents that should be abandoned by using have been abandoned by using, his effluents that should be abandoned by tolerating have been abandoned by tolerating, his effluents that should be abandoned by avoiding have been abandoned by avoiding, his effluents that should be abandoned by destroying have been abandoned by destroying, his effluents that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the effluents. He has severed craving, thrown off the fetters, and—through the right penetration of conceit—has made an end of suffering & stress."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 63*; *MN 72*; *SN 12:20*; *SN 22:122*; *SN 44:10*; *AN 4:42*; *AN 4:200*; *AN 10:93*

Fear & Terror

Bhaya-bherava Sutta (MN 4)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, the sons of good families who have gone forth from the home life into homelessness out of conviction in Master Gotama: Is Master Gotama their leader? Is Master Gotama their helper? Is Master Gotama their inspirer? Do they take Master Gotama as their example?"

"Yes, brahman, so it is. The sons of good families who have gone forth from the home life into homelessness out of conviction in me: I am their leader. I am their helper. I am their inspirer. They take me as their example."

"But, Master Gotama, it's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration."

"Yes, brahman, so it is. It's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration. Before my self-awakening, when I was still just an unawakened bodhisatta, the thought occurred to me as well: 'It's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration.'

"The thought occurred to me: 'When contemplatives or brahmans who are unpurified in their bodily activities resort to isolated forest or wilderness dwellings, it's the fault of their unpurified bodily activities that

they give rise to unskillful fear & terror. But it's not the case that I am unpurified in my bodily activities when I resort to isolated forest or wilderness dwellings. I am purified in my bodily activities. I am one of those noble ones who are purified in their bodily activities when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of bodily activities, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When contemplatives or brahmans who are unpurified in their verbal activities… unpurified in their mental activities… unpurified in their livelihood resort to isolated forest or wilderness dwellings, it's the fault of their unpurified livelihood that they give rise to unskillful fear & terror. But it's not the case that I am unpurified in my livelihood when I resort to isolated forest or wilderness dwellings. I am purified in my livelihood. I am one of those noble ones who are purified in their livelihood when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of livelihood, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When contemplatives or brahmans who are covetous & fiercely passionate for sensual pleasures… I am not covetous…' ….

"…'When contemplatives or brahmans who have minds of ill will, with destructive attitudes… I have a mind of goodwill…' ….

"…'When contemplatives or brahmans who are overcome by sloth & drowsiness… I am devoid of sloth & drowsiness…' ….

"…'When contemplatives or brahmans who are restless & with an unstilled mind… I have a stilled mind…' ….

"…'When contemplatives or brahmans who are uncertain & doubting… I have gone beyond uncertainty…' ….

"…'When contemplatives or brahmans who tend to praise themselves & disparage others… I do not praise myself or disparage others…' ….

"…'When contemplatives or brahmans who tend toward panic & dread… I have gone beyond horripilation…' ….

"…'When contemplatives or brahmans who are desirous of gains, offerings, & fame… I am modest…' ….

"…'When contemplatives or brahmans who are lazy & lacking in persistence… My persistence is aroused…'….

"…'When contemplatives or brahmans who are muddled in their mindfulness & unalert… I have mindfulness established…'….

"…'When contemplatives or brahmans who are unconcentrated, with straying minds… I am consummate in concentration…'….

"The thought occurred to me: 'When contemplatives or brahmans who are drooling idiots resort to isolated forest or wilderness dwellings, it's the fault of their drooling idiocy that they give rise to unskillful fear & terror. But it's not the case that I am a drooling idiot when I resort to isolated forest or wilderness dwellings. I am consummate in discernment. I am one of those noble ones who are consummate in discernment when they resort to isolated forest or wilderness dwellings.' Seeing in myself this consummate discernment, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'What if—on recognized, designated nights such as the eighth, fourteenth, & fifteenth of the lunar fortnight—I were to stay in the sorts of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, & tree-shrines? Perhaps I would get to see that fear & terror.' So at a later time—on recognized, designated nights such as the eighth, fourteenth, & fifteenth of the lunar fortnight—I stayed in the sorts of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, & tree-shrines. And while I was staying there a wild animal would come, or a bird would drop a twig, or wind would rustle the fallen leaves. The thought would occur to me: 'Is this that fear & terror coming?' Then the thought occurred to me: 'Why do I just keep waiting for fear? What if I were to subdue fear & terror in whatever state they come?'

"So when fear & terror came while I was walking back & forth, I would not stand or sit or lie down. I would keep walking back & forth until I had subdued that fear & terror. When fear & terror came while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that fear & terror. When fear & terror came while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that fear & terror. When fear & terror came while I

was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that fear & terror.

"There are some contemplatives & brahmans, brahman, who have the perception of 'day' when it is night, and of 'night' when it is day. This, I tell you, is their being in a dwelling of delusion. As for me, I have the perception of 'day' when it is day, and of 'night' when it is night. If anyone, when speaking rightly, were to say, 'A being not subject to delusion has appeared in the world for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of human & divine beings,' he would rightly be speaking of me.

"Unflagging persistence was aroused in me, and unmuddled mindfulness established. My body was calm & unaroused, my mind concentrated & single. Quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, I remained equanimous, mindful, & alert, and sensed pleasure with the body. I entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of recollecting my past lives.* I recollected my manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain,

such the end of my life. Passing away from that state, I re-arose here.' Thus I recollected my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose —as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the passing away & reappearance of beings.* I saw—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the breakup of the body, after death, have reappeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the ending of effluents.* I directly knew, as it had come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' My heart, thus knowing, thus seeing, was released from the effluent of sensuality, released from the effluent of becoming, released

from the effluent of ignorance. With release, there was the knowledge, 'Released.' I directly knew that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"Now, brahman, if the thought should occur to you, 'Perhaps Gotama the contemplative is even today not free of passion, not free of aversion, not free of delusion, which is why he resorts to isolated forest & wilderness dwellings,' it should not be seen in that way. It's through seeing two compelling reasons that I resort to isolated forest & wilderness dwellings: seeing a pleasant abiding for myself in the present, and feeling sympathy for future generations."

"How truly future generations have been shown sympathy by Master Gotama, as by one who is worthy & rightly self-awakened! Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *MN 36*; *SN 5:1–10*; *SN 11:3*; *AN 4:184*; *Thag 16:1*; *Thig 14*

Unblemished

Anaṅgaṇa Sutta (MN 5)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Ven. Sāriputta addressed the monks: "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "There are these four individuals to be found existing in the world. Which four?

"There is the case where a certain individual, being blemished, does not discern as it has come to be that 'I have an inner blemish.' Then there is the case where a certain individual, being blemished, discerns as it has come to be that 'I have an inner blemish.' Then there is the case where a certain individual, being unblemished, does not discern as it has come to be that 'I have no inner blemish.' Then there is the case where a certain individual, being unblemished, discerns as it has come to be that 'I have no inner blemish.'

"With regard to that, the individual who, being blemished, doesn't discern as it has come to be that 'I have an inner blemish' is called the inferior man of the two individuals who are blemished. The individual who, being blemished, discerns as it has come to be that 'I have an inner blemish' is called the superior man of the two individuals who are blemished.

"Then again, the individual who, being unblemished, doesn't discern as it has come to be that 'I have no inner blemish' is called the inferior man of the two individuals who are unblemished. The individual who, being unblemished, discerns as it has come to be that 'I have no inner blemish' is called the superior man of the two individuals who are unblemished."

When this was said, Ven. Mahā Moggallāna said to Ven. Sāriputta, "Friend, what is the reason, what is the cause, that of the two individuals who are blemished, one is called the inferior man and one is called the superior man? And what is the reason, what is the cause, that of the two individuals who are unblemished, one is called the inferior man and one is called the superior man?"

[Ven. Sāriputta:] "With regard to that, my friend, when an individual, being blemished, doesn't discern that 'I have an inner blemish,' it can be expected of him that he will not generate desire, endeavor, or arouse persistence for the abandoning of that blemish. He will die with passion, with aversion, with delusion—blemished & with a mind defiled.

"Just like a bronze bowl brought back from a shop or a family of smiths all covered with dust & dirt, that the owners would neither use nor clean, but would throw away in a dusty place: Wouldn't that bronze bowl eventually become even more dirty & defiled with time?"

[Ven. Mahā Moggallāna:] "Yes, my friend."

[Ven. Sāriputta:] "In the same way, friend, when an individual, being blemished, doesn't discern as it has come to be that 'I have an inner blemish,' it can be expected of him that he will not generate desire, endeavor, or arouse persistence for the abandoning of that blemish. He will die with passion, with aversion, with delusion—blemished & with a mind defiled.

"Then again, when an individual, being blemished, discerns as it has come to be that 'I have an inner blemish,' it can be expected of him that he will generate desire, endeavor, & arouse persistence for the abandoning of that blemish. He will die without passion, without aversion, without delusion—unblemished & with a mind undefiled.

"Just like a bronze bowl brought back from a shop or a family of smiths all covered with dust & dirt, that the owners would both use & clean, and would not throw away in a dusty place: Wouldn't that bronze bowl eventually become clean & pure with time?"

[Ven. Mahā Moggallāna:] "Yes, my friend."

[Ven. Sāriputta:] "In the same way, friend, when an individual, being blemished, discerns as it has come to be that 'I have an inner blemish,' it

can be expected of him that he will generate desire, endeavor, & arouse persistence for the abandoning of that blemish. He will die without passion, without aversion, without delusion—unblemished & with a mind undefiled.

"Then again, when an individual, being unblemished, doesn't discern as it has come to be that 'I have no inner blemish,' it can be expected of him that he will attend to the theme of beauty. As he attends to the theme of beauty, passion will assault his mind. He will die with passion, with aversion, with delusion—blemished & with a mind defiled.

"Just like a bronze bowl brought back from a shop or a family of smiths clean & pure, that the owners would neither use nor clean, but would throw away in a dusty place. Wouldn't that bronze bowl eventually become dirty & defiled with time?"

[Ven. Mahā Moggallāna:] "Yes, my friend."

[Ven. Sāriputta:] "In the same way, when an individual, being unblemished, doesn't discern as it has come to be that 'I have no inner blemish,' it can be expected of him that he will attend to the theme of beauty. As he attends to the theme of beauty, passion will assault his mind. He will die with passion, with aversion, with delusion—blemished & with a mind defiled.

"Then again, when an individual, being unblemished, discerns as it has come to be that 'I have no inner blemish,' it can be expected of him that he will not attend to the theme of beauty. As he doesn't attend to the theme of beauty, passion won't assault his mind. He will die without passion, without aversion, without delusion—unblemished & with a mind undefiled.

"Just like a bronze bowl brought back from a shop or a family of smiths clean & pure, that the owners would both use & clean, and would not throw away in a dusty place: Wouldn't that bronze bowl eventually become even more clean & pure with time?"

[Ven. Mahā Moggallāna:] "Yes, my friend."

[Ven. Sāriputta:] "In the same way, friend, when an individual, being unblemished, discerns as it has come to be that 'I have no inner blemish,' it can be expected of him that he will not attend to the theme of beauty.

As he doesn't attend to the theme of beauty, passion won't assault his mind. He will die without passion, without aversion, without delusion—unblemished & with a mind undefiled.

"This, friend Moggallāna, is the reason, this is the cause why, of the two individuals who are blemished, one is called the inferior man and one is called the superior man. This is the reason, this is the cause why, of the two individuals who are unblemished, one is called the inferior man and one is called the superior man."

[Ven. Mahā Moggallāna:] "'Blemish, blemish' it's said. What does 'blemish' stand for?"

[Ven. Sāriputta:] "The influences of evil, unskillful wishes: That's what 'blemish' stands for.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, should I have fallen into an offense, may the monks not know about me, that I have fallen into an offense.' But it's possible that the monks would know about that monk that he had fallen into an offense. (Thinking,) 'The monks know about me that I have fallen into an offense,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, should I have fallen into an offense, may the monks accuse me in private, and not in the middle of the Saṅgha.' But it's possible that the monks would accuse him in the middle of the Saṅgha, not in private. (Thinking,) 'It's in the middle of the Saṅgha that the monks accuse me, and not in private,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, should I have fallen into an offense, may a friend accuse me, and not an enemy.' But it's possible that an enemy would accuse him, and not a friend. (Thinking,) 'An enemy accuses me, and not a friend,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may the Teacher instruct the monks, cross-

questioning just me again & again, and not cross-questioning another monk again & again.' But it's possible that the Teacher would instruct the monks, cross-questioning another monk again & again, and not cross-questioning that monk again & again. (Thinking,) 'The Teacher instructs the monks, cross-questioning another monk again & again, and not cross-questioning me again & again,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may the monks enter the village for alms following just me, and not following another monk.' But it's possible that the monks would enter the village for alms following another monk, and not following that monk. (Thinking,) 'It's following another monk, and not me, that the monks enter the village for alms,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may I alone receive the foremost meals, the foremost seat, the foremost water, the foremost alms, and not another monk.' But it's possible that another monk would receive the foremost meals, the foremost seat, the foremost water, the foremost alms. (Thinking,) 'It's another monk who receives the foremost meals, the foremost seat, the foremost water, the foremost alms, and not me' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may I alone give the blessing in the dining hall after the meal, and not another monk.' But it's possible that another monk would give the blessing in the dining hall after the meal. (Thinking,) 'It's another monk who gives the blessing in the dining hall after the meal, and not me' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may I alone, and not another monk, teach the Dhamma to monks… nuns… men lay followers… women lay followers who have come to the monastery.' But it's possible that another monk would teach the Dhamma, and not that monk…

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may the monks… nuns… men lay followers… women lay followers pay honor, respect, reverence, & veneration to me alone, and not to another monk.' But it's possible that the monks… nuns… men lay followers… women lay followers would pay honor, respect, reverence, & veneration to another monk, and not to that monk…

"It's possible, friend, that there's the case where this sort of wish might arise in a certain monk: 'O, may I alone, and not another monk, be the one who receives exquisite robes… exquisite alms… exquisite lodgings… exquisite medicinal requisites for curing the ill. But it's possible that another monk, and not that monk, is the one who receives exquisite medicinal requisites for curing the ill. (Thinking,) 'It's another monk who receives exquisite medicinal requisites for curing the ill, and not me,' he is angry & disgruntled. Anger & disgruntlement are both a blemish.

"Now friend, if these influences of evil, unskillful wishes are seen or heard to be unabandoned in any monk, then even though he's a wilderness dweller, a dweller in isolated lodgings, an alms-goer, a house-to-house alms-goer, a refuse-rag wearer, a wearer of coarse robes, still his companions in the holy life don't pay him honor, respect, reverence, or veneration. Why is that? Because these influences of evil, unskillful wishes are seen or heard to be unabandoned in him.

"Just like a bronze bowl brought back from a shop or a family of smiths clean & pure, into which the owners would arrange the carcass of a snake, a dog, or a human being and—covering it with another bronze bowl—would carry back into the market: A person, seeing them, would say, 'Well, what's this, being carried around as if it were so splendid?' He, raising & opening the lid, would look in. As soon as he saw, he would be inspired with displeasure, with loathing, with disgust, so that even if he were hungry, he would not want to eat—to say nothing of if he were full.

"In the same way, if these influences of evil, unskillful wishes are seen or heard to be unabandoned in any monk, then even though he's a wilderness dweller, a dweller in isolated lodgings, an alms-goer, a house-to-house alms-goer, a refuse-rag wearer, a wearer of coarse robes, still his companions in the holy life don't pay him honor, respect, reverence, or

veneration. Why is that? Because these influences of evil, unskillful wishes are seen or heard to be unabandoned in him.

"But, friend, if these influences of evil, unskillful wishes are seen or heard to be abandoned in any monk, then even though he's a village dweller, a receiver of meal invitations, a wearer of robes given by lay people, still his companions in the holy life pay him honor, respect, reverence, or veneration. Why is that? Because these influences of evil, unskillful wishes are seen or heard to be abandoned in him.

"Just like a bronze bowl brought back from a shop or a family of smiths clean & pure, into which the owners would arrange boiled white rice with various sauces and curries and—covering it with another bronze bowl—would carry back into the market: A person, seeing them, would say, 'Well, what's this, being carried around as if it were so splendid?' He, raising & opening the lid, would look in. As soon as he saw, he would be inspired with enticement, with non-loathing, & with non-disgust, so that even if he were full, he would want to eat—to say nothing of if he were hungry.

"In the same way, if these influences of evil, unskillful wishes are seen or heard to be abandoned in any monk, then even though he's a village dweller, a receiver of meal invitations, a wearer of robes given by lay people, still his companions in the holy life pay him honor, respect, reverence, or veneration. Why is that? Because these influences of evil, unskillful wishes are seen or heard to be abandoned in him."

When this was said, Ven. Moggallāna said to Ven. Sāriputta, "A simile occurs to me, friend Sāriputta."

"Let it occur to you, friend Moggallāna."

"On one occasion I was staying near Rājagaha, at the Hill Fort. Then, early in the morning, I adjusted my lower robe and—taking my bowl & outer robe—went into Rājagaha for alms. And on that occasion Samīti the cartwright was planing the rim of a chariot wheel, and the Ājīvaka Paṇḍuputta, a former cartwright, was standing by. Then this line of thinking arose in the awareness of Ājīvaka Paṇḍuputta, the former cartwright: 'O, may Samīti the cartwright plane away this bend, this twist, this fault in this rim, so that this rim would be clean—its bends, twists, and faults removed—standing in heartwood.' And just as the line of

thinking occurred to Ājīvaka Paṇḍuputta, the former cartwright, in just the same way did Samīti the cartwright plane away that bend, that twist, that fault in the rim. So Ājīvaka Paṇḍuputta, the former cartwright, gratified, uttered words of gratification: 'He planes, knowing my heart with his heart, as it were!'

"In the same way, any individuals without conviction, who—for the sake of a livelihood and not out of conviction—have gone forth from the home life into homelessness; who are fraudulent, deceitful, wily, restless, rowdy, flighty, talkative, of loose words; who leave their faculties unguarded; who know no moderation in food, are undevoted to wakefulness, unconcerned with the qualities of a contemplative, with no respect for the training; who are luxurious, lethargic, foremost in falling back; who shirk the duties of solitude; who are lazy, lowly in their persistence, of muddled mindfulness, unalert, unconcentrated, their minds scattered, undiscerning, drivelers: Ven. Sāriputta, with this Dhamma discourse, planes away their (faults), knowing my heart with his heart, as it were!

"But as for those sons of good families who, out of conviction, have gone forth from the home life into homelessness; who are unfraudulent, undeceitful, not wily, not restless, not rowdy, not flighty, not talkative or of loose words; who guard their faculties, know moderation in food, are devoted to wakefulness, are concerned with the qualities of a contemplative, have fierce respect for the training; who are not luxurious, not lethargic, not foremost in falling back; who observe the duties of solitude; who are not lazy; who are aroused in their effort, of unmuddled mindfulness, alert, concentrated, their minds unified, discerning, not drivelers: They, hearing this Dhamma discourse from Ven. Sāriputta, drink it up & devour it, as it were, both by word & by mind: 'How good it is that, having made his companions in the holy life rise up from what's unskillful, he establishes them in what's skillful!'[1]

"Just as a young & youthful woman or man—fond of adornment, with head bathed—on receiving a garland of blue lotuses, jasmine, or camellias, would take it with both hands and place it on top of his or her head; in the same way, those sons of good families who, out of conviction, have gone forth from the home life into homelessness; who are unfraudulent, undeceitful, not wily, not restless, not rowdy, not flighty, not

talkative or of loose words; who guard their faculties, know moderation in food, are devoted to wakefulness, are concerned with the qualities of a contemplative, have fierce respect for the training; who are not luxurious, not lethargic, not foremost in falling back; who observe the duties of solitude; who are not lazy; who are aroused in their effort, of unmuddled mindfulness, alert, concentrated, their minds unified, discerning, not drivelers: They, hearing this Dhamma discourse from Ven. Sāriputta, drink it up & devour it, as it were, both by word & by mind: 'How good it is that, having made his companions in the holy life rise up from what's unskillful, he establishes them in what's skillful!'"

Thus did those two great beings *[nāgas]* rejoice in each other's well-spoken words.

Note

1. Both MLS and MLDB miss the fact that Ven. Moggallāna is here quoting the words of the good monks.

See also: *Iti 88*

If One Would Wish
Ākaṅkheyya Sutta (MN 6)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

"If a monk would wish, 'May I be dear & pleasing to my companions in the holy life, respected by & inspiring to them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I be someone who receives robes, alms food, lodgings, & medicinal requisites for curing the sick,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'Whatever I use or consume in terms of robes, alms food, lodgings, & medical requisites for curing the sick, may that be of great fruit, of great benefit to those who provided them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'When my kinsmen & relatives who have died & passed away recollect me with brightened minds, may it be of great

fruit, of great benefit,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I overcome displeasure & delight, and not be overcome by displeasure & delight. May I dwell conquering again & again any displeasure & delight that has arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I overcome fear & dread, and not be overcome by fear & dread. May I dwell conquering again & again any fear & dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I dwell touching with the body those liberations that are peaceful, formless, transcending forms,'[1] then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I—with the ending of (the first) three fetters—be a stream-winner, certain, never again destined for the lower realms, headed for self-awakening,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I—with the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion—be a

once-returner, who, on returning only once more to this world, would make an ending to stress,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I—with the ending of the five lower fetters, be one who is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, destined never again to return from that world,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I wield manifold supranormal powers. Having been one, may I become many; having been many, may I become one. May I appear & vanish. May I go unimpeded through walls, ramparts, & mountains as if through space. May I dive in & out of the earth as if it were water. May I walk on water without sinking as if it were dry land. Sitting cross-legged, may I fly through the air like a winged bird. With my hand may I touch & stroke even the sun and moon, so mighty and powerful. May I influence with my body even as far as the Brahmā worlds,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I hear—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I know the awareness of other beings, other individuals, having encompassed it with my own awareness. May I discern a mind with passion as "a mind with passion," and a mind without passion as "a mind without passion." May I discern a mind with aversion as "a mind with aversion," and a mind without aversion as "a mind without aversion." May I discern a mind with delusion as "a mind with delusion," and a mind without delusion as "a mind without delusion." May

I discern a restricted mind as "a restricted mind," and a scattered mind as "a scattered mind." May I discern an enlarged mind as "an enlarged mind," and an unenlarged mind as "an unenlarged mind." May I discern an excelled mind [one that is not at the most excellent level] as "an excelled mind," and an unexcelled mind as "an unexcelled mind." May I discern a concentrated mind as "a concentrated mind," and an unconcentrated mind as "an unconcentrated mind." May I discern a released mind as "a released mind," and an unreleased mind as "an unreleased mind,"' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I recollect my manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus may I recollect my manifold past lives in their modes & details,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I see—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and may I discern how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the

noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—may I see beings passing away and re-appearing, and may I discern how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"If a monk would wish, 'May I—with the ending of effluents—remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"'Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said. And in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Note

1. The formless attainments based on the fourth jhāna. See AN 9:43 and AN 9:45.

See also: *AN 3:85–86; AN 4:128; AN 8:70; AN 9:43; AN 10:71; Iti 45*

The Simile of the Cloth
Vatthūpama Sutta (MN 7)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, suppose a piece of cloth were defiled and tenaciously stained, and a dyer were to dip it into some dye or other —whether blue or yellow or red or crimson. It would be poorly dyed, impurely dyed. Why is that? Because of the impurity of the cloth. In the same way, when the mind is defiled, a bad destination can be expected.

"But suppose a piece of cloth were pure and clean, and a dyer were to dip it into some dye or other—whether blue or yellow or red or crimson. It would be well dyed, purely dyed. Why is that? Because of the purity of the cloth. In the same way, when the mind is undefiled, a good destination can be expected.

"And which are the defilements of the mind? Possessiveness-and-inordinate-greed is a defilement of the mind. Ill will… Anger… Spitefulness… Dismissiveness… Antagonism… Envy… Selfishness… Deceit… Pretentiousness… Stubbornness… Competitiveness[1]… Conceit… Arrogance… Intoxication… Heedlessness is a defilement of the mind.

"Knowing, 'Possessiveness-and-inordinate-greed is a defilement of the mind,' a monk abandons possessiveness-and-inordinate-greed as a defilement of the mind. … Knowing, 'Heedlessness is a defilement of the mind,' a monk abandons heedlessness as a defilement of the mind.

"When a monk, knowing, 'Possessiveness-and-inordinate-greed is a defilement of the mind,' has abandoned possessiveness-and-inordinate-greed as a defilement of the mind… and knowing, 'Heedlessness is a

defilement of the mind,' has abandoned heedlessness as a defilement of the mind, he is endowed with confirmed conviction in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is endowed with confirmed conviction in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is endowed with confirmed conviction in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"Because [each of the defilements of mind] has been given up, spit out, released, abandoned, and relinquished in part[2] by a monk, he—thinking, 'I am endowed with confirmed conviction in the Awakened One'—gains a sense of the goal, gains a sense of the Dhamma, gains a joy connected with the Dhamma. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"Thinking, 'I am endowed with confirmed conviction in the Dhamma,' he gains a sense of the goal, gains a sense of the Dhamma, gains a joy connected with the Dhamma. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"Thinking, 'I am endowed with confirmed conviction in the Saṅgha,' he gains a sense of the goal, gains a sense of the Dhamma, gains a joy connected with the Dhamma. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"Thinking, 'Because [each of the defilements of mind] has been given up, spit out, released, abandoned, and relinquished in part by me,' he gains a sense of the goal, gains a sense of the Dhamma, gains a joy connected with the Dhamma. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"When a monk of such virtue, such Dhamma, and such discernment eats almsfood—even that consisting of hill rice with no black grains, and with many sauces & curries—it will not be an obstacle for him. Just as a piece of cloth, defiled & stained, becomes pure & bright with the help of clear water, or gold becomes pure & bright with the help of a furnace, in the same way, when a monk of such virtue, such Dhamma, and such discernment eats almsfood—even that consisting of hill rice with no black grains, and with many sauces & curries—it will not be an obstacle for him.

"He keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

"He discerns, 'There is this. There is what is lower. There is what is more exquisite. There is the higher escape from this mode of perception[3].' For him—thus knowing, thus seeing—the mind is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, monks, is a monk who is said to be one who has bathed with the inner bathing."

Now, on that occasion Sundarika Bhāradvāja the brahman was sitting not far from the Blessed One, so he said to the Blessed One, "But does Master Gotama go to the Bāhuka River to bathe?"

"Why the Bāhuka River, brahman? What good can the Bāhuka River do?"

"The Bāhuka River is agreed by many people to (lead to the next) world, Master Gotama. The Bāhuka River is agreed by many people to be meritorious, Master Gotama. And in the Bāhuka River many people wash away any evil deed they have done."

So the Blessed One addressed Sundarika Bhāradvāja the brahman in verses:

"The Bāhuka & the Adhikakkā,
the Gayā, the Sundarikā,
the Sarassati & the Payāga,
and also the Bāhumati:
A fool,
even if he bathes there constantly,
wouldn't cleanse
a dark deed.

What can the Sundarikā do?
What the Payāga? What the Bāhuka?
A person of animosity,
one who's done wrong,
cannot be cleansed there
of evil deeds.

But for one who is pure,
it's always the Phaggu festival;
for one who is pure,
always the uposatha.
For one who is pure, clean in his deeds,
his practices always
reach consummation.

Bathe right here, brahman.
Create safety for yourself

with regard to all beings.
If you
don't tell a lie,
don't harm living beings,
don't take what's not given,
if you have conviction
& are free from stinginess,
what would you gain
from going to the Gayā?
Even a well
would be Gayā for you."

When this was said, Sundarika Bhāradvāja the brahman said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. Let me obtain the Going-forth in Master Gotama's presence, let me obtain Acceptance (into the Saṅgha of monks)."

Then Sundarika Bhāradvāja the brahman received the Going-forth in the Blessed One's presence, he gained the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bhāradvāja became another one of the arahants.

Notes

1. The Commentary notes that competitiveness can be skillful if one is trying to excel in developing skillful qualities. See also the discussion of conceit at AN 4:159.

2. *Odhi*, "within a limit." According to the Commentary, this describes the attainment of one of any of the three lower levels of awakening. These

defilements are abandoned totally only at arahantship.

3. *Saññāgata.* See MN 121.

See also: *SN 55:40*; *AN 5:26*; *Dhp 85–89*; *Thig 12*

Right View
Sammādiṭṭhi Sutta (MN 9)

Introduction

Right view is normally explained in terms of the four noble truths. In this discourse, Ven. Sāriputta expands the discussion in several directions.

He begins by focusing on two concepts that underlie the structure of the four noble truths: the dichotomy of skillful and unskillful action, and the concept of nutriment.

Focusing on the dichotomy of skillful and unskillful action draws attention to a general principle of cause and effect—the fact that actions give results—and to the particular role of action in determining one's experience of pleasure and pain: Unskillful actions lead to pain, skillful actions to pleasure. The search for the root of skillful and unskillful actions leads ultimately to the mind, because the presence or lack of skill in any action is determined by the mental state motivating it. Thus the issue of skillful and unskillful action provides in a nutshell some of the basic principles of the four noble truths in terms of causality, wise and unwise uses of causality, and the dominant role of the mind in the causal chain leading to happiness or pain.

The image of "root" carries further implications. Because the function of roots is to draw nourishment from the soil, the natural question is: Where do the roots of skillful and unskillful behavior draw their nourishment? This is why the next topic in the sutta is nutriment, which is of two sorts, physical and mental. And implicit in the idea of nutriment is the possibility for a strategy to use nutriment skillfully: If the mental state being nourished is unskillful, it can be overcome by depriving it of nutriment; if it's skillful, it can be fostered by feeding it more (see, for example, SN 46:51). This points to the possibility of training the mind through a strategy of selective feeding and starving, while the analysis of mental nutriment shows precisely which events are most basic in the mental food chain: contact, intellectual intention, and consciousness.

Ven. Sāriputta combines the issues of skillfulness and nutriment by approaching the topic of nutriment with a fourfold framework: nutriment, its origination (nutriment, in turn, has its own food), its cessation (the possibility of starving it of that food), and the path of practice leading to its cessation (the way to starve it). This line of thinking leads naturally to the next topic, in which this same framework is applied to the focal issue of the Buddha's teaching—suffering and stress—yielding the four noble truths. In this way, Ven. Sāriputta shows how the four noble truths derive from the two topics of skillful/unskillful and nutriment.

It's interesting to note that both these topics figure prominently in discourses directed at young people. The Buddha's instruction to Rāhula in MN 61 focuses on skillful and unskillful behavior; the first of the Novice's Questions (Khp 4), on nutriment. Seeing how basic these concepts are to understanding the role of causality in putting an end to suffering, the Buddha taught them to young people as an entry into the Dhamma. In this sutta, Ven. Sāriputta shows how these topics can perform the same function for adults. And perhaps he is also showing us the line of reasoning through which his own first glimpse of the deathless followed upon a simple statement of a causal principle:

> *Whatever phenomena arise from cause:*
> *their cause*
> *and their cessation.*
> *Such is the teaching of the Tathāgata,*
> *the Great Contemplative. (Mv.I.23.5)*

The remainder of this sutta expands on the four noble truths with a reverse-order analysis of dependent co-arising. Two features of this section stand out. To begin with, Ven. Sāriputta points out that understanding the relationship between any two adjacent factors in the pattern of dependent co-arising provides enough discernment to abandon unskillful obsessions and put an end to suffering. There is no need to comprehend the entire pattern, for the whole is implicit in each paired relationship. This is a point with important practical implications. Sn 3:12 makes the same point, but pairs the objects for contemplation in a different way: Every factor in dependent co-arising is paired directly with stress. A comparison between these two suttas provides much practical food for thought, showing how the ability to see and comprehend dualities is essential to the Buddha's strategy for discernment and release.

Second, Ven. Sāriputta here continues the pattern of dependent co-arising past ignorance—the usual endpoint—to look for its origination, which is the effluents (āsava). Because these effluents in turn depend on ignorance, the discussion shows how ignorance tends to prompt more ignorance. But, as Ven. Sāriputta has demonstrated throughout his discussion, ignorance needn't keep propagating forever. Because it is simply a lack of knowledge in terms of the four noble truths, it can be replaced by knowledge that does look at things in terms of the four noble truths—the framework derived from the topics of skillful/unskillful and nutriment. When knowledge in terms of this framework is applied at any point in the causal framework, the entire framework dependent on ignorance can be brought to an end.

In this way Ven. Sāriputta fills in a blank contained in the stock Canonical description of awakening. The central part of that description states, "He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents." This description, however, does not explain these last four insights into effluents, nor does it explain how they relate to the four insights into stress. In the last section of this discourse, Ven. Sāriputta explains the first of these issues, while in the overall structure of the discourse he explains the second.

Ven. Sāriputta offers further explanations of right view in two other suttas in the Majjhima Nikāya. In MN 141 he offers a word-by-word analysis of the four noble truths. In MN 28 he analyzes the first noble truth—in particular, the form clinging-aggregate—showing how the comprehension of that one aggregate encompasses the comprehension of all five aggregates, all four noble truths, and the principle of dependent co-arising.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Sāriputta addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "'Right view, right view' it is said.[1] To what extent is a disciple of the noble ones a person of right view, one whose view is

made straight, who is endowed with verified confidence in the Dhamma, and who has arrived at this true Dhamma?"

"We would come from a long distance, friend, to learn the meaning of these words in Ven. Sāriputta's presence. It would be good if Ven. Sāriputta himself would enlighten us as to their meaning. Having listened to him, the monks will bear it in mind."

"Then in that case, friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Skillful & Unskillful

Ven. Sāriputta said, "When a disciple of the noble ones discerns what is unskillful, discerns the root of what is unskillful, discerns what is skillful, and discerns the root of what is skillful, it is to that extent that he is a person of right view, one whose view is made straight, who is endowed with verified confidence in the Dhamma, and who has arrived at this true Dhamma.

"And what is unskillful? Taking life is unskillful, taking what is not given… sexual misconduct… lying… divisive speech… harsh speech… idle chatter is unskillful. Covetousness… ill will… wrong views are unskillful. These things are called unskillful.

"And what are the roots of what is unskillful? Greed is a root of what is unskillful, aversion is a root of what is unskillful, delusion is a root of what is unskillful. These are called the roots of what is unskillful.

"And what is skillful? Abstaining from taking life is skillful, abstaining from taking what is not given… from sexual misconduct… from lying… from divisive speech… from harsh speech… abstaining from idle chatter is skillful. Lack of covetousness… lack of ill will… right views are skillful. These things are called skillful.

"And what are the roots of what is skillful? Lack of greed is a root of what is skillful, lack of aversion… lack of delusion is a root of what is skillful. These are called the roots of what is skillful.

"When a disciple of the noble ones discerns what is unskillful in this way, discerns the root of what is unskillful in this way, discerns what is

skillful in this way, and discerns the root of what is skillful in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent that a disciple of the noble ones is a person of right view, one whose view is made straight, who is endowed with verified confidence in the Dhamma, and who has arrived at this true Dhamma."

Nutriment

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns nutriment, the origination of nutriment, the cessation of nutriment, and the way of practice leading to the cessation of nutriment, then he is a person of right view… who has arrived at this true Dhamma.

"And what is nutriment? What is the origination of nutriment? What is the cessation of nutriment? What is the way of practice leading to the cessation of nutriment?

"There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. From the origination of craving comes the origination of nutriment. From the cessation of craving comes the cessation of nutriment. And the way of practice leading to the cessation of nutriment is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns nutriment, the origination of nutriment, the cessation of nutriment, and the way of practice leading to the cessation of nutriment in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having

abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Stress

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns stress, the origination of stress, the cessation of stress, and the way of practice leading to the cessation of stress, then he is a person of right view… who has arrived at this true Dhamma.

"And what is stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what one wants is stressful.[2] In short, the five clinging-aggregates are stressful. This is called stress.

"What is the origination of stress? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming. This is called the origination of stress.

"And what is the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving. This is called the cessation of stress.

"And what is the way of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the way of practice leading to the cessation of stress.

"Now, when a disciple of the noble ones discerns stress, the origination of stress, the cessation of stress, and the way of practice leading to the cessation of stress in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-

&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Aging & Death

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns aging & death, the origination of aging & death, the cessation of aging & death, and the way of practice leading to the cessation of aging & death, then he is a person of right view… who has arrived at this true Dhamma.

"And what is aging & death? What is the origination of aging & death? What is the cessation of aging & death? What is the way of practice leading to the cessation of aging & death?

"Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death. This aging & this death are called aging & death.

From the origination of birth comes the origination of aging & death. From the cessation of birth comes the cessation of aging & death. And the way of practice leading to the cessation of aging & death is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns aging & death, the origination of aging & death, the cessation of aging & death, and the way of practice leading to the cessation of aging & death in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having

abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Birth

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns birth, the origination of birth, the cessation of birth, and the way of practice leading to the cessation of birth, then he is a person of right view… who has arrived at this true Dhamma.

"And what is birth? What is the origination of birth? What is the cessation of birth? What is the way of practice leading to the cessation of birth?

"Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of (sense) spheres of the various beings in this or that group of beings, that is called birth.

"From the origination of becoming comes the origination of birth. From the cessation of becoming comes the cessation of birth. And the way of practice leading to the cessation of birth is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns birth, the origination of birth, the cessation of birth, and the way of practice leading to the cessation of birth in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Becoming

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns becoming, the origination of becoming, the cessation of becoming, and the way of practice leading to the cessation of becoming, then he is a person of right view… who has arrived at this true Dhamma.

"And what is becoming? What is the origination of becoming? What is the cessation of becoming? What is the way of practice leading to the cessation of becoming?

"There are these three becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.

"From the origination of clinging comes the origination of becoming. From the cessation of clinging comes the cessation of becoming. And the way of practice leading to the cessation of becoming is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns becoming, the origination of becoming, the cessation of becoming, and the way of practice leading to the cessation of becoming in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Clinging

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns clinging, the origination of clinging, the cessation of clinging, and the way of practice leading to the cessation of clinging, then he is a person of right view… who has arrived at this true Dhamma.

"And what is clinging? What is the origination of clinging? What is the cessation of clinging? What is the way of practice leading to the cessation of clinging?

"There are these four clingings: sensuality clinging, view clinging, habit & practice clinging, and doctrine of self clinging. This is called clinging.

"From the origination of craving comes the origination of clinging. From the cessation of craving comes the cessation of clinging. And the way of practice leading to the cessation of clinging is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns clinging, the origination of clinging, the cessation of clinging, and the way of practice leading to the cessation of clinging in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Craving

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns craving, the origination of craving, the cessation of craving, and the way of practice leading to the cessation of craving, then he is a person of right view… who has arrived at this true Dhamma.

"And what is craving? What is the origination of craving? What is the cessation of craving? What is the way of practice leading to the cessation of craving?

"There are these six cravings: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"From the origination of feeling comes the origination of craving. From the cessation of feeling comes the cessation of craving. And the way of practice leading to the cessation of craving is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns craving, the origination of craving, the cessation of craving, and the way of practice leading to the cessation of craving in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Feeling

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns feeling, the origination of feeling, the cessation of feeling, and the way of practice leading to the cessation of feeling, then he is a person of right view… who has arrived at this true Dhamma.

"And what is feeling? What is the origination of feeling? What is the cessation of feeling? What is the way of practice leading to the cessation of feeling?

"There are these six feelings: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And the way of practice leading to the cessation of feeling is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns feeling, the origination of feeling, the cessation of feeling, and the way of practice leading to the cessation of feeling in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Contact

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns contact, the origination of contact, the cessation of contact, and the way of practice leading to the cessation of contact, then he is a person of right view… who has arrived at this true Dhamma.

"And what is contact? What is the origination of contact? What is the cessation of contact? What is the way of practice leading to the cessation of contact?

"There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact: This is called contact.

"From the origination of the six sense media comes the origination of contact. From the cessation of the six sense media comes the cessation of contact. And the way of practice leading to the cessation of contact is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns contact, the origination of contact, the cessation of contact, and the way of practice leading to the cessation of contact in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Six Sense Media

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns the six sense media, the origination of the six sense media, the cessation of the six sense media, and the way of practice leading to the cessation of the six sense media, then he is a person of right view… who has arrived at this true Dhamma.

"And what are the six sense media? What is the origination of the six sense media? What is the cessation of the six sense media? What is the way of practice leading to the cessation of the six sense media?

"There are these six sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-

medium: These are called the six sense media.

"From the origination of name-&-form comes the origination of the six sense media. From the cessation of name-&-form comes the cessation of the six sense media. And the way of practice leading to the cessation of the six sense media is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns the six sense media, the origination of the six sense media, the cessation of the six sense media, and the way of practice leading to the cessation of the six sense media in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Name-&-Form

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns name-&-form, the origination of name-&-form, the cessation of name-&-form, and the way of practice leading to the cessation of name-&-form, then he is a person of right view… who has arrived at this true Dhamma.

"And what is name-&-form? What is the origination of name-&-form? What is the cessation of name-&-form? What is the way of practice leading to the cessation of name-&-form?

"Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"From the origination of consciousness comes the origination of name-&-form. From the cessation of consciousness comes the cessation of name-&-form. And the way of practice leading to the cessation of name-&-form is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns name-&-form, the origination of name-&-form, the cessation of name-&-form, and the way of practice leading to the cessation of name-&-form in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Consciousness

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns consciousness, the origination of consciousness, the cessation of consciousness, and the way of practice leading to the cessation of consciousness, then he is a person of right view… who has arrived at this true Dhamma.

"And what is consciousness? What is the origination of consciousness? What is the cessation of consciousness? What is the way of practice leading to the cessation of consciousness?

"There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

"From the origination of fabrication comes the origination of consciousness. From the cessation of fabrication comes the cessation of

consciousness. And the way of practice leading to the cessation of consciousness is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns consciousness, the origination of consciousness, the cessation of consciousness, and the way of practice leading to the cessation of consciousness in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Fabrication

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns fabrication, the origination of fabrication, the cessation of fabrication, and the way of practice leading to the cessation of fabrication, then he is a person of right view… who has arrived at this true Dhamma.

"And what is fabrication? What is the origination of fabrication? What is the cessation of fabrication? What is the way of practice leading to the cessation of fabrication?

"There are these three fabrications: bodily fabrication, verbal fabrication, mental fabrication. These are called fabrication.

"From the origination of ignorance comes the origination of fabrication. From the cessation of ignorance comes the cessation of fabrication. And the way of practice leading to the cessation of fabrication is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns fabrication, the origination of fabrication, the cessation of fabrication, and the way of practice leading to the cessation of fabrication in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Ignorance

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns ignorance, the origination of ignorance, the cessation of ignorance, and the way of practice leading to the cessation of ignorance, then he is a person of right view… who has arrived at this true Dhamma.

"And what is ignorance? What is the origination of ignorance? What is the cessation of ignorance? What is the way of practice leading to the cessation of ignorance?

"Any lack of knowledge with reference to stress, any lack of knowledge with reference to the origination of stress, any lack of knowledge with reference to the cessation of stress, any lack of knowledge with reference to the way of practice leading to the cessation of stress: This is called ignorance.

"From the origination of effluents comes the origination of ignorance. From the cessation of effluents comes the cessation of ignorance. And the way of practice leading to the cessation of ignorance is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns ignorance, the origination of ignorance, the cessation of ignorance, and the way of

practice leading to the cessation of ignorance in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma."

Effluents

Saying "Good, friend," having delighted in and approved of Ven. Sāriputta's words, the monks asked him a further question: "Would there be another line of reasoning by which a disciple of the noble ones is a person of right view… who has arrived at this true Dhamma?"

"There would. When a disciple of the noble ones discerns effluents, the origination of effluents, the cessation of effluents, and the way of practice leading to the cessation of effluents, then he is a person of right view… who has arrived at this true Dhamma.

"And what are effluents? What is the origination of effluents? What is the cessation of effluents? What is the way of practice leading to the cessation of effluents?

"There are these three effluents: the effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are called effluents.

"From the origination of ignorance comes the origination of effluents. From the cessation of ignorance comes the cessation of effluents. And the way of practice leading to the cessation of effluents is just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Now, when a disciple of the noble ones discerns effluents, the origination of effluents, the cessation of effluents, and the way of practice leading to the cessation of effluents in this way, when—having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view-&-conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing—he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of

the noble ones is a person of right view, one whose view is made straight, who is endowed with verified confidence in the Dhamma, and who has arrived at this true Dhamma."

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta's words.

Notes

1. This reading follows the Thai edition. The Burmese and PTS editions say, "'A person of right view, a person of right view' it is said."

2. In passages where the Buddha defines stress, (e.g., SN 56:11, DN 22), he includes the statements, "association with the unbeloved is stressful; separation from the loved is stressful," prior to "not getting what one wants is stressful." For some reason, in passages where Ven. Sāriputta defines stress (here and at MN 28 and MN 141), he drops these statements from the definition.

See also: *MN 28*; *MN 61*; *MN 117*; *MN 141*; *SN 12:11–12*; *SN 12:15*; *SN 12:63–64*; *AN 10:94*; *Sn 3:12*

The Establishing of Mindfulness Discourse
Satipaṭṭhāna Sutta (MN 10)

Introduction

Satipaṭṭhāna—the establishing (upaṭṭhāna) *of mindfulness* (sati)*—is a meditative technique for training the mind to keep mindfulness firmly established in a particular frame of reference in all its activities. The term* sati *is related to the verb* sarati, *to remember or to keep in mind. It is sometimes translated as non-reactive awareness, free from agendas, simply present with whatever arises, but the formula for satipaṭṭhāna doesn't support that translation. Non-reactive awareness is actually an aspect of equanimity, one of the mental qualities fostered in the course of satipaṭṭhāna. The activity of satipaṭṭhāna, however, definitely has a motivating agenda: the desire for awakening, which is classed not as a cause of suffering, but as part of the path to its ending (see SN 51:15). The role of mindfulness is to keep the mind properly focused in frames of reference that will give it guidance in what present events to develop, and which ones to abandon, so as to keep it on the path. To make an analogy, awakening is like a mountain on the horizon, the destination to which you are driving a car. Mindfulness is what remembers to keep attention focused on the road to the mountain, rather than letting it stay focused on glimpses of the mountain or get distracted by other paths leading away from the road.*

Satipaṭṭhāna plays a role in many formulations of the path to awakening. In the noble eightfold path, it is the seventh factor, following on right effort and leading to right concentration. In the five strengths and five faculties, it is the third factor, following on persistence and leading to concentration. In the seven factors for awakening, it is the first factor, providing a foundation for the remaining six factors: analysis of qualities, persistence, rapture, calm, concentration, and equanimity.

The following sutta contains the longest treatment of satipaṭṭhāna found in the Canon. However, despite its length, its treatment of the topic is far from

complete. This partly has to do with the nature of the topic itself. As the Buddha states in MN 12:

> "Sāriputta, suppose that I had four disciples with a 100-year life span, living for 100 years, and endowed with excellent mindfulness, retention, recall, & keenness of discernment. Just as an archer with a good bow—trained, dexterous, & practiced—could easily shoot a light arrow across the shadow of a palmyra tree, they—endowed with that great an extent of mindfulness, that great an extent of retention, that great an extent of recall, & that keenness of discernment—would ask me one question after another on the four establishings of mindfulness. And I, asked again & again, would answer. Answered, they would remember what I had answered, and they wouldn't counter-question me about it a second time more. Aside from eating, drinking, chewing, & savoring, aside from urinating & defecating, aside from relieving sleepiness & weariness, there would be no ending of the Tathāgata's Dhamma teaching, there would be no ending of the Tathāgata's phrasing of Dhamma statements, there would be no ending of the Tathāgata's quick-wittedness (in answering) questions; but those four disciples of mine, with their 100-year life span, living for 100 years, would die with the passing of 100 years."

Although the main thrust of this passage concerns the extent of the Buddha's knowledge, it also makes an important statement about how vast the topic of satipaṭṭhāna is: Even with one hundred years of questioning, you couldn't exhaust it.

The fact that DN 22's treatment of the satipaṭṭhāna is incomplete is also apparent from the organization of the sutta: The Buddha starts with a statement of the standard short formula for satipaṭṭhāna: "There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world." However, the questions posed and answered in the course of the sutta explain and expand on only part of the formula: what it means to "remained focused" on each of the frames of reference in & of itself. Among other things, there is no

discussion of how ardency functions in the practice, of what it means to subdue greed and distress with reference to the world, of how the various frames of reference interact in practice, nor of what the stages in the practice are. For this information, we have to look at other treatments of these topics found elsewhere in the Canon.

For instance, MN 118 makes the important point that focusing on the breath can bring all four frames of reference into play simultaneously. In other words, the body in & of itself is the main frame of reference, and the remaining three build on it. SN 47:40 mentions two stages in the practice—the establishing of mindfulness and the development of the establishing of mindfulness—adding that the second stage is accomplished by developing all eight factors of the noble eightfold path. Among other things, this means that not only does the establishing of mindfulness provide a foundation for right concentration—the four jhānas—but the mastery of the four jhānas also helps to develop the establishing of mindfulness even further.

When we compare SN 47:40 with one of the refrains in DN 22, we find three stages in satipaṭṭhāna practice.

The first stage, as applied to the body, is this:

> The monk remains focused on the body in & of itself—ardent, alert, and mindful—subduing greed and distress with reference to the world.

The three qualities at the center of this formula are also central to the practice of satipaṭṭhāna. SN 16:2 shows that ardency is directly related to the practice of right effort. Thus mindfulness keeps the proper frame of reference in mind, alertness watches events related to that frame of reference, and these two qualities together give guidance to ardency so that it can, in line with right effort, abandon things that need to be abandoned, and to develop those that need to be developed.

Although satipaṭṭhāna practice is often said to be separate from the practice of jhāna, a number of suttas—such as MN 125 and AN 8:70—equate the successful completion of this first stage with the attainment of the first level of jhāna. This point is confirmed by the many suttas—MN 118 among them—describing how the practice of satipaṭṭhāna brings to completion the factors for awakening, which coincide with the factors of jhāna.

The second stage of satipaṭṭhāna practice—the development of satipaṭṭhāna —is this:

> One remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body.

The word "origination," here, does not mean that one is focused simply on the arising of phenomena. Instead, it means being focused on how phenomena arise in connection with causes. The "phenomenon of origination and passing away" covers events either directly or indirectly related to one's chosen frame of reference. "Directly" means changes in the frame of reference itself. For instance, when focused on the body, one may notice what causes breath sensations to arise and pass away within it. "Indirectly," here, means events in any of the other three frames of reference as they relate to the body. For example, one might notice what causes feelings of pleasure or mental states of irritation to arise and pass away in connection to events in the body. Or one might notice lapses of mindfulness in one's focus on the body.

Of course, to see causal relations requires that the meditator consciously try to effect changes in events, to see which events actually have a causal relationship to one another and which ones don't. Here again, ardency in the practice of right effort and right concentration is what allows for this sort of understanding to arise.

In every case, when skillful or unskillful mental qualities—such as the factors for awakening or the hindrances—arise and pass away, one is encouraged to foster the factors that strengthen jhāna and eliminate those that weaken it. This means actively getting engaged in maximizing skillful mental qualities and minimizing unskillful ones. One thus develops insight into the process of origination and passing away by taking an active and sensitive role in the process, just as you learn about eggs by trying to cook with them, gathering experience from your successes and failures in attempting increasingly difficult dishes.

As this process leads to stronger and more refined states of concentration, it makes one sensitive to the fact that the grosser one's participation in the process of origination and passing away in the mind, the grosser the level of stress that

results. This leads one to let go, first of grosser levels of participation, and then increasingly refined ones as one is able to detect them, leading to the third and final stage in satipaṭṭhāna practice:

> Or his mindfulness that 'There is a body' is maintained (simply) to the extent of knowledge & recollection. And he remains independent, unsustained by [not clinging to] anything in the world.

This stage corresponds to a mode of perception that the Buddha in MN 121 terms "entry into emptiness":

> Thus he regards it [this mode of perception] as empty of whatever is not there. Whatever remains, he discerns as present: "There is this."

This is the culminating equipoise where the path of the practice opens to a state of non-fashioning (atammayatā—*see MN 137*) *and from there to the fruit of awakening and release.*

These few examples show how important it is, in reading this sutta, to remember that its treatment of satipaṭṭhāna, though extensive, is incomplete and needs to be understood in terms of the larger context of teachings provided by the Canon on all the other factors of the path.

The notes to this sutta provide some beginning guidance in where to look for this further information, as do the recommended sutta readings listed at the end.

Note on the translation

This translation is based on the Thai edition of the sutta, which is identical with its version of DN 22. Other editions of the Canon omit the long section explaining the four noble truths, which is here contained in double braces, like this: {{ }}.

* * *

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks responded to him.

The Blessed One said: "This is the direct path[1] for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness. Which four?

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent,[2] alert,[3] & mindful[4]—subduing greed & distress with reference to the world.[5]

A. Body

"And how does a monk remain focused on the body in & of itself?

[1] "There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore.[6] Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body';[7] he trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication';[8] he trains himself, 'I will breathe out calming bodily fabrication.' Just as a dexterous turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' … He trains himself, 'I will breathe in calming bodily fabrication'; he trains himself, 'I will breathe out calming bodily fabrication.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of

origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] "And further, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] "And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when flexing & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] "And further… just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] "And further… just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'[2]

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] "And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

"Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… the bones piled up, more than a year old… the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, 'I am feeling a painful feeling.' When feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling.' When feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling.'

"When feeling a painful feeling of the flesh, he discerns, 'I am feeling a painful feeling of the flesh.' When feeling a painful feeling not of the flesh, he discerns, 'I am feeling a painful feeling not of the flesh.' When feeling a pleasant feeling of the flesh, he discerns, 'I am feeling a pleasant feeling of the flesh.' When feeling a pleasant feeling not of the flesh, he discerns, 'I am feeling a pleasant feeling not of the flesh.' When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling of the flesh.' When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling not of the flesh.'[10]

"In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, 'The mind has passion.' When the mind is without passion, he discerns, 'The mind is without passion.' When the mind has aversion, he discerns, 'The mind has aversion.' When the mind is without aversion, he discerns, 'The mind is without aversion.' When the mind has delusion, he discerns, 'The mind has delusion.' When the mind is without delusion, he discerns, 'The mind is without delusion.'[11]

"When the mind is constricted, he discerns, 'The mind is constricted.' When the mind is scattered, he discerns, 'The mind is scattered.'[12] When the mind is enlarged,[13] he discerns, 'The mind is enlarged.' When the mind is not enlarged, he discerns, 'The mind is not enlarged.' When the mind is surpassed, he discerns, 'The mind is surpassed.' When the mind is unsurpassed, he discerns, 'The mind is unsurpassed.' When the mind is concentrated, he discerns, 'The mind is concentrated.' When the mind is not concentrated, he discerns, 'The mind is not concentrated.' When the mind is released,[14] he discerns, 'The mind is released.' When the mind is not released, he discerns, 'The mind is not released.'

"In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

"And how does a monk remain focused on mental qualities in & of themselves?

[1] "There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being

sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen.[15] And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates.** And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.'[16]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the

world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media.** And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both.[17] He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening.** And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is present within me.' Or, there being no mindfulness as a factor for awakening present within, he discerns, 'Mindfulness as a factor for awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen.[18] [The same formula is repeated for the remaining factors for

awakening: analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] "And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths.** And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress…This is the origination of stress… This is the cessation of stress…This is the way leading to the cessation of stress.'[19]

{{[a] "Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death?* Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow?* Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation?* Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain?* Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is *distress?* Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is *despair?* Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of *association with the unbeloved?* There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of *separation from the loved?* There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of *not getting what is wanted?* In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging… illness… death… sorrow, lamentation,

pain, distress, & despair, and may aging… illness… death… sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Tastes…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

"Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

"Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of tastes…. Perception of tactile sensations…. Perception of ideas….

"Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for tastes…. Intention for tactile sensations…. Intention for ideas….

"Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for tastes…. Craving for tactile sensations…. Craving for ideas….

"Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at tastes…. Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of tastes…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear…. The nose…. The tongue…. The body…. The intellect….

"Forms…. Sounds…. Aromas…. Tastes…. Tactile sensations…. Ideas….

"Eye-consciousness…. Ear-consciousness…. Nose-consciousness…. Tongue-consciousness…. Body-consciousness…. Intellect-consciousness….

"Eye-contact…. Ear-contact…. Nose-contact…. Tongue-contact…. Body-contact…. Intellect-contact….

"Feeling born of eye-contact…. Feeling born of ear-contact…. Feeling born of nose-contact…. Feeling born of tongue-contact…. Feeling born of body-contact…. Feeling born of intellect-contact….

"Perception of forms…. Perception of sounds…. Perception of aromas…. Perception of tastes…. Perception of tactile sensations…. Perception of ideas….

"Intention for forms…. Intention for sounds…. Intention for aromas…. Intention for tastes…. Intention for tactile sensations…. Intention for ideas….

"Craving for forms…. Craving for sounds…. Craving for aromas…. Craving for tastes…. Craving for tactile sensations…. Craving for ideas….

"Thought directed at forms…. Thought directed at sounds…. Thought directed at aromas…. Thought directed at tastes…. Thought directed at tactile sensations…. Thought directed at ideas….

"Evaluation of forms…. Evaluation of sounds…. Evaluation of aromas…. Evaluation of tastes…. Evaluation of tactile sensations…. Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

}}

"In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

"Now, if anyone would develop these four establishings of mindfulness in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone seven years. If anyone would develop these four establishings of mindfulness in this way for six years… five… four… three… two years… one year… seven months… six months… five… four… three… two months… one month… half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"Let alone half a month. If anyone would develop these four establishings of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

"'This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Ekāyana-magga. For decades, this term was translated as "the only way," but more recently—beginning with Ven. Ñāṇamoli—translators have noted that the phrase *ekāyana magga* appears in a series of similes in MN 12 where it reveals its idiomatic sense. In each of the similes, the Buddha describes his knowledge of the destination of an individual on a particular path of practice. He sees that the way the individual conducts himself will lead inevitably to a particular destination. He then compares his knowledge to that of a person seeing an individual following an ekāyana magga to a particular destination and knowing that the individual will have to end up there for sure. For the similes to work, *ekāyana magga* requires the sense, not of an only way, but of a way that goes to only one destination. In other words, an ekāyana magga is a path that doesn't fork—one that, as long as you follow it, takes you to a single, inevitable goal.

Of the similes in MN 12, one deals with an ekāyana magga to unbinding—which, of course, would apply to the practice of right mindfulness:

> "Suppose that there were a lotus pond with pristine water, pleasing water, cool water, pellucid water; with restful banks, refreshing; and not far from it was a dense forest grove. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only *[ekāyana magga]* directed to that lotus pond. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that lotus pond.' Then at a later time he would see him—having plunged into the lotus pond, having bathed & drunk & relieved all his disturbance, exhaustion, & fever, and having come back out—sitting or lying down in the forest grove, experiencing feelings that are exclusively pleasant.
>
> "In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will, through the ending of the effluents, enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself

right in the here & now. Then at a later time I see him, through the ending of the effluents—having entered & remaining in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now—experiencing feelings that are exclusively pleasant." — *MN 12*

2. Ven. Mahā Kassapa: "And how is one ardent? There is the case where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' arouses ardency. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he arouses ardency. This is how one is ardent." — *SN 16:2*

"And how is mindfulness the governing principle? The mindfulness that 'I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete' is well established right within. The mindfulness that 'I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete' is well established right within. The mindfulness that 'I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized' is well established right within. The mindfulness that 'I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched' is well established right within. This is how mindfulness is the governing principle." — *AN 4:245*

3. "And how is a monk alert? There is the case where feelings are known to the monk as they arise, known as they become established, known as they subside. Thoughts are known to him as they arise, known as they become established, known as they subside. Perceptions are known to him as they arise, known as they become established, known as they subside. This is how a monk is alert." — *SN 47:35*

"And how is a monk alert? When going forward & returning, he makes himself alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking,

& remaining silent, he makes himself alert. This is how a monk is alert." — *SN 36:7*

4. "And which is the faculty of mindfulness? There is the case where a disciple of the noble ones is mindful, is endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago. He remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the faculty of mindfulness." — *SN 48:10*

5. The discourses define "world" in two ways, both of which are relevant here:

> Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "'The world, the world *[loka],*' it is said. In what respect does the word 'world' apply?
>
> "Insofar as it disintegrates *[lujjati],* monk, it is called the 'world.' Now what disintegrates? The eye disintegrates. Forms disintegrate. Consciousness at the eye disintegrates. Contact at the eye disintegrates. And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.
>
> "The ear disintegrates. Sounds disintegrate…
>
> "The nose disintegrates. Aromas disintegrate…
>
> "The tongue disintegrates. Tastes disintegrate…
>
> "The body disintegrates. Tactile sensations disintegrate…
>
> "The intellect disintegrates. Ideas disintegrate. Consciousness at the intellect disintegrates. Contact at the intellect disintegrates. And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.
>
> "Insofar as it disintegrates, it is called the 'world.'" — *SN 35:82*

> "These five strings of sensuality are, in the discipline of the noble ones, called the world. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual

desire. These are the five strings of sensuality that, in the discipline of the noble ones, are called the world." — *AN 9:38*

6. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, defines this term as meaning "the tip of the nose or the sign of the mouth." However, the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

7. The commentaries insist that "body" here means the full length of the breath, but this is unlikely in this context, for three reasons: (a) The first two steps already require being aware of the entire length of the breath. Otherwise, the meditator wouldn't know if a breath was short or long. (b) The fourth step —without further explanation—refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath—"body" and "bodily fabrication"—in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). But he doesn't. (c) As AN 10:20 indicates, the fourth step refers to bringing the mind to the fourth jhāna, a state in which in-and-out breathing grows still (SN 36:11; AN 10:72) and the body is filled with pure, bright awareness (after awareness has been extended to be sensitive to the entire body beginning with the first jhāna (DN 2; MN 119)). Because the fourth step focuses on the stilling of the breath, there has to be a step in which the awareness is extended to fill the entire body. That would be this step.

8. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." — *MN 44*.

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain." — *AN 10:20*

"When one has attained the fourth jhāna, in-and-out breaths have ceased." — SN 36:11 & AN 9:31

9. See MN 28 and MN 140.

10. SN 36:31 defines pleasure not of the flesh as the pleasure experienced in the first three jhānas. Similarly, the neither-painful-nor-pleasant feeling not of the flesh is equivalent to the feeling of equanimity not of the flesh experienced in the fourth jhāna (SN 48:38). Feelings of this sort don't simply come on their own. They're a product of fabrication. They have to be induced. And as the standard similes for the practice of jhāna show, the feelings of pleasure not of the flesh experienced in the first three jhānas aren't simply induced; they're spread and suffused until they permeate and fill the entire body.

"Painful feeling not of the flesh" is nowhere defined in the Canon, but we can derive from the discourses two possible ways of understanding it. On the one hand, it could be the sense of mental displeasure experienced while engaging in the contemplation of the unattractiveness of the body or the perception of death, which are painful ways to awakening (AN 4:163). On the other hand, a passage from MN 44 suggests that a painful feeling not of the flesh would be the distress that accompanies this thought: "O when will I enter & remain in the dimension that the noble ones now enter & remain in?" In other words, it's the feeling of distress you experience when contemplating how much you want to attain the goal and you haven't yet attained it. Another example of this sort of distress would be the reflection given in MN 28: "It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me."

As MN 137 shows, painful feelings of this sort are not to be avoided. Instead, they are to be cultivated as an antidote to painful feelings of the flesh in order to provide an impetus to practice until one arrives at feelings of pleasure and equanimity not of the flesh.

11. "And what are the effluents to be abandoned by destroying? There is the case where a monk, reflecting appropriately, doesn't acquiesce to an arisen thought of sensuality. He abandons it, dispels it, wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to an arisen thought of ill will. He abandons it, dispels it, & wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to an arisen thought of harmfulness. He abandons it, dispels it, wipes it out of existence.

"Reflecting appropriately, he doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, dispels them, wipes them out of existence. The effluents, vexation, or fever that would arise if he were not to dispel these things

do not arise for him when he dispels them. These are called the effluents to be abandoned by dispelling." — *MN 2*

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth intense desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in establishing ['tuning'] those very same skillful qualities to a higher degree for the ending of the effluents." — *AN 10:51*

12. "There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' …

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness: This is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness: This is called overly active desire.

"And how is desire inwardly constricted? Whatever desire is accompanied by sloth & drowsiness, conjoined with sloth & drowsiness: This is called inwardly constricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strands of sensuality, outwardly dispersed & dissipated, this is called outwardly scattered desire.

"[Similarly with the other bases of power: concentration founded on persistence, on intent, and discrimination.]" — *SN 51:20*

13. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

14. On the various levels of release, see MN 43 and AN 9:43–45.

15. "Now, what is lack of food for the arising of unarisen *sensual desire,* or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is lack of food for the arising of unarisen *ill will,* or for the growth & increase of ill will once it has arisen? There is the release of the mind [through good will, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is lack of food for the arising of unarisen *sloth & drowsiness,* or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is lack of food for the arising of unarisen *restlessness & anxiety,* or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food

for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is lack of food for the arising of unarisen *uncertainty,* or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen." — *SN 46:51*

16. "Develop concentration, monks. A concentrated monk discerns things as they have come to be. And what does he discern as it has come to be?

"The origination & disappearance of form… of feeling… of perception… of fabrications… of consciousness.

"And what is the origination of form… of feeling… of perception… of fabrications… of consciousness? There is the case where one relishes, welcomes, & remains fastened. To what? One relishes form, welcomes it, & remains fastened to it. While one is relishing form, welcoming it, & remaining fastened to it, delight arises. Any delight in form is clinging. With that clinging as a condition there is becoming. With becoming as a condition there is birth. With birth as a condition then aging-&-death, sorrow, lamentation, pain, distress, & despair all come into play. Thus is the origination of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]

"And what is the disappearance of form… of feeling… of perception… of fabrications… of consciousness? There is the case where one does not relish, welcome or remain fastened. To what? One does not relish form, welcome it, or remain fastened to it. While one is not relishing form, welcoming it, or remaining fastened to it, one's delight in form ceases. From the cessation of that delight, clinging ceases. From the cessation of clinging, becoming ceases. From the cessation of becoming, birth ceases. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]" — *SN 22:5*

17. Ven. Sāriputta: "Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black'—speaking this way, would he be speaking rightly?"

Ven. MahāKoṭṭhita: "No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by

which they are joined: That is the fetter there."

Ven. Sāriputta: "In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds.… The nose is not the fetter of aromas.… The tongue is not the fetter of flavors.… The body is not the fetter of tactile sensations.… The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire-passion arises in dependence on the two of them: That is the fetter there." — *SN 35:191*

18. "Now, what is the food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness… once it has arisen? There are qualities that act as a foothold for mindfulness as a factor for awakening. [According to SN 47:16, these are well-purified virtue & views made straight; according to MN 118, they would include the qualities fostered by the sixteen steps of breath meditation.] To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness… once it has arisen.

"And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen.

"And what is the food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence… once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence… once it has arisen.

"And what is the food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture… once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen rapture as a factor for awakening, or for the growth & increase of rapture… once it has arisen.

"And what is the food for the arising of unarisen *calm* as a factor for awakening, or for the growth & increase of calm… once it has arisen? There is

physical calm & there is mental calm. To foster appropriate attention to them: This is the food for the arising of unarisen calm as a factor for awakening, or for the growth & increase of calm… once it has arisen.

"And what is the food for the arising of unarisen *concentration* as a factor for awakening, or for the growth & increase of concentration… once it has arisen? There are themes for calm, themes for non-distraction [these are the four establishings of mindfulness]. To foster appropriate attention to them: This is the food for the arising of unarisen concentration as a factor for awakening, or for the growth & increase of concentration… once it has arisen.

"And what is the food for the arising of unarisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity… once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen equanimity as a factor for awakening, or for the growth & increase of equanimity… once it has arisen." — *SN 46:51*

19. "'This noble truth of stress is to be comprehended' … 'This noble truth of the origination of stress is to be abandoned' … 'This noble truth of the cessation of stress is to be realized' … 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'" — *SN 56:11*

See also: MN 117; MN 118; MN 119; MN 125; SN 12:66; SN 47:8; SN 47:20; SN 47:40; AN 4:194; AN 4:245; AN 7:63; AN 8:70; AN 10:51

The Shorter Lion's Roar Discourse
Cūḷasīhanāda Sutta (MN 11)

Introduction

In this sutta, the Buddha focuses on two points that, he says, distinguish his Dhamma from the teachings of all others. These points are so important that they account for why awakening can be found by following his teachings, but not the teachings of other contemplatives and brahmans.

The first point is his explanation of how to escape from two types of view: a view of becoming—one that teaches the survival of the self, in one form or another, after death—and a view of non-becoming: one that teaches the annihilation of the self after death.

The second point is the complete comprehension of clinging that his teaching provides. Other teachings, the Buddha says, may teach the comprehension of up to three types of clinging—sensuality clinging, view clinging, habit-&-practice clinging—but none of them teach the comprehension of a fourth: doctrine-of-self clinging. It's because he teaches the comprehension of all four types of clinging that those who follow his teachings can achieve the various stages of awakening.

When we look more closely at his discussion of these two points, however, we find that the first point derives from the second: You can escape from views of becoming and non-becoming only by comprehending doctrine-of-self clinging. At the same time, this act of comprehending is nothing other than seeing experience in terms of another one of the Buddha's teachings: dependent co-arising (paṭicca samuppada). *This way of seeing experience is, ultimately, what sets his Dhamma apart.*

Dependent co-arising focuses on the decisive role played by knowledge in terms of the four noble truths in putting an end to clinging, and it's in light of these truths—and the duties appropriate to each—that the importance of the two points highlighted in this sutta is best understood.

The second noble truth provides the context for the first point. It describes how suffering is caused by any form of craving that leads to further becoming —"becoming" meaning the assumption of an identity in a particular world of experience. There are three types of craving that play this role: craving for sensuality, craving for becoming, and craving for non-becoming. It's easy to see how the first two types of craving might result in becoming, but the way in which craving for non-becoming would also function in this way is less intuitive. Nevertheless, the Buddha stated that one of the most important insights of his awakening was that the act of searching for non-becoming actually entailed further becoming (MN 49).

Two passages in the Canon that quote views of non-becoming give a clue as to why: Both define annihilation in terms of the annihilation of a self (MN 102; Iti 49). The fact that both assume a self—a definition of an identity—shows that those who formulate these desires are still thinking in terms of becoming, and these terms will lead them to cling at death, assuming an identity around annihilation and oblivion, which could easily lead them to be reborn in a state of non-perception. This state, though oblivious, nevertheless counts as a state of becoming. On leaving it, the individual then resumes becoming on more conscious levels (DN 1; DN 15).

The role played by the concept of self in these views of becoming and non-becoming leads to the second point—the importance of comprehending doctrine-of-self clinging—as does the Buddha's statement in this sutta that a person who has escaped from views of becoming and non-becoming has to be someone who is without clinging. The first noble truth defines suffering as clinging to any of the five aggregates, and SN 56:11 points out that the duty with regard to suffering is to comprehend it. Only then can it be transcended. According to SN 22:23, comprehension means understanding in a way that ends passion, aversion, and delusion for what is comprehended. This means that suffering cannot be ended until passion, aversion, and delusion around clinging in all forms related to the aggregates is brought to an end. Now, given the role played by an assumption of self in leading to further becoming, it's obvious that clinging cannot be fully comprehended unless the act of clinging to an assumption framed in terms of "self" is encompassed as well.

Thus the importance of these two points.

This leads, however, to a further question: What is the Buddha's strategy for implementing these two points? In other words, how does he avoid views of becoming and non-becoming? And how does he propose to end passion, aversion, and delusion for all doctrines of the self? Both issues present tactical challenges, for it would be all too easy to end passion for a particular view or doctrine by developing aversion for it, which would mean that it wasn't fully comprehended. At the same time, adopting an agnostic position toward views and doctrines—saying, for instance, that one doesn't know what happens to the self after death—would count as delusion. And as the Buddha himself points out in DN 1 and SN 22:81, agnosticism is a view that can be an object of clinging as much as any other view.

With regard to the first point: The Buddha follows at least two strategies in dealing with views about what happens at death. On a basic level, he explains the process of rebirth without reference to a self. In other words, he discusses how *rebirth happens without defining* what *gets reborn (SN 44:9), for knowledge of the* how *is sufficient for putting an end to the process. On a more subtle level, he focuses not on the position taken by a view about survival after death, but on the act of creating and clinging to such a view.*

He explains this approach in a variety of ways in different suttas. Here in MN 11, he divides his analysis into two parts. The first part comes right after the definition of the two types of views. There he states simply that those who discern, as they have come to be, the origination, the passing away, the allure, the drawbacks of—and the escape from—these two views are free from clinging and craving, and so are released from suffering and stress.

The second part of this analysis comes at the end of the sutta, where the Buddha analyzes the origination and passing away of views by listing the causal factors in dependent co-arising that lead to the act of clinging—including the act of clinging to views—tracing them back to ignorance. According to SN 12:2, ignorance in this context means "not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress," i.e., not knowing the four noble truths. Because all clinging ends when ignorance ends and clear-knowing arises, clinging to views ends when one has mastered the duties appropriate to each of these truths (see SN 56:11). In other words, the true abandoning of views comes not through agnosticism but through knowledge of the processes by which views are formed and of the way to bring those processes to an end. The escape from

views occurs when there is dispassion for ignorance and all the factors it engenders.

Other suttas help to further flesh out the four steps leading to escape from views. MN 102, for instance, lists various views of becoming and non-becoming, explaining the allure of some of those views by quoting the arguments their proponents give for them. It also points out the major drawback of views of non-becoming, observing that they inevitably lead to further becoming. DN 1 explains that all views originate in contact, and pass away when contact ceases. This is a step in dependent co-arising. The same sutta also discusses the drawbacks of views in terms of the destination to which they lead. This relates to the Buddha's insight on the night of his awakening, that views influence actions, and actions influence the way beings are reborn (MN 4). AN 10:93 points out the present-moment drawbacks of clinging to views: Given that all views are fabricated, and all fabrications are inconstant and stressful, to cling to a view is to subject oneself to stress. The implication in all cases is that, no matter how alluring a view may be, its allure is far outweighed by its drawbacks. When this realization hits home, dispassion arises, which in turn provides the escape from views.

It's in this way, by focusing on views as actions and avoiding the terms in which the views are expressed, that the Buddha can teach the ending of passion, aversion, and delusion with regard to all views.

Now, the way in which he avoids the concept of "self" central to views of becoming and non-becoming derives from his strategic approach to the second point. Instead of offering, as an alternative to doctrines of the self, a doctrine that there is no self, he rejects the questions that frame such views to begin with. In MN 2, he says that such questions as, "What am I? Do I exist? Do I not exist" are not appropriate objects of attention. Further, MN 2 lists the view "I have no self" together with the view "I have a self" as "a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress." In other words, the doctrine that there is no self can act as an object of clinging just as much as the doctrine that there is a self. As an object of clinging, it can just as easily lead to further becoming.

So instead of counteracting doctrine-of-self clinging with a doctrine that there is no self, the Buddha does something much more radical: He offers a way of viewing experience in which questions concerning the existence or non-existence of the self are put aside. His most elaborate exposition of this view is dependent co-arising, part of which—the part tracing the causal factors for clinging back to ignorance—is given at the conclusion of this sutta. This view, instead of requiring a framework of "self" or "world" to explain it, provides a framework for understanding how views of "self" and "world" develop to begin with, and how they can be brought to an end. In this way, dependent co-arising provides an escape from the terms that would lead to views of becoming, non-becoming, and any doctrine of the self.

And, as Anāthapiṇḍika—one of the Buddha's lay followers—explains in AN 10:93, the right view that puts an end to ignorance in turn provides the seeds for its own transcendence, undercutting any temptation to treat it, too, as an object of clinging: "Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently co-arisen: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it has come to be, I also discern the higher escape from it as it has come to be."

So in both cases—his treatment of views of becoming and non-becoming, and his treatment of doctrine-of-self clinging—the Buddha shows what is truly distinctive in his approach to freeing the mind: avoiding clinging not only to the objects of views but also to the process of view-making itself, as explained in the terms of dependent co-arising. It does this by focusing on comprehending that process in a way that develops dispassion for it. That dispassion then provides the only escape: the opening to the experience of awakening.

This is why awakening occurs only in a Dhamma that teaches the points highlighted in this sutta.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, 'Right here there is the contemplative, here there is the contemplative of the second order, here there is the contemplative of the third order, here there is the contemplative of the fourth order.[1] Other teachings are empty of knowledgeable contemplatives': Thus you rightly roar a lion's roar.

"Now, there exists the possibility, monks, that wanderers of other sects might say, 'But what is your assurance, what is your strength, on the basis of which, seeing it within yourselves, you venerable ones say, "Right here there is the contemplative, here there is the contemplative of the second order, here there is the contemplative of the third order, here there is the contemplative of the fourth order. Other teachings are empty of knowledgeable contemplatives"?'

"The wanderers of other sects saying that should be told this: 'Friends, there are four qualities pointed out by the Blessed One—the One Who Knows, the One Who Sees, the Worthy One, Rightly Self-awakened—that, seeing them within ourselves, we say, "Right here there is the contemplative, here there is the contemplative of the second order, here there is the contemplative of the third order, here there is the contemplative of the fourth order. Other teachings are empty of knowledgeable contemplatives." Which four? We have confidence in our Teacher, we have confidence in the Dhamma, we have virtues that we have made complete, and our companions in the Dhamma—both lay & those gone forth—are dear and agreeable to us. These are the four qualities pointed out by the Blessed One—the One Who Knows, the One Who Sees, the Worthy One, Rightly Self-awakened—that, seeing them within ourselves, we say, "Right here there is the contemplative, here there is the contemplative of the second order, here there is the contemplative of the third order, here there is the contemplative of the fourth order. Other teachings are empty of knowledgeable contemplatives."'

"Now, there exists the possibility, monks, that wanderers of other sects might say, 'But we, too, friends, have confidence in our Teacher, we, too, have confidence in the Dhamma, we, too, have virtues that we have made complete, and our companions in the Dhamma—both lay & those gone forth—are dear and agreeable to us as well. So what difference, what distinction, what distinguishing factor is there between you and us?'

"The wanderers of other sects saying that should be told this: 'But, friends, is the goal one or many?' Rightly answering, the wanderers of other sects would answer, 'The goal is one, not many.'

"'And friends, is that goal for one with passion or for one without passion?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one without passion, not for one with passion.'

"'And friends, is that goal for one with aversion or for one without aversion?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one without aversion, not for one with aversion.'

"'And friends, is that goal for one with delusion or for one without delusion?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one without delusion, not for one with delusion.'

"'And friends, is that goal for one with craving or for one without craving?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one without craving, not for one with craving.'

"'And friends, is that goal for one with clinging or for one without clinging?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one without clinging, not for one with clinging.'

"'And friends, is that goal for one who is wise or for one who is foolish?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one who is wise, not for one who is foolish.'

"'And friends, is that goal for one who embraces & rejects or for one who doesn't embrace & reject?' Rightly answering, the wanderers of other sects would answer, 'The goal is for one who doesn't embrace & reject, not for one who embraces & rejects.'

"'And friends, is that goal for one who finds pleasure & delight in objectification or for one who finds pleasure & delight in non-objectification?'[2] Rightly answering, the wanderers of other sects would answer, 'The goal is for one who finds pleasure & delight in non-objectification, not for one who finds pleasure and delight in objectification.'

"Monks, there are these two views: the view of becoming and the view of non-becoming.[3] Now, those contemplatives & brahmans who are attached to the view of becoming, who hold to the view of becoming,

who relish the view of becoming reject the view of non-becoming. Whereas those contemplatives & brahmans who are attached to the view of non-becoming, who hold to the view of non-becoming, who relish the view of non-becoming reject the view of becoming.

"And those contemplatives & brahmans who don't discern, as they have come to be, the origination, the passing away, the allure, the drawbacks of—or the escape from—these two views: They are with passion, with aversion, with delusion, with craving, with clinging. They are foolish; they embrace & reject; they find pleasure & delight in objectification. They are not released, from birth, aging, & death, from sorrows, lamentations, pains, distresses, & despairs. They are not released, I tell you, from suffering & stress.

"Whereas those contemplatives & brahmans who *do* discern, as they have come to be, the origination, the passing away, the allure, the drawbacks of—and the escape from—these two views: They are without passion, without aversion, without delusion, without craving, without clinging. They are wise; they don't embrace & reject; they find pleasure & delight in non-objectification. They are released, from birth, aging, & death, from sorrows, lamentations, pains, distresses, & despairs. They are released, I tell you, from suffering & stress.

"Monks, there are these four clingings. Which four? Sensuality clinging, view clinging, habit-&-practice clinging, and doctrine-of-self clinging.

"There are some contemplatives & brahmans who, though claiming doctrines that comprehend all types of clinging, don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging, but not the comprehension of view clinging, habit-&-practice clinging, or doctrine-of-self clinging. Why is that? Because these contemplatives & brahmans don't discern these three instances as they have come to be. That's why, though claiming doctrines that comprehend all types of clinging, they don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging, but not the comprehension of view clinging, habit-&-practice clinging, or doctrine-of-self clinging.

"There are some contemplatives & brahmans who, though claiming doctrines that comprehend all types of clinging, don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging and view clinging, but not the comprehension of habit-&-practice clinging or doctrine-of-self clinging. Why is that? Because these contemplatives & brahmans don't discern these two instances as they have come to be. That's why, though claiming doctrines that comprehend all types of clinging, they don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging and view clinging, but not the comprehension of habit-&-practice clinging or doctrine-of-self clinging.

"There are some contemplatives & brahmans who, though claiming doctrines that comprehend all types of clinging, don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging, view clinging, and habit-&-practice clinging, but not the comprehension of doctrine-of-self clinging.[4] Why is that? Because these contemplatives & brahmans don't discern that one instance as it has come to be. That's why, though claiming doctrines that comprehend all types of clinging, they don't rightly describe the comprehension of all types of clinging. They describe the comprehension of sensuality clinging, view clinging, and habit-&-practice clinging, but not the comprehension of doctrine-of-self clinging.

"In a doctrine & discipline of this sort, monks, it's obvious that confidence in the teacher is not rightly directed, confidence in the doctrine is not rightly directed, the completion of virtues is not rightly directed, and the dearness & agreeability of one's companions is not rightly directed. Why is that? Because that's how it is, monks, in a poorly proclaimed doctrine & discipline—poorly expounded, not leading out, not leading to calm, expounded by one not rightly self-awakened.

"But the Tathāgata, monks—the Worthy One, the Rightly Self-awakened One—claiming a doctrine that comprehends all types of clinging, rightly describes the comprehension of all types of clinging. He describes the comprehension of sensuality clinging, view clinging, habit-&-practice clinging, and doctrine-of-self clinging.

"In a Dhamma & Vinaya of this sort, monks, it's obvious that confidence in the teacher is rightly directed, confidence in the doctrine is rightly directed, the completion of virtues is rightly directed, and the dearness & agreeability of one's companions is rightly directed. Why is that? Because that's how it is, monks, in a well-proclaimed Dhamma & Vinaya—well expounded, leading out, leading to calm, expounded by One Rightly Self-awakened.

"Now, these four clingings, monks, have what as their cause, what as their origination, what as their birth, what as their coming-into-existence? These four clingings have craving as their cause, craving as their origination, craving as their birth, craving as their coming-into-existence.

"And this craving has what as its cause, what as its origination, what as its birth, what as its coming-into-existence? Craving has feeling as its cause, feeling as its origination, feeling as its birth, feeling as its coming-into-existence.

"And this feeling has what as its cause, what as its origination, what as its birth, what as its coming-into-existence? Feeling has contact as its cause, contact as its origination, contact as its birth, contact as its coming-into-existence.

"And this contact has what as its cause, what as its origination, what as its birth, what as its coming-into-existence? Contact has the six sense media as its cause, the six sense media as its origination, the six sense media as its birth, the six sense media as its coming-into-existence.

"And these six sense media have what as their cause, what as their origination, what as their birth, what as their coming-into-existence? The six sense media have name-&-form as their cause, name-&-form as their origination, name-&-form as their birth, name-&-form as their coming-into-existence.

"And this name-&-form has what as its cause, what as its origination, what as its birth, what as its coming-into-existence? Name-&-form has consciousness as its cause, consciousness as its origination, consciousness as its birth, consciousness as its coming-into-existence.

"And this consciousness has what as its cause, what as its origination, what as its birth, what as its coming-into-existence? Consciousness has

fabrications as its cause, fabrications as its origination, fabrications as its birth, fabrications as its coming-into-existence.

"And these fabrications have what as their cause, what as their origination, what as their birth, what as their coming-into-existence? Fabrications have ignorance as their cause, ignorance as their origination, ignorance as their birth, ignorance as their coming-into-existence.

"Now, when ignorance has been abandoned and clear-knowing has arisen in a monk, then from dispassion for ignorance and from the arising of clear-knowing, he clings neither to sensuality clinging, to view clinging, to habit-&-practice clinging, nor to doctrine-of-self clinging. Not clinging, he is not agitated. Not agitated, he fully unbinds right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. The four contemplatives are the four grades of noble disciples: the stream-winner, the once-returner, the non-returner, and the arahant. See the Buddha's conversation with Subhadda the wanderer in DN 16. For descriptions of these four grades, see the beginning passages in MN 118.

2. *Papañca.* On the topic of objectification, see the introduction to MN 18 and the essay, "The Arrows of Thinking." *Nippapañca,* non-objectification, is listed in SN 43 as an epithet of unbinding *(nibbāna).*

3. The view of becoming describes the survival of the self after death. The view of non-becoming describes the annihilation of the self at death. DN 1 lists 32 views of becoming and seven views of non-becoming. MN 102 gathers a large number of views of becoming—some of which are not listed in DN 1—under three headings: those that describe the self after death as percipient, non-percipient, or neither percipient nor non-percipient. It treats all views of non-becoming as a single type. See the introductions to both of these suttas.

4. The fact that views of becoming and non-becoming cannot be comprehended until doctrine-of-self clinging has been comprehended raises a question here: When the Buddha says that other contemplatives and brahmans have taught the comprehension of view-clinging, what does he mean? It can't mean that they have successfully taught how to comprehend view-clinging.

Instead, it must mean that they have *advocated* comprehending view-clinging, but have not successfully taught how to do it.

See also: *SN 12:15*; *SN 41:3*; *AN 8:30*; *Sn 4*

The Great Lion's Roar Discourse
Mahāsīhanāda Sutta (MN 12)

I have heard that on one occasion the Blessed One was staying near Vesāli, outside of the city, in a forest grove to the west of the city.

And on that occasion Sunakkhatta the Licchavi[1] had recently left this Dhamma & Vinaya. He was making this statement in the Vesāli assembly: "Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention. And whenever his Dhamma is taught for anyone's sake, it leads those who act on it to the right ending of suffering & stress."

Then, early in the morning, Ven. Sāriputta adjusted his under robe and —carrying his bowl & robes—went into Vesāli for alms. He heard Sunakkhatta the Licchavi making this statement in the Vesāli assembly: "Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention. And whenever his Dhamma is taught for anyone's sake, it leads those who act on it to the right ending of suffering & stress."

Then Ven. Sāriputta—having gone for alms in Vesāli, after the meal, returning from his alms round—went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Sunakkhatta the Licchavi has recently left this Dhamma & Vinaya. He is making this statement in the Vesāli assembly: 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention. And whenever his Dhamma is taught

for anyone's sake, it leads those who act on it to the right ending of suffering & stress.'"

"Sāriputta, this worthless man Sunakkhatta is angry. Out of anger, he has made this statement, (thinking,) 'I will speak in dispraise,' but actually he is speaking praise of the Tathāgata. For it is in praise of the Tathāgata when anyone says, 'And whenever his Dhamma is taught for anyone's sake, it leads those who act on it to the right ending of suffering & stress.'

"Sāriputta, the righteous inference will never occur to this worthless man Sunakkhatta that 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"Sāriputta, the righteous inference will never occur to this worthless man Sunakkhatta that 'Indeed, the Blessed One wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.'

"Sāriputta, the righteous inference will never occur to this worthless man Sunakkhatta that 'Indeed, the Blessed One hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.'

"Sāriputta, the righteous inference will never occur to this worthless man Sunakkhatta that 'Indeed, the Blessed One knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as "a mind with passion," and a mind without passion as "a mind without passion." He discerns a mind with aversion as "a mind with aversion," and a mind without aversion as "a mind without aversion." He discerns a mind with delusion as "a mind with delusion," and a mind without delusion as "a mind without delusion." He discerns a restricted mind as "a restricted mind," and a

scattered mind as "a scattered mind." He discerns an enlarged mind[2] as "an enlarged mind," and an unenlarged mind as "an unenlarged mind." He discerns a surpassed mind [one that is not at the most excellent level] as "a surpassed mind," and an unsurpassed mind as "an unsurpassed mind." He discerns a concentrated mind as "a concentrated mind," and an unconcentrated mind as "an unconcentrated mind." He discerns a released mind[3] as "a released mind," and an unreleased mind as "an unreleased mind."'

The Ten Tathāgata Strengths

"Sāriputta, there are these ten Tathāgata-strengths of the Tathāgata, endowed with which the Tathāgata makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel[4] in motion. Which ten?

"Here the Tathāgata discerns, as they have come to be, the possible as possible and the impossible as impossible. That the Tathāgata discerns, as they have come to be, the possible as possible and the impossible as impossible: This is a Tathāgata-strength of the Tathāgata, endowed with which the Tathāgata makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel in motion.

"Then again, the Tathāgata discerns, as it has come to be, the ripening —in line with possibilities & causes—of actions undertaken, whether past, future, or present. …

"Then again, the Tathāgata discerns, as they have come to be, the paths of practice leading to every destination. …

"Then again, the Tathāgata discerns, as it has come to be, the cosmos with its many properties, its diverse properties. …

"Then again, the Tathāgata discerns, as they have come to be, the diverse inclinations of beings. …

"Then again, the Tathāgata discerns, as it has come to be, the (higher or lower) development of the faculties of other beings, other individuals. …

"Then again, the Tathāgata discerns, as they have come to be, the defilement, purification, & arising out of the attainments of jhāna, the

emancipations[5], & concentration. …

"Then again, the Tathāgata recollects his manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details. …

"Then again, the Tathāgata sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the breakup of the body, after death, have reappeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. …

"Then again, the Tathāgata—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here-&-now. That the Tathāgata—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here-&-now: This, too, is a Tathāgata-strength of the Tathāgata, endowed with which the Tathāgata

makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel in motion.

"Sāriputta, these are the ten Tathāgata-strengths of the Tathāgata, endowed with which the Tathāgata makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel in motion.

"Sāriputta, when I know this & see this, anyone who would say of me, 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention': If he doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell. Just as a monk consummate in virtue, consummate in concentration, consummate in discernment would attain gnosis in the here-&-now and for that very reason be complete in that, I tell you; (in the same way,) if that person doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell.

Four Reasons for Being Undaunted

"Sāriputta, the Tathāgata has these four reasons for being undaunted, endowed with which he makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel in motion. Which four?

"I can envision no sign by which any contemplative or brahman or deva or Māra or Brahmā or anyone else in the cosmos could, in line with the Dhamma, accuse me thus: 'Although you claim to be rightly self-awakened, you have not awakened to these dhammas.' Envisioning no such sign, I dwell in security, fearless & undaunted.

"I can envision no sign by which any contemplative or brahman … or anyone else in the cosmos could, in line with the Dhamma, accuse me thus: 'Although you claim to have ended the effluents, there are these effluents that you have not ended.' Envisioning no such sign, I dwell in security, fearless & undaunted.

"I can envision no sign by which any contemplative or brahman … or anyone else in the cosmos could, in line with the Dhamma, accuse me thus: 'Those actions that you describe as obstructions, when indulged in are not actually obstructive.' Envisioning no such sign, I dwell in security, fearless & undaunted.

"I can envision no sign by which any contemplative or brahman … or anyone else in the cosmos could, in line with the Dhamma, accuse me thus: 'Whenever your Dhamma is taught for anyone's sake, it doesn't lead those who act on it to the right ending of suffering & stress.' Envisioning no such sign, I dwell in security, fearless & undaunted.

"Sāriputta, the Tathāgata has these four reasons for being undaunted, endowed with which he makes known his status as the bull, roars his lion's roar in the assembly, and sets the Brahmā-wheel in motion.

"Sāriputta, when I know this & see this, anyone who would say of me, 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention': If he doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell. Just as a monk consummate in virtue, consummate in concentration, consummate in discernment would attain gnosis in the here-&-now and for that very reason be complete in that, I tell you; (in the same way,) if that person doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell.

Eight Assemblies

"Sāriputta, there are these eight assemblies. Which eight? A noble warrior assembly, a brahman assembly, a householder assembly, a contemplative assembly, a Four Great Kings assembly, a (Devas of the) Thirty-three assembly, a Māra assembly, a Brahmā assembly.[6] Endowed with these four reasons for being undaunted, the Tathāgata approaches & plunges into these eight assemblies.

"I can remember approaching many hundreds of noble warrior assemblies. There—before seating myself, before talking, before engaging in conversation—I would envision no sign that fear or dauntedness would descend on me. Envisioning no such sign, I dwell in security, fearless & undaunted.

"I can remember approaching many hundreds of brahman assemblies… many hundreds of householder assemblies… many hundreds of contemplative assemblies… many hundreds of Four Great King assemblies… many hundreds of (Devas of the) Thirty-three assemblies… many hundreds of Māra assemblies…

"I can remember approaching many hundreds of Brahmā assemblies. There—before seating myself, before talking, before engaging in conversation—I would envision no sign that fear or dauntedness would descend on me. Envisioning no such sign, I dwell in security, fearless & undaunted.

"Sāriputta, when I know this & see this, anyone who would say of me, 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention': If he doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell. Just as a monk consummate in virtue, consummate in concentration, consummate in discernment would attain gnosis in the here-&-now and for that very reason be complete in that, I tell you; (in the same way,) if that person doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell.

Four Modes of Generation

"Sāriputta, there are these four modes of generation. Which four? Egg-born generation, placenta-born generation, slime-born generation, & spontaneous generation.

"And which is egg-born generation? Any beings that take birth breaking out of an eggshell: This is called egg-born generation.

"And which is placenta-born generation? Any beings that take birth breaking out of a caul: This is called placenta-born generation.

"And which is slime-born generation? Any beings that take birth in a rotten fish or that take birth in a rotten corpse or in rotten porridge or in a sewer or in a cesspool: This is called slime-born generation.

"And which is spontaneous generation? Any devas, hell-beings, some human beings, & some beings in the lower realms: This is called spontaneous generation.

"These, Sāriputta, are the four modes of generation.

"Sāriputta, when I know this & see this, anyone who would say of me, 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention': If he doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell. Just as a monk consummate in virtue, consummate in concentration, consummate in discernment would attain gnosis in the here-&-now and for that very reason be complete in that, I tell you; (in the same way,) if that person doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell.

The Five Destinations & Unbinding

"Sāriputta, there are these five destinations. Which five? Hell, the animal womb, the realm of hungry ghosts, human beings, & devas.

"I discern hell, and I discern the path leading to hell, the practice leading to hell, practicing in line with which—at the break-up of the body, after death—one reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"I discern the animal womb, and I discern the path leading to the animal womb, the practice leading to the animal womb, practicing in line with which—at the break-up of the body, after death—one reappears in the animal womb.

"I discern the realm of the hungry ghosts, and I discern the path leading to the realm of the hungry ghosts, the practice leading to the realm of the hungry ghosts, practicing in line with which—at the break-up of the body, after death—one reappears in the realm of the hungry ghosts.

"I discern human beings, and I discern the path leading to the world of human beings, the practice leading to the world of human beings, practicing in line with which—at the break-up of the body, after death—one reappears among human beings.

"I discern devas, and I discern the path leading to the world of the devas, the practice leading to the world of the devas, practicing in line with which—at the break-up of the body, after death—one reappears in a good destination, a heavenly world.

"I discern unbinding, and I discern the path leading to unbinding, the practice leading to unbinding, practicing in line with which—through the ending of the effluents—one enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for oneself right in the here-&-now.

Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in a plane of deprivation, a bad destination, a lower realm, hell, experiencing feelings that are exclusively painful, piercing, & racking.

"Suppose that there were a pit of glowing embers, deeper than a man's height, full of glowing embers that were neither flaming nor smoking. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only[z] directed to that pit of glowing embers. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that pit of glowing

embers.' Then at a later time he would see him—having fallen into the pit of glowing embers—experiencing feelings that are exclusively painful, piercing, & racking.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced… he will… reappear in a plane of deprivation, a bad destination, a lower realm, hell.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in a plane of deprivation, a bad destination, a lower realm, hell, experiencing feelings that are exclusively painful, piercing, & racking.

"There is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear in the animal womb.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in the animal womb, experiencing feelings that are painful, piercing, & racking.

"Suppose that there were a cesspool, deeper than a man's height, full of excrement. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only directed to that cesspool. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that cesspool.' Then at a later time he would see him—having fallen into the cesspool—experiencing feelings that are painful, piercing, & racking.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced… he will… reappear in the animal womb.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in the animal womb, experiencing feelings that are painful, piercing, & racking.

"There is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear in the realm of the hungry ghosts.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in the realm of the hungry ghosts, experiencing feelings that are for the most part painful.

"Suppose that there were a tree growing on uneven ground, with scanty foliage providing spotty shade. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only directed to that tree. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that tree.' Then at a later time he would see him sitting or lying down in the shade of that tree, experiencing feelings that are for the most part painful.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced… he will… reappear in the realm of the hungry ghosts.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in the realm of the hungry ghosts, experiencing feelings that are for the most part painful.

"There is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear among human beings.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing among human beings, experiencing feelings that are for the most part pleasant.

"Suppose that there were a tree growing on even ground, with lush foliage providing dense shade. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going

one way only directed to that tree. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that tree.' Then at a later time he would see him sitting or lying down in the shade of that tree, experiencing feelings that are for the most part pleasant.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced… he will… reappear among human beings.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing among human beings, experiencing feelings that are for the most part pleasant.

"There is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear in a good destination, a heavenly world.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in a good destination, a heavenly world, experiencing feelings that are exclusively pleasant.

"Suppose that there were a palace compound; in it was a mansion with a gabled roof, plastered inside & out, draft-free, with close-fitting door & windows shut against the wind; and in it was a throne-like bed spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, & red cushions on either side. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only directed to that palace compound. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that palace compound.' Then at a later time he would see him sitting or lying down on the throne-like bed in that mansion with a gabled roof in that palace compound, experiencing feelings that are exclusively pleasant.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—at the break-up of the body, after death—reappear in a good destination, a heavenly world.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—at the break-up of the body, after death—reappearing in a good destination, a heavenly world, experiencing feelings that are exclusively pleasant.

"There is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will—through the ending of the effluents—enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here-&-now.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—through the ending of the effluents—entering & remaining in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here-&-now, experiencing feelings that are exclusively pleasant.

"Suppose that there were a lotus pond with pristine water, pleasing water, cool water, pellucid water; with restful banks, refreshing; and not far from it was a dense forest grove. A man—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—would come along a path going one way only directed to that lotus pond. A man with good eyes, on seeing him, would say, 'The way this individual has practiced, the way he conducts himself, and the path he has entered are such that he will come to that lotus pond.' Then at a later time he would see him—having plunged into the lotus pond, having bathed & drunk & relieved all his disturbance, exhaustion, & fever, and having come back out—sitting or lying down in the forest grove, experiencing feelings that are exclusively pleasant.

"In the same way, Sāriputta, there is the case where—having thus encompassed awareness with awareness—I know of a certain individual: 'The way this individual has practiced, the way he conducts himself, and

the path he has entered are such that he will, through the ending of the effluents, enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here-&-now.' Then at a later time, by means of the divine eye, purified & surpassing the human, I see him—through the ending of the effluents—entering & remaining in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here-&-now, experiencing feelings that are exclusively pleasant."

"These, Sāriputta, are the five destinations.

"Sāriputta, when I know this & see this, anyone who would say of me, 'Gotama the contemplative has no superior human state, no distinction in knowledge & vision worthy of a noble one. Having hammered it out through logic, Gotama the contemplative teaches a Dhamma that follows his reasoning, his own invention': If he doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell. Just as a monk consummate in virtue, consummate in concentration, consummate in discernment would attain gnosis in the here-&-now and for that very reason be complete in that, I tell you; (in the same way,) if that person doesn't abandon that statement, doesn't abandon that intent, doesn't relinquish that view, then as if he were to be carried off, he would for that very reason be placed in hell.

The Bodhisatta's Practices in Previous Lifetimes

"I remember, Sāriputta, being one who lived a holy life endowed with four factors: I was an ascetic, the most extreme in asceticism. I was rough, the most extreme in roughness. I was scrupulous, the most extreme in scrupulousness. I was secluded, the most extreme in seclusion.

"This is how it was for me in terms of asceticism: I was cloth-less, rejecting conventions, licking my hands, not coming when called, not staying when asked. I didn't consent to food brought to me, to food dedicated to me, or to an invitation to a meal. I accepted nothing from the mouth of a pot or from the mouth of a bowl. I accepted nothing from across a threshold, across a stick, across a pestle, from two eating together,

from a pregnant woman, from a nursing woman, from a woman living with a man, from where it was announced that food was to be distributed, from where a dog was waiting or flies were buzzing. I took no fish or meat. I drank no liquor, wine, or fermented drink.

"I limited myself to one house & one morsel (a day), or two houses & two morsels… seven houses & seven morsels. I lived on one saucerful (a day), two… seven saucerfuls a day. I took food once a day, once every two days… once every seven days, and so on up to a fortnight, devoted to regulating my intake of food.

"I was an eater of greens, millet, wild rice, hide-parings, moss, rice bran, rice-scum, sesame flour, grass, or cow dung. I lived on forest roots & berries. I fed on fallen fruits.

"I wore hemp, canvas, shrouds, refuse rags, tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-hair garments, animal wool, owl's wings. I was a hair-&-beard puller, one devoted to the practice of pulling out my hair & beard. I was a stander, one who rejected seats. I was a kneeler, one devoted to the exertion of kneeling. I was a spike-mattresser, one who made my bed on a bed of spikes. I was a third-time-in-the-evening bather, one who stayed devoted to the practice of bathing in water.

"Thus in a variety of ways I stayed devoted to the practice of tormenting & torturing the body. That's how it was for me in terms of asceticism.

"This is how it was for me in terms of roughness: Many years worth of dirt had collected on my body so that it became a crust. Just like a tiṇḍuka stump, having collected (dirt) for many years so that it has become a crust —in the same way, many years worth of dirt had collected on my body so that it became a crust.

"The thought didn't occur to me, 'Oh! I would like to rub off this dirt with my hand! Or may others rub off this dirt with their hands!' That didn't occur to me.

"That's how it was for me in terms of roughness.

"This is how it was for me in terms of scrupulousness: I was mindful stepping forward; I was mindful stepping back. Even for a drop of water, concern was established within me, (thinking,) 'I won't engage in killing these small, unfortunate creatures.'

"That's how it was for me in terms of scrupulousness.

"This is how it was for me in terms of seclusion: Plunging into a certain wilderness area, I stayed there. When I saw a cowherd, an ox-herd, a grass-carrier, a wood-carrier, or a woodsman, I fled from grove to grove, from thicket to thicket, from hill to hill, from meadow to meadow. Why was that? (I thought,) 'May they not see me, and may I not see them.'

"Just like a wild deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hill to hill, from meadow to meadow —in the same way, when I saw a cowherd, an ox-herd, a grass-carrier, a wood-carrier, or a woodsman, I fled from grove to grove, from thicket to thicket, from hill to hill, from meadow to meadow. Why was that? (I thought,) 'May they not see me, and may I not see them.'

"That's how it was for me in terms of seclusion.

"I would crawl on all fours to the cow-sheds when the cows had gone out and the cowherds had gone off. Whatever manure there was from young nursing calves, I took just that for food. As long as my own urine and excrement hadn't run out, I took just my own urine and excrement for food. That's how it was for me in terms of subsisting on the great foul things as food.

"Plunging into a certain awe-inspiring forest grove, I stayed there. There, Sāriputta, that awe-inspiring grove had this quality in terms of making one awe-inspired: When anyone who had not gone beyond passion entered, his hair would usually stand on end.

"Those cold winter nights of the between-the-eights, the time of snowfall: On nights like that I would stay in the open by night and in the grove by day. In the last month of the hot season, I would stay in the open by day and in the grove by night. And then this verse of amazement— never heard before—occurred to me:

"'He is scorched, he is drenched, alone—
alone in the awe-inspiring forest,
naked, not sitting near a fire,
the sage exerting himself in the search.'

"I arranged a sleeping place in a charnel ground, piling up bones from the corpses.

"And then cowherd boys, coming up to me, would spit on me, or urinate on me, or throw dirt on me, or stick twigs into my ears. But I do not remember giving rise to any evil thoughts toward them.

"That's how it was for me in terms of dwelling in equanimity.

"Sāriputta, there are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of food.'

"'We live on jujube fruits,' they say. They eat jujubes, they eat jujube powder, they drink jujube juice, and make use of diverse products of the jujube.

"But I remember being one who ate just one jujube (per day). If the thought should occur to you, 'Maybe jujubes were large at that time,' it shouldn't be seen that way. Jujubes were just the same size then as they are now.

"For me, eating just one jujube (per day), my body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems. … My backside became like a camel's hoof.… My spine stood out like a string of beads.… My ribs jutted out like the jutting rafters of an old, run-down barn.… The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well.… My scalp shriveled & withered like a green bitter gourd, shriveled & withered in the heat & the wind.… The skin of my belly became so stuck to my spine that when I thought of touching my belly, I grabbed hold of my spine as well; and when I thought of touching my spine, I grabbed hold of the skin of my belly as well.… If I urinated or defecated, I fell over on my face right there.… If I tried to ease my body by rubbing my limbs with my hands, the hair—rotted at its roots—fell from my body as I rubbed, simply from eating so little.[8]

"Sāriputta, there are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of food.'

"'We live on green gram... sesame seeds … rice …,' they say. They eat rice, they eat rice powder, they drink rice water, and make use of diverse products of rice.

"But I remember being one who ate just one grain of rice (per day). If the thought should occur to you, 'Maybe rice grains were large at that time,' it shouldn't be seen that way. Rice grains were just the same size then as they are now.

"For me, eating just one grain of rice (per day), my body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems. …

"But with this racking practice of austerities I didn't attain any superior human state, any distinction in knowledge or vision worthy of the noble ones. Why is that? Because of the non-attainment of this noble discernment—the noble discernment that, when attained, is noble, leading out, leading those who act on it to the right ending of suffering & stress.

"There are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of wandering on.'[2] But it's not easy to find a wandering-on that I haven't wandered to before, in this long, long journey, aside from the Pure-Abode devas. If I had wandered among the Pure-Abode devas, I wouldn't have come back to this world again.

"There are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of rebirth.' But it's not easy to find a rebirth that I haven't been reborn in before, in this long, long journey, aside from the Pure-Abode devas. If I had been reborn among the Pure-Abode devas, I wouldn't have come back to this world again.

"There are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of abodes.' But it's not easy to find an abode in which I haven't abided before, in this long, long journey, aside from the Pure-Abode devas. If I had abided among the Pure-Abode devas, I wouldn't have come back to this world again.

"There are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of sacrifice.' But it's not easy to find a sacrifice that I haven't performed before, in this long, long journey, either as a head-anointed noble-warrior king or as an extremely wealthy brahman.

"There are some contemplatives & brahmans with this doctrine, this view: 'Purity is by means of tending the (sacred) fire.' But it's not easy to find a (sacred) fire that I haven't tended to before, in this long, long journey, either as a head-anointed noble-warrior king or as an extremely wealthy brahman.

"There are some contemplatives & brahmans with this doctrine, this view: 'As long as this good man is young, youthful, with fully black hair, endowed with the blessing of youth & the first stage of life, he is endowed with the foremost keenness of discernment. But when this good man becomes aged, old, elderly, advanced in years, having come to the last stage of life, 80 years old, 90 years old, or 100 years old in this birth, then because of that, his keenness of discernment diminishes. Sāriputta, it shouldn't be seen that way.

"At this time, I am aged, old, elderly, advanced in years, having come to the last stage of life. My age has come to 80 years.

"Sāriputta, suppose that I had four disciples with a 100-year life span, living for 100 years, and endowed with excellent mindfulness, retention, recall, & keenness of discernment. Just as an archer with a good bow—trained, dexterous, & practiced—could easily shoot a light arrow across the shadow of a palmyra tree, they—endowed with that great an extent of mindfulness, that great an extent of retention, that great an extent of recall, & that keenness of discernment—would ask me one question after another on the four establishings of mindfulness. And I, asked again & again, would answer. Answered, they would remember what I had answered, and they wouldn't counter-question me about it a second time. Aside from eating, drinking, chewing, & savoring, aside from urinating & defecating, aside from relieving sleepiness & weariness, there would be no ending of the Tathāgata's Dhamma teaching, there would be no ending of the Tathāgata's phrasing of Dhamma statements, there would be no ending of the Tathāgata's quick-wittedness (in answering) questions; but

those four disciples of mine, with their 100-year life span, living for 100 years, would die with the passing of 100 years.[10]

"Even if you carried me around on a bed, there would be no alteration in the Tathāgata's keenness of discernment.

"If, when speaking rightly, one were to say of someone, 'A being not subject to delusion has appeared in the world for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings,' he would rightly be speaking of me."

Now, on that occasion Ven. Nāgasamala[11] was standing behind the Blessed One, fanning him. Then he said to the Blessed One, "How amazing, lord! How astounding! How on hearing this Dhamma-explanation my hair stands on end! What, lord, is the name of this Dhamma-explanation?"

"Nāgasamala, because of that, remember this Dhamma-explanation as the 'Hair-raising Sequence.'"

That is what the Blessed One said. Gratified, Ven. Nāgasamala delighted in the Blessed One's words.

Notes

1. See MN 105.

2. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the brahmavihāras (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

3. On the various levels of release, see DN 15, MN 43, and AN 9:43–45.

4. The Dhamma wheel. See SN 56:11. This expression also appears in Iti 112.

5. On the eight emancipations, see DN 15.

6. For more on the Buddha's engagement with the eight assemblies, see DN 16.

7. *Ekāyana magga.* This term also appears in MN 10 and DN 22, where the four establishings of mindfulness are said to be an *ekāyana magga.* For decades,

this term was translated as "the only way," but more recently—beginning with Ven. Ñāṇamoli—translators have noted that the phrase *ekāyana magga* appears in this series of similes where it reveals its idiomatic sense. For the similes to work, *ekāyana magga* requires the sense, not of an only way, but of a way that goes to only one destination. In other words, an *ekāyana magga* is a path that doesn't fork—one that, as long as you follow it, takes you to a single, inevitable goal.

8. This description of the bodhisatta's extreme emaciation is identical with the description of his extreme emaciation that resulted from engaging in austerities in his last lifetime. See MN 36.

9. This is the teaching of Makkhali Gosāla. See DN 2.

10. For a discussion of the implications of this passage for an understanding of the establishings of mindfulness, see *Right Mindfulness*, Chapter 8.

11. See Ud 8:7.

See also: *DN 1*; *MN 77*; *AN 4:24*; *AN 4:35*; *Iti 112*

The Great Mass of Stress
Mahā Dukkhakkhandha Sutta (MN 13)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, early in the morning, several monks adjusted their lower robes and, carrying their bowls & outer robes, went into Sāvatthī for alms. The thought occurred to them, "It's still too early to go into Sāvatthī for alms. What if we were to visit the park of the wanderers of other persuasions?"

So they headed to the park of the wanderers of other persuasions. On arrival, they exchanged courteous greetings with the wanderers of other persuasions. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, the wanderers of other persuasions said to them, "Friends, Gotama the contemplative describes the comprehension of sensuality. We, too, describe the comprehension of sensuality. He describes the comprehension of forms. We, too, describe the comprehension of forms. He describes the comprehension of feelings. We, too, describe the comprehension of feelings. So what is the difference, what the distinction, what the distinguishing factor between him and us in terms of his teaching and ours, his message and ours?"

The monks, neither delighting nor disapproving of the words of the wanderers of other persuasions, got up from their seats, (thinking,) "We will learn the meaning of these words in the Blessed One's presence."

Then, having gone for alms in Sāvatthī, after their meal, returning from their alms round, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened].

"Monks, when the wanderers of other persuasions say this, they are to be told, 'What, friends, with regard to sensuality, is the allure, what the drawback, what the escape? What, with regard to forms, is the allure, what the drawback, what the escape? What, with regard to feelings, is the allure,

what the drawback, what the escape?' When asked this, they will not manage an answer and, what is more, will get themselves into trouble. Why is that? Because it lies outside their range. Monks, in this world with its devas, Māras, and Brahmās, in this people with its contemplatives & brahmans, its royalty & commonfolk, I do not see anyone who can satisfy the mind with an answer to these questions, aside from a Tathāgata, a Tathāgata's disciples, or someone who has heard it from them.

Sensuality

"Now what, monks, is the allure of sensuality? These five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Now whatever pleasure or happiness arises in dependence on these five strands of sensuality, that is the allure of sensuality.

"And what is the drawback of sensuality? There is the case where, on account of the occupation by which a clansman makes a living—whether checking or accounting or calculating or plowing or trading or cattle-tending or archery or as a king's man, or whatever the occupation may be—he faces cold, he faces heat, being harassed by mosquitoes & flies, wind & sun & creeping things, dying from hunger & thirst.

"Now this drawback in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains no wealth while thus working & striving & making effort, he sorrows, grieves, & laments, beats his breast, becomes distraught: 'My work is in vain, my efforts are fruitless!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains wealth while thus working & striving & making effort, he experiences pain & distress in protecting it: 'How will neither kings nor thieves make off with my property, nor fire burn it, nor

water sweep it away, nor hateful heirs make off with it?' And as he thus guards and watches over his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, & laments, beats his breast, becomes distraught: 'What was mine is no more!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source, sensuality for the cause, the reason being simply sensuality, that kings quarrel with kings, nobles with nobles, brahmans with brahmans, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, sister with sister, brother with sister, sister with brother, friend with friend. And then in their quarrels, brawls, & disputes, they attack one another with fists or with clods or with sticks or with knives, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men), taking swords & shields and buckling on bows & quivers, charge into battle massed in double array while arrows & spears are flying and swords are flashing; and there they are wounded by arrows & spears, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men), taking swords & shields and buckling on bows & quivers, charge slippery bastions while arrows & spears are flying and swords are flashing; and there they are splashed with boiling cow dung and crushed under heavy weights, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men) break into windows, seize plunder, commit burglary, ambush highways, commit adultery, and when they are captured, kings have them tortured in many ways. They flog them with whips, beat them with canes, beat them with clubs; they cut off their hands, cut off their feet, cut off their hands & feet; they cut off their ears, cut off their noses, cut off their ears & noses; they subject them to the 'porridge pot,' the 'polished-shell shave,' the 'Rāhu's mouth,' the 'flaming garland,' the 'blazing hand,' the 'grass-duty (ascetic),' the 'bark-dress (ascetic),' the 'burning antelope,' the 'meat hooks,' the 'coin-gouging,' the 'lye pickling,' the 'pivot on a stake,' the 'rolled-up bed'; they have them splashed with boiling oil, devoured by dogs, impaled alive on stakes; they have their heads cut off with swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (people) engage in bodily misconduct, verbal misconduct, mental misconduct. Having engaged in bodily, verbal, and mental misconduct, they—on the break-up of the body, after death—re-appear in the plane of deprivation, the bad destination, the lower realms, in hell. Now this drawback too in the case of sensuality, this mass of stress in the future life, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"And what, monks, is the escape from sensuality? The subduing of desire-passion for sensuality, the abandoning of desire-passion for sensuality: That is the escape from sensuality.

"That any contemplatives or brahmans who do not discern, as it has come to be, the allure of sensuality as allure, the drawback of sensuality as drawback, the escape from sensuality as escape, would themselves comprehend sensuality or would rouse another with the truth so that, in line with what he has practiced, he would comprehend sensuality: That is impossible. But that any contemplatives or brahmans who discern, as it has come to be, the allure of sensuality as allure, the drawback of sensuality as drawback, the escape from sensuality as escape, would themselves comprehend sensuality or would rouse another with the truth

so that, in line with what he has practiced, he would comprehend sensuality: That is possible.

Form

"Now what, monks, is the allure of forms? Suppose there were a maiden of the noble caste, the brahman caste, or the householder class, fifteen or sixteen years old, neither too tall nor too short, neither too thin nor too plump, neither too dark nor too pale. Is her beauty & charm at that time at its height?"

"Yes, lord."

"Whatever pleasure & happiness arise in dependence on that beauty & charm: That is the allure of forms."

"And what is the drawback of form? There is the case where one might see that very same woman at a later time, when she's eighty, ninety, one hundred years old: aged, roof-rafter crooked, bent-over, supported by a cane, palsied, miserable, broken-toothed, gray-haired, scanty-haired, bald, wrinkled, her body all blotchy. What do you think? Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This, monks, is the drawback of forms.

"Again, one might see that very same woman sick, in pain, & seriously ill, lying soiled with her own urine & excrement, lifted up by others, laid down by others. What do you think? Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"Again, one might see that very same woman as a corpse cast away in a charnel ground—one day, two days, three days dead, bloated, livid, & oozing. What do you think? Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"Again, one might see that very same woman as a corpse cast away in a charnel ground picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells…piled up, more than a year old… decomposed into a powder. What do you think? Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"And what, monks, is the escape from forms? The subduing of desire-passion for forms, the abandoning of desire-passion for forms: That is the escape from form.

"That any contemplatives or brahmans who do not discern, as it has come to be, the allure of forms as allure, the drawback of forms as drawback, the escape from forms as escape, would themselves comprehend form or would rouse another with the truth so that, in line with what he has practiced, he would comprehend form: That is impossible. But that any contemplatives or brahmans who discern, as it has come to be, the allure of forms as allure, the drawback of forms as drawback, the escape from forms as escape, would themselves comprehend form or would rouse another with the truth so that, in line with what he has practiced, he would comprehend form: That is possible.

Feeling

"Now what, monks, is the allure of feelings? There is the case where a monk—quite secluded from sensuality, secluded from unskillful (mental) qualities—enters & remains in the first jhāna: rapture & pleasure born from seclusion, accompanied by directed thought & evaluation. At that time he does not intend his own affliction, the affliction of others, or the affliction of both. He feels a feeling totally unafflicted. The unafflicted, I tell you, is the highest allure of feelings.

"Again the monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance… With the fading of rapture he remains equanimous, mindful & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding'… With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. At that time he does not intend his own affliction, the affliction of others, or the affliction of both. He feels a feeling totally unafflicted. The unafflicted, I tell you, is the highest allure of feelings.

"And what is the drawback of feelings? The fact that feeling is inconstant, stressful, subject to change: This is the drawback of feelings.

"And what is the escape from feelings? The subduing of desire-passion for feelings, the abandoning of desire-passion for feelings: That is the escape from feelings.

"That any contemplatives or brahmans who do not discern, as it has come to be, the allure of feelings as allure, the drawback of feelings as drawback, the escape from feelings as escape, would themselves comprehend feeling or would rouse another with the truth so that, in line with what he has practiced, he would comprehend feeling: That is impossible. But that any contemplatives or brahmans who discern, as it has come to be, the allure of feelings as allure, the drawback of feelings as drawback, the escape from feelings as escape, would themselves comprehend feeling or would rouse another with the truth so that, in line

with what he has practiced, he would comprehend feeling: That is possible."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 54*; *SN 35:63*; *SN 35:115*; *SN 35:189*; *AN 6:63*; *AN 9:34*; *AN 9:36*; *Thig 13:1*

The Lesser Mass of Stress
Cūḷa Dukkhakkhandha Sutta (MN 14)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Then Mahānāma the Sakyan[1] went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "For a long time now, lord, I have understood the Dhamma taught by the Blessed One thus: 'Greed is a defilement of the mind; aversion is a defilement of the mind; delusion is a defilement of the mind.' Yet even though I understand the Dhamma taught by the Blessed One that greed is a defilement of the mind, aversion is a defilement of the mind, delusion is a defilement of the mind, there are still times when the quality of greed invades my mind and remains, when the quality of aversion… the quality of delusion invades my mind and remains. The thought occurs to me: What quality is unabandoned within me so that there are times when the quality of greed invades my mind and remains, when the quality of aversion… the quality of delusion invades my mind and remains?"

"Mahānāma, that very quality [i.e., greed, aversion, or delusion] is what is unabandoned within you so that there are times when the quality of greed… the quality of aversion… the quality of delusion invades your mind and remains.[2] For if that quality were abandoned in you, you would not live the household life and would not partake of sensuality. It's because that quality is not abandoned in you that you live the household life and partake of sensuality.

"Even though a disciple of the noble ones has clearly seen as it has come to be with right discernment that sensuality is of much stress, much despair, & greater drawbacks, still—if he has not attained a rapture & pleasure apart from sensuality, apart from unskillful qualities, or something more peaceful than that[3]—he can be tempted by sensuality. But when he has clearly seen as it has come to be with right discernment

that sensuality is of much stress, much despair, & greater drawbacks, and he has attained a rapture & pleasure apart from sensuality, apart from unskillful qualities, or something more peaceful than that, he cannot be tempted by sensuality.

"I myself, before my self-awakening, when I was still just an unawakened bodhisatta, saw as it had come to be with right discernment that sensuality is of much stress, much despair, & greater drawbacks, but as long as I had not attained a rapture & pleasure apart from sensuality, apart from unskillful qualities, or something more peaceful than that, I did not claim that I could not be tempted by sensuality. But when I saw as it had come to be with right discernment that sensuality is of much stress, much despair, & greater drawbacks, and I had attained a rapture & pleasure apart from sensuality, apart from unskillful qualities, or something more peaceful than that, that was when I claimed that I could not be tempted by sensuality.

"Now what, Mahānāma, is the allure of sensuality? These five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Now whatever pleasure or happiness arises in dependence on these five strands of sensuality, that is the allure of sensuality.

"And what is the drawback of sensuality? There is the case where, on account of the occupation by which a clansman makes a living—whether checking or accounting or calculating or plowing or trading or cattle-tending or archery or as a king's man, or whatever the occupation may be—he faces cold, he faces heat, being harassed by mosquitoes & flies, wind & sun & creeping things, dying from hunger & thirst.

"Now this drawback in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains no wealth while thus working & striving & making effort, he sorrows, grieves, & laments, beats his breast, becomes distraught: 'My work is in vain, my efforts are fruitless!' Now this

drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains wealth while thus working & striving & making effort, he experiences pain & distress in protecting it: 'How will neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' And as he thus guards and watches over his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, & laments, beats his breast, becomes distraught: 'What was mine is no more!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source, sensuality for the cause, the reason being simply sensuality, that kings quarrel with kings, nobles with nobles, brahmans with brahmans, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, sister with sister, brother with sister, sister with brother, friend with friend. And then in their quarrels, brawls, & disputes, they attack one another with fists or with clods or with sticks or with knives, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men), taking swords & shields and buckling on bows & quivers, charge into battle massed in double array while arrows & spears are flying and swords are flashing; and there they are wounded by arrows & spears, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men), taking swords & shields and buckling on bows & quivers,

charge slippery bastions while arrows & spears are flying and swords are flashing; and there they are splashed with boiling cow dung and crushed under heavy weights, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (men) break into windows, seize plunder, commit burglary, ambush highways, commit adultery, and when they are captured, kings have them tortured in many ways. They flog them with whips, beat them with canes, beat them with clubs; they cut off their hands, cut off their feet, cut off their hands & feet; they cut off their ears, cut off their noses, cut off their ears & noses; they subject them to the 'porridge pot,' the 'polished-shell shave,' the 'Rāhu's mouth,' the 'flaming garland,' the 'blazing hand,' the 'grass-duty (ascetic),' the 'bark-dress (ascetic),' the 'burning antelope,' the 'meat hooks,' the 'coin-gouging,' the 'lye pickling,' the 'pivot on a stake,' the 'rolled-up bed'; they have them splashed with boiling oil, devoured by dogs, impaled alive on stakes; they have their heads cut off with swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source… that (people) engage in bodily misconduct, verbal misconduct, mental misconduct. Having engaged in bodily, verbal, and mental misconduct, they—on the break-up of the body, after death—re-appear in the plane of deprivation, the bad destination, the lower realms, in hell. Now this drawback too in the case of sensuality, this mass of stress in the future life, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Once, Mahānāma, when I was staying near Rājagaha on Vulture Peak Mountain, a number of Nigaṇṭhas were at Black Rock on the slopes of Isigili, practicing continuous standing: rejecting seats, experiencing fierce, sharp, racking pains due to exertion. So, emerging from my seclusion in the evening, I went to the Nigaṇṭhas at Black Rock on the slopes of Isigili

and on arrival asked them, 'Why are you practicing continuous standing: rejecting seats, experiencing fierce, sharp, racking pains due to exertion?' When this was said, the Nigaṇṭhas said to me, 'Friend, the Nigaṇṭha Nāṭaputta[4] is all-knowing, all-seeing, and claims total knowledge & vision thus: "Whether I am walking or standing, sleeping or awake, knowledge & vision are continuously & continually established in me." He has told us, "Nigaṇṭhas, there are evil actions that you have done in the past. Exhaust them with these painful austerities. When in the present you are restrained in body, restrained in speech, and restrained in mind, that is the non-doing of evil action for the future. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."[5] We approve of that (teaching), prefer it, and are gratified by it.'

"When this was said, I asked them, 'But friends, do you know that you existed in the past, and that you did not not exist?'

"'No, friend.'

"'And do you know that you did evil actions in the past, and that you did not not do them?'

"'No, friend.'

"'And do you know that you did such-and-such evil actions in the past?'

"'No, friend.'

"'And do you know that so-and-so much stress has been exhausted, or that so-and-so much stress remains to be exhausted, or that with the exhaustion of so-and-so much stress all stress will be exhausted?'

"'No, friend.'

"'But do you know what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now?'

"'No, friend.'

"'So, friends, it seems that you don't know that you existed in the past, and that you did not not exist; you don't know that you did evil actions in the past, and that you did not not do them; you don't know that you did such-and-such evil actions in the past; you don't know that so-and-so much stress has been exhausted, or that so-and-so much stress remains to be exhausted, or that with the exhaustion of so-and-so much stress all stress will be exhausted; you don't know what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now. That being the case, those in the world who are murderers, bloody-handed doers of what is cruel, when they are later reborn among human beings, go forth with the Niganṭhas.'

"'But, friend Gotama, it's not the case that pleasure is to be attained through pleasure. Pleasure is to be attained through pain. For if pleasure were to be attained through pleasure, then King Seniya Bimbisāra of Magadha would attain pleasure, for he lives in greater pleasure than you, friend Gotama.'

"'Surely the venerable Niganṭhas said that rashly and without reflecting… for instead, I should be asked, "Who lives in greater pleasure: King Seniya Bimbisāra of Magadha or master Gotama?"'

"'Yes, friend Gotama, we said that rashly and without reflecting… but let that be. We now ask you, master Gotama: Who lives in greater pleasure: King Seniya Bimbisāra of Magadha or master Gotama?'

"'In that case, Niganṭhas, I will question you in return. Answer as you like. What do you think? Can King Seniya Bimbisāra of Magadha—without moving his body, without uttering a word—dwell sensitive to unalloyed pleasure for seven days & nights?'

"'No, friend."

"'… for six days & nights.… for five days & nights… for a day & a night?'

"'No, friend."

"'Now, I—without moving my body, without uttering a word—can dwell sensitive to unalloyed pleasure for a day and a night… for two days & nights… for three… four… five… six… seven days & nights.[6] So what

do you think? That being the case, who dwells in greater pleasure: King Seniya Bimbisāra of Magadha or me?'

"'That being the case, master Gotama dwells in greater pleasure than King Seniya Bimbisāra of Magadha.'"

That is what the Blessed One said. Gratified, Mahānāma the Sakyan delighted in the Blessed One's words.

Notes

1. A cousin of the Buddha. The Commentary claims that he was already a once-returner when this discourse took place, but there is nothing in the Canon to indicate that this is so.

2. This sentence is mistranslated in both MLS and MLDB. Its point is that the qualities that invade Mahānāma's mind are precisely the ones he has not yet abandoned. In practical terms, this means that he does not have to look for another quality lurking behind them, but instead can focus his attention on abandoning these qualities directly as they arise. The remainder of the sutta gives a lesson in how greed, aversion, and delusion can be abandoned by understanding the object on which they most frequently focus: sensuality.

3. The rapture & pleasure apart from sensuality, apart from unskillful qualities, is a factor of the first or second jhāna. "Something more peaceful than that" would be any attainments higher than the second jhāna.

4. See DN 2.

5. One of the great ironies in the history of Buddhism is the extent to which teachings that the Buddha clearly disapproved of, such as this one, have later been taught as quintessentially Buddhist. In some circles, a teaching similar to this one—that non-reactivity to pain burns away the impurity of past kamma and creates no new kamma for the future—is still taught as Buddhist to this day.

6. The Buddha here is apparently referring to the concentration attainment called the cessation of perception and feeling. As to how the cessation of feeling could be called unalloyed pleasure, MN 59 says this:

> "Now it's possible, Ānanda, that some wanderers of other sects might say, 'Gotama the contemplative speaks of the cessation of perception & feeling, and yet describes it as pleasure. What is this? How is this?' When they say that, they are to be told, 'It's not the case, friends, that the Blessed One describes only pleasant feeling as included under pleasure. Wherever

pleasure is found, in whatever terms, the Blessed One describes it as pleasure.'"

This is one of several passages in the Canon indicating that not all experience is limited to the aggregates. Others include DN 15, MN 49, and SN 35:117.

See also: *MN 36*; *MN 54*; *MN 59*; *MN 101*; *SN 35:63*; *SN 35:115*; *SN 35:189*; *SN 36:6*; *AN 2:30*; *AN 3:35*; *AN 6:63*; *AN 9:13*; *AN 9:34*

Forest Hinterlands
Vanapattha Sutta (MN 17)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the forest-hinterland sequence. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "Monks, there is the case where a monk lives in dependence on a certain forest hinterland. As he is living in dependence on that forest hinterland, his unestablished mindfulness doesn't become established, his unconcentrated mind doesn't become concentrated, his unended effluents don't come to an end, the unattained safety from the yoke isn't attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.

"He should reflect on that: 'I live in dependence on this forest hinterland. As I am living in dependence on this forest hinterland, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.' That monk should leave that forest hinterland that very day or that very night. He shouldn't stay there.

"Then there's the case where a monk lives in dependence on a certain forest hinterland. As he is living in dependence on that forest hinterland, his unestablished mindfulness doesn't become established, his

unconcentrated mind doesn't become concentrated, his unended effluents don't come to an end, the unattained safety from the yoke isn't attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"He should reflect on that: 'I live in dependence on this forest hinterland. As I am living in dependence on this forest hinterland, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"'Now, it's not the case that I went forth from home into the homeless life for the sake of robes. It's not the case that I went forth from home into the homeless life for the sake of almsfood, lodging, or medicinal requisites used for curing the sick. On top of that, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained.' That monk, calculating this, should leave that forest hinterland. He shouldn't stay there.

"Then there's the case where a monk lives in dependence on a certain forest hinterland. As he is living in dependence on that forest hinterland, his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unended effluents come to an end, the unattained safety from the yoke is attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.

"He should reflect on that: 'I live in dependence on this forest hinterland. As I am living in dependence on this forest hinterland, my unestablished mindfulness has become established, my unconcentrated mind has become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging,

or medicinal requisites used for curing the sick—are obtained with difficulty.

"'Now, it's not the case that I went forth from home into the homeless life for the sake of robes. It's not the case that I went forth from home into the homeless life for the sake of almsfood, lodging, or medicinal requisites used for curing the sick. On top of that, my unestablished mindfulness has become established, my unconcentrated mind has become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained.' That monk, calculating this, should stay in that forest hinterland. He shouldn't leave.

"Then there's the case where a monk lives in dependence on a certain forest hinterland. As he is living in dependence on that forest hinterland, his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unended effluents come to an end, the unattained safety from the yoke is attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"He should reflect on that: 'I live in dependence on this forest hinterland. As I am living in dependence on this forest hinterland, my unestablished mindfulness has become established, my unconcentrated mind has become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.' That monk should stay in that forest hinterland for life. He shouldn't leave.

"Then there's the case where a monk lives in dependence on a certain village … a certain town … a certain city … a certain countryside …

"Then there's the case where a monk lives in dependence on a certain individual. As he is living in dependence on that individual, his unestablished mindfulness doesn't become established, his unconcentrated mind doesn't become concentrated, his unended effluents don't come to an end, the unattained safety from the yoke isn't attained. And the requisites of life that should be obtained by one gone

forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.

"He should reflect on that: 'I live in dependence on this individual. As I am living in dependence on this individual, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.' That monk may leave that individual that very day or that very night without taking leave. He shouldn't continue following him.

"Then there's the case where a monk lives in dependence on a certain individual. As he is living in dependence on that individual, his unestablished mindfulness doesn't become established, his unconcentrated mind doesn't become concentrated, his unended effluents don't come to an end, the unattained safety from the yoke isn't attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"He should reflect on that: 'I live in dependence on this individual. As I am living in dependence on this individual, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"'Now, it's not the case that I went forth from home into the homeless life for the sake of robes. It's not the case that I went forth from home into the homeless life for the sake of almsfood, lodging, or medicinal requisites used for curing the sick. On top of that, my unestablished mindfulness doesn't become established, my unconcentrated mind doesn't become concentrated, my unended effluents don't come to an end, the unattained safety from the yoke isn't attained.' That monk, calculating this, may leave

that individual without taking leave. He shouldn't continue following him.

"Then there's the case where a monk lives in dependence on a certain individual. As he is living in dependence on that individual, his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unended effluents come to an end, the unattained safety from the yoke is attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.

"He should reflect on that: 'I live in dependence on this individual. As I am living in dependence on this individual, my unestablished mindfulness has become established, my unconcentrated mind has become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained. But the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained with difficulty.

"'Now, it's not the case that I went forth from home into the homeless life for the sake of robes. It's not the case that I went forth from home into the homeless life for the sake of almsfood, lodging, or medicinal requisites used for curing the sick. On top of that, my unestablished mindfulness has become established, my unconcentrated mind has become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained.' That monk, calculating this, should continue following that individual. He shouldn't leave.

"Then there's the case where a monk lives in dependence on a certain individual. As he is living in dependence on that individual, his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unended effluents come to an end, the unattained safety from the yoke is attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty.

"He should reflect on that: 'I live in dependence on this individual. As I am living in dependence on this individual, my unestablished mindfulness has become established, my unconcentrated mind has

become concentrated, my unended effluents have come to an end, the unattained safety from the yoke is attained. And the requisites of life that should be obtained by one gone forth—robes, almsfood, lodging, or medicinal requisites used for curing the sick—are obtained without difficulty. That monk should stay with that individual for life. He shouldn't leave, even if driven away."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *SN 16:5*; *AN 4:28*; *AN 5:30*; *AN 6:42*; *AN 8:103*; *AN 10:99*; *Iti 100*; *Thag 18*

The Ball of Honey
Madhupiṇḍika Sutta (MN 18)

Introduction

This discourse plays a central role in the early Buddhist analysis of conflict. As might be expected, the blame for conflict lies within, in the unskillful habits of the mind, rather than without. The culprit in this case is a habit called papañca. Unfortunately, none of the early texts give a clear definition of what the word papañca means, so it's hard to find a precise English equivalent for the term. However, they do give a clear analysis of how papañca arises, how it leads to conflict, and how it can be ended. In the final analysis, these are the questions that matter—more than the precise definition of terms—so we will deal with them first before proposing a few possible translation equivalents for the word.

Three passages in the discourses—DN 21, MN 18, and Sn 4:11—map the causal processes that give rise to papañca and lead from papañca to conflict. Because the Buddhist analysis of causality is generally non-linear, with plenty of room for feedback loops, the maps vary in some of their details. In DN 21, the map reads like this:

the perceptions & categories of papañca > thinking > desire > dear-&-not-dear > envy & stinginess > rivalry & hostility

In Sn 4:11, the map is less linear and can be diagrammed like this:

perception > the categories of papañca

perception > name & form > contact > appealing & unappealing > desire > dear-&-not-dear > stinginess/divisiveness/quarrels/disputes

In MN 18, the map is this:

contact > feeling > perception > thinking > the perceptions & categories of papañca

In this last case, however, the bare outline misses some of the important implications of the way this process is phrased. In the full passage, the analysis starts out in an impersonal tone:

> *"Dependent on eye & forms, eye-consciousness arises [similarly with the rest of the six senses]. The meeting of the three is contact. With contact as a requisite condition, there is feeling."*

Starting with feeling, the notion of an "agent"—in this case, the feeler—acting on "objects," is introduced:

> *"What one feels, one perceives [labels in the mind]. What one perceives, one thinks about. What one thinks about, one 'papañcizes.'"*

Through the process of papañca, the agent then becomes a victim of his/her own patterns of thinking:

> *"Based on what a person papañcizes, the perceptions & categories of papañca assail him/her with regard to past, present, & future forms cognizable via the eye [as with the remaining senses]."*

What are these perceptions & categories that assail the person who papañcizes? Sn 4:14 states that the root of the categories of papañca is the perception, "I am the thinker." From this self-reflexive thought—in which one objectifies a "self," a thing corresponding to the concept of "I"— a number of categories can be derived: being/not-being, me/not-me, mine/not-mine, doer/done-to, signifier/signified. Once one's self becomes a thing under the rubric of these categories, it's impossible not to be assailed by the perceptions & categories derived from these basic distinctions. When there's the sense of identification as a being that needs to feed (see Khp 4), then based on the feelings arising from sensory contact, some feelings will seem appealing—worth feeding on—and others will seem worth pushing away. From this there grows desire, which comes into conflict with the desires of others who are also feeding because they, too, engage in papañca. This is how inner objectification breeds external contention.

How can this process be ended? Through a shift in perception, caused by the way one attends to feelings, using the categories of appropriate attention (see MN 2). As the Buddha states in DN 21, rather than viewing a feeling as an

appealing or unappealing thing, one should look at it as part of a causal process: When a particular feeling is pursued, do skillful or unskillful qualities increase in the mind? If skillful qualities increase, the feeling may be pursued. If unskillful qualities increase, it shouldn't. When comparing feelings that lead to skillful qualities, notice that those endowed with thinking (directed thought) and evaluation are less refined than those free of thinking and evaluation, as in the higher stages of mental absorption, or jhāna. When seeing this, there is a tendency to opt for the more refined feelings, and this cuts through the act of thinking that, according to MN 18, provides the basis for papañca.

In following this program, the notion of agent and victim is avoided, as is self-reflexive thinking in general. There is simply the analysis of cause-effect processes. One is still making use of dualities—distinguishing between unskillful and skillful (and affliction/lack of affliction, the results of unskillful and skillful qualities)—but the distinction is between processes, not things. Thus one's analysis avoids the type of thinking that, according to DN 21, depends on the perceptions and categories of papañca, and in this way the vicious cycle by which thinking and papañca keep feeding each other is cut.

Ultimately, by following this program to greater and greater levels of refinement through the higher levels of mental absorption, one finds less and less to relish and enjoy in the six senses and the mental processes based on them. With this sense of disenchantment, the processes of feeling and thought are stilled, and there is a breakthrough to the cessation of the six sense spheres. When these spheres cease, is there anything else left? Ven. Sāriputta, in AN 4:173 warns us not to ask, for to ask if there is, isn't, both-is-and-isn't, neither-is-nor-isn't anything left in that dimension is to papañcize what is free from papañca. However, this dimension is not a total annihilation of experience. It's a type of experience that DN 11 calls consciousness without surface, luminous all around, where water, earth, fire, & wind have no footing, where long/short, coarse/fine, fair/foul, name/form are all brought to an end. This is the fruit of the path of arahantship—a path that makes use of dualities but leads to a fruit beyond them.

It may come as cold comfort to realize that conflict can be totally overcome only with the realization of arahantship, but it's important to note that by following the path recommended in DN 21—learning to avoid references to any notion of "self" and learning to view feelings not as things but as parts of a causal process affecting the qualities in the mind—the basis for papañca is

gradually undercut, and there are fewer and fewer occasions for conflict. In following this path, one reaps its increasing benefits all along the way.

Translating papañca: *As one writer has noted, the word papañca has had a wide variety of meanings in Indian thought, with only one constant: In Buddhist philosophical discourse it carries negative connotations, usually of falsification and distortion. The word itself is derived from a root that means diffuseness, spreading, proliferating. The Pali Commentaries define papañca as covering three types of thought: craving, conceit, and views. They also note that it functions to slow the mind down in its escape from saṁsāra. Because its categories begin with the objectifying thought, "I am the thinker," I have chosen to render the word as "objectification," although some of the following alternatives might be acceptable as well: self-reflexive thinking, reification, proliferation, complication, elaboration, distortion. The word offers some interesting parallels to the postmodern notion of logocentric thinking, but it's important to note that the Buddha's program of deconstructing this process differs sharply from that of postmodern thought.*

* * *

I have heard that on one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having adjusted his lower robe and taking his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Forest for the day's abiding. Plunging into the Great Forest, he sat down at the root of a young clump of bamboo for the day's abiding.

Daṇḍapānin ["Stick-in-hand"] the Sakyan, out roaming & rambling for exercise, also went to the Great Forest. Plunging into the Great Forest, he went to the Blessed One under the young clump of bamboo. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "What is the contemplative's doctrine? What does he proclaim?"

"The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brahmans, its royalty & commonfolk; the sort (of

doctrine) where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-. Such is my doctrine; such is what I proclaim."

When this was said, Daṇḍapānin the Sakyan—shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows—left, leaning on his stick.

Then the Blessed One, emerging from his seclusion in the evening, went to the Banyan Park and, on arrival, sat down on a seat made ready. Having sat down, he [told the monks what had happened]. When this was said, a certain monk said to the Blessed One, "Lord, what sort of doctrine is it where one does not keep quarreling with anyone in the cosmos with its devas, Māras, & Brahmās, with its contemplatives & brahmans, its royalty & commonfolk; where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"

"If, monk, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive speech, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, he—the One Well-Gone—got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing to relish… that is where these evil, unskillful things cease without remainder': Now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Mahā Kaccāna is praised by the

Teacher and esteemed by his observant companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, cross-question him about this matter."

So the monks went to Ven. Mahā Kaccāna and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Mahā Kaccāna!"

(He replied:) "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood—passing over the root & trunk of a standing tree possessing heartwood—were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who—having bypassed the Blessed One when you were face to face with him, the Teacher—imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have cross-questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccāna: Knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when we should have cross-questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your observant companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Mahā Kaccāna, without making it difficult!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Mahā Kaccāna said this: "Friends, concerning the brief statement the Blessed One made, after which he went into his dwelling without

analyzing the detailed meaning—i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive speech, & false speech. That is where these evil, unskillful things cease without remainder'—I understand the detailed meaning to be this:

"Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives [labels in the mind]. What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of objectification assail him/her with regard to past, present, & future forms cognizable via the eye.

"Dependent on ear & sounds, ear-consciousness arises.…

"Dependent on nose & aromas, nose-consciousness arises.…

"Dependent on tongue & flavors, tongue-consciousness arises.…

"Dependent on body & tactile sensations, body-consciousness arises.…

"Dependent on intellect & ideas, intellect-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of objectification assail him/her with regard to past, present, & future ideas cognizable via the intellect.

"Now, when there is the eye, when there are forms, when there is eye-consciousness, it is possible that one will delineate a delineation of contact.[1] When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will

delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

"When there is the ear.…

"When there is the nose.…

"When there is the tongue.…

"When there is the body.…

"When there is the intellect, when there are ideas, when there is intellect-consciousness, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

"Now, when there is no eye, when there are no forms, when there is no eye-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

"When there is no ear.…

"When there is no nose.…

"When there is no tongue.…

"When there is no body.…

"When there is no intellect, when there are no ideas, when there is no intellect-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is

no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—i.e., 'If, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive speech, & false speech. That is where these evil, unskillful things cease without remainder'—this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, cross-question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Mahā Kaccāna's words, got up from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Mahā Kaccāna analyzed the meaning using these words, these statements, these phrases."

"Mahā Kaccāna is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is its meaning, and that is how you should remember it."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, it's as if a man—overcome with hunger, weakness, & thirst—were to come across a ball of honey. Wherever he might taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dhamma discourse with

his discernment, he would experience gratification, he would experience confidence. What is the name of this Dhamma discourse?"

"Then, Ānanda, you can remember this Dhamma discourse as the 'Ball of Honey Discourse.'"

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Note

1. The artificiality of this phrase—"delineate a delineation"—seems intentional. It underlines the artifice implicit in the process by which the mind, in singling out events, turns them into discrete things. See MN 109, note 2.

See also: *DN 21*; *MN 138*; *SN 35:207*; *AN 3:73*; *AN 8:30*; *Sn 4:11*

Two Sorts of Thinking
Dvedhāvitakka Sutta (MN 19)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, & thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, & thinking imbued with harmlessness another sort.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with sensuality arose in me. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others… to the affliction of both… it obstructs discernment, promotes vexation, & does not lead to unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with ill will arose in me. I discerned that 'Thinking imbued with ill will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others… to the affliction of both… it obstructs discernment, promotes vexation, & does not lead to unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmfulness arose in me. I discerned that 'Thinking imbued with harmfulness has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others… to the affliction of both… it obstructs discernment, promotes vexation, & does not lead to unbinding, it subsided. Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality. If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will. If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlessness, his mind is bent by that thinking imbued with harmfulness.

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a cowherd would look after his cows: He would tap & poke & check & curb them with a stick on this side & that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, & defilement, and I foresaw in skillful qualities rewards related to renunciation & promoting cleansing.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with renunciation arose in me. I discerned that 'Thinking imbued with renunciation has arisen in me; and that leads neither to my own affliction,

nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to unbinding. If I were to think & ponder in line with that even for a night… even for a day… even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with non-ill will arose in me. I discerned that 'Thinking imbued with non-ill will has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to unbinding. If I were to think & ponder in line with that even for a night… even for a day… even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmlessness arose in me. I discerned that 'Thinking imbued with harmlessness has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to unbinding. If I were to think & ponder in line with that even for a night… even for a day… even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation. If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued

with non-ill will. If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those qualities.'

"Unflagging persistence was aroused in me, and unmuddled mindfulness established. My body was calm & unaroused, my mind concentrated & single. Quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture I remained equanimous, mindful, & alert, and sensed pleasure with the body. I entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of recollecting my past lives.* I recollected my manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I recollected my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose —as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the passing away & reappearance of beings.* I saw—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the *knowledge of the ending of effluents.* I discerned, as it had come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' My heart, thus knowing, thus seeing, was released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there was the knowledge,

'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"Suppose, monks, that in a forested wilderness there were a large low-lying marsh, in dependence on which there lived a large herd of deer; and a certain man were to appear, not desiring their benefit, not desiring their welfare, not desiring their rest from bondage. He would close off the safe, restful path that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer, at a later time, would fall into ruin & disaster. Then suppose that a certain man were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer, at a later time, would come into growth, increase, & abundance.

"I have given this simile in order to convey a meaning. The meaning is this: 'The large, low-lying marsh' is a term for sensual pleasures. 'The large herd of deer' is a term for beings. 'The man not desiring their benefit, not desiring their welfare, not desiring their rest from bondage' is a term for Māra, the Evil One. 'The false path' is a term for the eightfold wrong path, i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration. 'The male decoy' is a term for passion & delight. 'The female decoy' is a term for ignorance. 'The man desiring their benefit, desiring their welfare, desiring their rest from bondage' is a term for the Tathāgata, the Worthy One, the Rightly Self-awakened One. 'The safe, restful path that led to their rapture' is a term for the noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration.

"So, monks, I have opened up the safe, restful path, closed off the false path, removed the male decoy, destroyed the female. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them

—that have I done for you. Over there are (places to sit at) the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into remorse. This is our message to you."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 61*; *AN 3:102*; *AN 9:41*; *AN 10:94*; *Ud 4:1*

The Relaxation of Thoughts
Vitakkasaṇṭhāna Sutta (MN 20)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "When a monk is intent on the heightened mind, there are five themes he should attend to at the appropriate times. Which five?

"There is the case where evil, unskillful thoughts—connected with desire, aversion, or delusion—arise in a monk while he is referring to and attending to a particular theme. He should attend to another theme, apart from that one, connected with what is skillful. When he is attending to this other theme, apart from that one, connected with what is skillful, then those evil, unskillful thoughts—connected with desire, aversion, or delusion—are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a dexterous carpenter or his apprentice would use a small peg to knock out, drive out, and pull out a large one; in the same way, if evil, unskillful thoughts—connected with desire, aversion, or delusion—arise in a monk while he is referring to and attending to a particular theme, he should attend to another theme, apart from that one, connected with what is skillful. When he is attending to this other theme, apart from that one, connected with what is skillful, then those evil, unskillful thoughts—connected with desire, aversion, or delusion—are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is attending to this other theme, connected with what is skillful, he should scrutinize the

drawbacks of those thoughts: 'Really, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.' As he is scrutinizing the drawbacks of those thoughts, those evil, unskillful thoughts—connected with desire, aversion, or delusion—are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a young woman—or man—fond of adornment, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung from her neck; in the same way, if evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is attending to this other theme, connected with what is skillful, he should scrutinize the drawbacks of those thoughts: 'Really, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.' As he is scrutinizing the drawbacks of those thoughts, those evil, unskillful thoughts—connected with desire, aversion, or delusion—are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is scrutinizing the drawbacks of those thoughts, he should pay no mind and pay no attention to those thoughts. As he is paying no mind and paying no attention to them, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a man with good eyes, not wanting to see forms that had come into range, would close his eyes or look away; in the same way, if evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is scrutinizing the drawbacks of those thoughts, he should pay no mind and pay no attention to those thoughts. As he is paying no mind and paying no attention to them, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is paying no mind and paying no attention to those thoughts, he should attend to the relaxing of

thought-fabrication with regard to those thoughts. As he is attending to the relaxing of thought-fabrication with regard to those thoughts, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as the thought would occur to a man walking quickly, 'Why am I walking quickly? Why don't I walk slowly?' So he walks slowly. The thought occurs to him, 'Why am I walking slowly? Why don't I stand?' So he stands. The thought occurs to him, 'Why am I standing? Why don't I sit down?' So he sits down. The thought occurs to him, 'Why am I sitting? Why don't I lie down?' So he lies down. In this way, giving up the grosser posture, he takes up the more refined one. In the same way, if evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is paying no mind and paying no attention to those thoughts, he should attend to the relaxing of thought-fabrication with regard to those thoughts. As he is attending to the relaxing of thought-fabrication with regard to those thoughts, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then—with his teeth clenched and his tongue pressed against the roof of his mouth—he should beat down, constrain, and crush his mind with his awareness. As—with his teeth clenched and his tongue pressed against the roof of his mouth—he is beating down, constraining, and crushing his mind with his awareness, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, and crush him; in the same way, if evil, unskillful thoughts—connected with desire, aversion, or delusion—still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then—with his teeth clenched and his tongue pressed against the roof of his mouth—he should beat down, constrain, and crush his mind with his awareness. As—with his teeth clenched and his tongue pressed against the roof of his mouth—he is beating down, constraining, and crushing his

mind with his awareness, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"Now when a monk… attending to another theme… scrutinizing the drawbacks of those thoughts… paying no mind and paying no attention to those thoughts… attending to the relaxing of thought-fabrication with regard to those thoughts… beating down, constraining and crushing his mind with his awareness… steadies his mind right within, settles it, unifies it and concentrates it: He is then called a monk with mastery over the ways of thought sequences. He thinks whatever thought he wants to, and doesn't think whatever thought he doesn't. He has severed craving, thrown off the fetters, and—through the right penetration of conceit—has made an end of suffering & stress."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: MN 54; MN 75; AN 3:103; AN 7:58; AN 10:80; Ud 4:1

The Simile of the Saw
Kakacūpama Sutta (MN 21)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion Ven. Moliya Phagguna was spending too much time entangled with the nuns. This is how much he was spending time entangled with the nuns: If any monk spoke in dispraise of the nuns in his presence, he would be angered, displeased, and would make an issue of it. And if any monk spoke in dispraise of him in the presence of the nuns, they would be angered, displeased, and would make an issue of it. That's how much he was spending time entangled with the nuns.

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, Ven. Moliya Phagguna is spending too much time entangled with the nuns. This is how much he is spending time entangled with the nuns: If any monk speaks in dispraise of the nuns in his presence, he is angered, displeased, and makes an issue of it. And if any monk speaks in dispraise of him in the presence of the nuns, they are angered, displeased, and make an issue of it. That's how much he is spending time entangled with the nuns.

Then the Blessed One told a certain monk, "Come, monk. In my name, call Moliya Phagguna, saying, 'The Teacher calls you, friend Moliya Phagguna.'"

Responding, "As you say, lord," to the Blessed One, the monk went to Ven. Moliya Phagguna, and on arrival he said to him, "The Teacher calls you, friend Moliya Phagguna."

Responding, "As you say, my friend," to the monk, Ven. Moliya Phagguna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Phagguna that you are spending too much time entangled with

the nuns? That this is how much you are spending time entangled with the nuns: If any monk speaks in dispraise of the nuns in your presence, you are angered, displeased, and make an issue of it? And if any monk speaks in dispraise of you in the presence of the nuns, they are angered, displeased, and make an issue of it? Is that how much you are spending time entangled with the nuns?"

"Yes, lord."

"Phagguna, aren't you a clansman who has gone forth from the home life into homelessness out of conviction?"

"Yes, lord."

"It's not fitting for you, Phagguna— a clansman who has gone forth from the home life into homelessness out of conviction—that you spend too much time entangled with the nuns. So, Phagguna, if anyone speaks in dispraise of the nuns in your presence, even then you should abandon any desires related to the household life and any thoughts related to the household life. And even then you should train yourself, 'My mind will be unaffected and I will say no evil words. I will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate.' That's how you should train yourself.

"And, Phagguna, if anyone gives the nuns a blow with the hand or a stone or a rod or a knife in your presence, right there you should abandon any desires related to the household life and any thoughts related to the household life. And even then you should train yourself, 'My mind will be unaffected and I will say no evil words. I will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate.' That's how you should train yourself.

"And, Phagguna, if anyone speaks dispraise of you in your presence, even then you should abandon any desires related to the household life and any thoughts related to the household life. And even then you should train yourself, 'My mind will be unaffected and I will say no evil words. I will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate.' That's how you should train yourself.

"And, Phagguna, if anyone gives you a blow with the hand or a stone or a rod or a knife, right there you should abandon any desires related to

the household life and any thoughts related to the household life. And even then you should train yourself, 'My mind will be unaffected and I will say no evil words. I will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate.' That, Phagguna, is how you should train yourself."

Then the Blessed One addressed the monks, "Monks, how the monks used to satisfy my mind! There was the case, monks, when I addressed the monks, (saying,) 'Monks, I eat a single meal (a day). Eating a single meal (a day), I perceive next to no illness, next to no affliction, lightness, strength, & a comfortable abiding. So you, too, should eat a single meal (a day). Eating a single meal (a day), you too will perceive next to no illness, next to no affliction, lightness, strength, & a comfortable abiding.' I had no need for instruction with those monks. I needed only to arouse mindfulness in them.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place & by whichever road he liked. In the same way, I had no need for instruction with those monks. I needed only to arouse mindfulness in them.

"So, monks, you, too, should abandon unskillful qualities and commit yourselves to skillful qualities, and in that way you, too, will come to growth, increase, & abundance in this Dhamma-Vinaya. Suppose, monks, that—not far from a village or town—there were a large sal-forest choked with castor-oil weeds. And suppose that some man would appear, desiring its benefit, desiring its welfare, desiring its safety from burdens. Having cut down the crooked sal-saplings that robbed the sap, he would throw them out and clean up the interior of the forest; and he would tend well to the straight, well-born sal-saplings, so that at a later time the sal-forest would come to growth, increase, & abundance. In the same way, monks, you, too, should abandon unskillful qualities and commit yourselves to skillful qualities, and in that way you, too, will come to growth, increase, & abundance in this Dhamma-Vinaya.

"Once, monks, in this same Sāvatthī, there was a lady of a household named Vedehikā. This good report about Lady Vedehikā had circulated: 'Lady Vedehikā is gentle. Lady Vedehikā is mild-tempered. Lady Vedehikā is calm.' Now, Lady Vedehikā had a slave named Kālī who was diligent, deft, & neat in her work. The thought occurred to Kālī the slave, 'This good report about my Lady Vedehikā has circulated: "Lady Vedehikā is gentle. Lady Vedehikā is mild-tempered. Lady Vedehikā is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kālī the slave got up after daybreak. Then Lady Vedehikā said to her: 'Hey, Kālī!'

"'What, madam?'

"'Why did you get up after daybreak?'

"'No reason, madam.'

"'No reason, you wicked slave, and yet you get up after daybreak?' Angered & displeased, she scowled.

Then the thought occurred to Kālī the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kālī the slave got up later in the day. Then Lady Vedehikā said to her: 'Hey, Kālī!'

"'What, madam?'

"'Why did you get up later in the day?'

"'No reason, madam.'

"'No reason, you wicked slave, and yet you get up later in the day?' Angered & displeased, she grumbled.

Then the thought occurred to Kālī the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kālī the slave got up even later in the day. Then Lady Vedehikā said to her: 'Hey, Kālī!'

"'What, madam?'

"'Why did you get up even later in the day?'

"'No reason, madam.'

"'No reason, you wicked slave, and yet you get up even later in the day?' Angered & displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

Then Kālī the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the mild-tempered one's handiwork? See the calm one's handiwork? How could she, angered & displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'

"After that this evil report about Lady Vedehikā circulated: 'Lady Vedehikā is vicious. Lady Vedehikā is foul-tempered. Lady Vedehikā is violent.'

"In the same way, monks, a monk may be ever so gentle, ever so mild-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, mild-tempered, & calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, & medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, almsfood, lodging, & medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. So, monks, you should train yourselves: 'We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.' That's how you should train yourselves.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of goodwill or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate. We will keep pervading him with an awareness imbued with goodwill and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with goodwill—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a hoe & a basket, saying, 'I will make this great earth be without earth.' He would dig here & there, scatter soil here & there, spit here & there, urinate here & there, saying, 'Be without earth. Be without earth.' Now, what do you think? Would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep & enormous. It can't easily be made to be without earth. The man would reap only a share of weariness & disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of goodwill or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate. We will keep pervading him with an awareness imbued with goodwill and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with

goodwill equal to the great earth—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think? Would he draw pictures in space & make pictures appear?"

"No, lord. Why is that? Because space is formless & without surface. It's not easy to draw pictures there and to make them appear. The man would reap only a share of weariness & disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of goodwill or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate. We will keep pervading him with an awareness imbued with goodwill and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with goodwill equal to space—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think? Would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep & enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness & disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of goodwill

or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate. We will keep pervading him with an awareness imbued with goodwill and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with goodwill equal to the river Ganges—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose there were a catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and I will make it rustle & crackle.' Now, what do you think? Would he, with that stick or shard, take that catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and make it rustle & crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling. It's not easy to make it rustle & crackle with a stick or shard. The man would reap only a share of weariness & disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of goodwill or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of goodwill or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of goodwill, and with no inner hate. We will keep pervading him with an

awareness imbued with goodwill and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with goodwill equal to a catskin bag—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, even if bandits were to carve you up savagely into pieces with a two-handled saw, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of goodwill, and with no inner hate. We will keep pervading these people with an awareness imbued with goodwill and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with goodwill—abundant, enlarged, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?"

"No, lord."

"Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare & happiness."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 28*; *SN 1:71*; *SN 6:2*; *SN 20:4–5*; *SN 35:88*; *SN 42:8*; *AN 5:161–162*; *AN 7:60*; *AN 10:80*; *Ud 2:4*; *Sn 1:8*; *Thag 6:12*; *Thag 16:1*

The Water-Snake Simile
Alagaddūpama Sutta (MN 22)

Introduction

This is a discourse about clinging to views (diṭṭhi). Its central message is conveyed in two similes, among the most famous in the Canon: the simile of the water-snake and the simile of the raft. Taken together, these similes focus on the skill needed to grasp right view properly as a means of leading to the cessation of suffering, rather than an object of clinging, and then letting it go when it has done its job.

The first section of the discourse, leading up to the simile of the water-snake, focuses on the danger of misapprehending the Dhamma in general, and particularly the teachings on sensuality. The discourse doesn't explain how the offending monk, Ariṭṭha, formulated his misapprehension of the Dhamma, but the Commentary suggests a plausible scenario:

> *"Here the monk… having gone into seclusion, reasons as follows: 'There are people living the household life, enjoying the five pleasures of the senses, who are stream-winners, once-returners, and non-returners. As for monks, they see pleasurable forms cognizable via the eye, hear… smell… taste… feel (pleasurable) tactile sensations cognizable via the body. They use soft carpets and clothing. All this is proper. Then why shouldn't the sight, sound, smell, taste, and feel of a woman be proper? They too are proper!' Thus… comparing a mustard seed with Mount Sineru, he gives rise to the evil viewpoint, 'Why did the Blessed One—binding the ocean, as it were, with great effort—formulate the first pārājika training rule (against sexual intercourse)? There is nothing wrong with that act.'"*

Regardless of how Ariṭṭha actually arrived at his position, the Commentary's suggestion makes an important point: that just because an idea can be logically

inferred from the Dhamma does not mean that the idea is valid or useful. The Buddha himself makes the same point in AN 2:25:

> *"Monks, these two slander the Tathāgata. Which two? He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred."*

Having established this point, the discourse illustrates it with the simile of the water-snake, which in turn is an introduction to the simile of the raft. It is important to underline the connection between these two similes, for it is often missed. Many a casual reader has concluded from the simile of the raft simply that the Dhamma is to be let-go. In fact, one major Mahāyāna text—the Diamond Sūtra—interprets the raft simile as meaning that one has to let go of the raft in order to cross the river. However, the simile of the water-snake makes the point that the Dhamma has to be grasped; the trick lies in grasping it properly. When this point is then applied to the raft simile, the implication is clear: One has to hold onto the raft properly in order to cross the river. Only when one has reached the safety of the further shore can one let go.

Taken together, these two similes set the stage for the remainder of the discourse, which focuses on the teaching of not-self. This is one of the most easily misapprehended teachings in the Canon largely because it is possible to draw the wrong inferences from it.

Two mistaken inferences are particularly relevant here. The first concerns the range of the not-self teaching. Some have argued that, because the Buddha usually limits his teachings on not-self to the five aggregates—form, feeling, perceptions, fabrications, and consciousness—he leaves open the possibility that something else may be regarded as self. Or, as the argument is often phrased, he denies the limited, temporal self as a means of pointing to one's identity with the larger, unlimited, cosmic self. However, in this discourse the Buddha explicitly phrases the not-self teaching in such a way as to refute any notion of cosmic self. Instead of centering his discussion of not-self on the five aggregates, he focuses on the first four aggregates plus two other possible objects of self-identification, both more explicitly cosmic in their range: (1) all that can be seen, heard, sensed, cognized, attained, sought after, pondered by the intellect; and (2) the cosmos as a whole, eternal and unchanging. In fact, the Buddha

holds this last view up to particular ridicule, as the teaching of a fool, for two reasons that are developed at different points in this discourse: (1) If the cosmos were "me," then it must also be "mine," which is obviously not the case. (2) There is nothing in the experience of the cosmos that fits the bill of being eternal, unchanging, or that deserves to be clung to as "me" or "mine."

The second mistaken inference is that, given the thoroughness with which the Buddha teaches not-self, one should draw the inference that there is no self. This inference is treated less explicitly in this discourse, although it is touched upon briefly in terms of what *the Buddha teaches here and* how *he teaches.*

In terms of what: He explicitly states he cannot envision a doctrine of self that, if clung to, would not lead to sorrow, lamentation, pain, grief, & despair. He does not list all the possible doctrines of self included under this statement, but MN 2 provides at least a partial list:

> *I have a self … I have no self … It is precisely by means of self that I perceive self … It is precisely by means of self that I perceive not-self … It is precisely by means of not-self that I perceive self… or … This very self of mine—the knower that is sensitive here & there to the ripening of good & bad actions—is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.*

Thus the view "I have no self" is just as much a doctrine of self as the view "I have a self." Because the act of clinging involves what the Buddha calls "I-making"—the creation of a sense of self—if one were to cling to the view that there is no self, one would be creating a very subtle sense of self around that view (see AN 4:24). But, as he says, the Dhamma is taught for "the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding."

Thus it is important to focus on how the Dhamma is taught: Even in his most thoroughgoing teachings about not-self, the Buddha never recommends

replacing the assumption that there is a self with the assumption that there is no self. Instead, he only goes so far as to point out the drawbacks of various ways of conceiving the self and then to recommend dropping them. For example, in his standard series of questions building on the logic of the inconstancy and stress of the aggregates, he does not say that because the aggregates are inconstant and stressful there is no self. He simply asks, When they are inconstant and stressful, is it proper to assume that they are "me, my self, what I am"? Now, because the sense of self is a product of "I-making," this question seeks to do nothing more than to induce disenchantment and dispassion for that process of I-making, so as to put a stop to it. Once that is accomplished, the teaching has fulfilled its purpose in putting an end to suffering and stress. That's the safety of the further shore. As the Buddha says in this discourse, "Both formerly and now, monks, I declare only stress and the cessation of stress." As he also says here, when views of self are finally dropped, one is free from agitation; and as MN 140 points out, when one is truly unagitated one is unbound. The raft has reached the shore, and one can leave it there—free to go where one likes, in a way that cannot be traced.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion this evil viewpoint *[diṭṭhigata]* had arisen in the monk Ariṭṭha Formerly-of-the-Vulture-Killers: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." A large number of monks heard, "They say that this evil viewpoint has arisen in the monk Ariṭṭha Formerly-of-the-Vulture-Killers: 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.'" So they went to the monk Ariṭṭha Formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Ariṭṭha, that this evil viewpoint has arisen in you—'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged

in are not genuine obstructions."

Then those monks, desiring to pry the monk Ariṭṭha Formerly-of-the-Vulture-Killers away from that evil viewpoint, quizzed him back and forth and rebuked him, saying, "Don't say that, friend Ariṭṭha. Don't slander the Blessed One, for it is not good to slander the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a butcher's ax and chopping block… swords and spears… a snake's head: of much stress, much despair, & greater drawbacks."[1] And yet even though he was quizzed back & forth and rebuked by those monks, the monk Ariṭṭha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same evil viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

So when the monks were unable to pry the monk Ariṭṭha Formerly-of-the-Vulture-Killers away from that evil viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened].

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Ariṭṭha Formerly-of-the-Vulture-Killers, saying, 'The Teacher calls you, friend Ariṭṭha.'"

"As you say, lord," the monk responded and, having gone to the monk Ariṭṭha Formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Ariṭṭha."

"As you say, my friend," the monk Ariṭṭha Formerly-of-the-Vulture-Killers responded. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Ariṭṭha, that this evil viewpoint has

arisen in you—'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Worthless man, from whom have you understood that Dhamma taught by me in such a way? Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a butcher's ax and chopping block… swords and spears… a snake's head: of much stress, much despair, & greater drawbacks. But you, worthless man, through your own wrong grasp (of the Dhamma), have both slandered us as well as injuring yourself and accumulating much demerit for yourself, for that will lead to your long-term harm & suffering."[2]

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Ariṭṭha Formerly-of-the-Vulture-Killers even warm[3] in this Dhamma & Vinaya?"

"How could he be, lord? No, lord."

When this was said, the monk Ariṭṭha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Ariṭṭha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own evil viewpoint. I will cross-examine the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk

Ariṭṭha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, he both slanders us as well as injuring himself and accumulating much demerit for himself?"

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a butcher's ax and chopping block… swords and spears… a snake's head: of much stress, much despair, & greater drawbacks."

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a butcher's ax and chopping block… swords and spears… a snake's head: of much stress, much despair, & greater drawbacks. But this monk Ariṭṭha Formerly-of-the-Vulture-Killers, through his own wrong grasp (of the Dhamma), has both slandered us as well as injuring himself and accumulating much demerit for himself, and that will lead to this worthless man's long-term harm & suffering. For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.[4]

The Water-snake Simile

"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. Having studied the Dhamma, they don't ascertain the meaning [or: the purpose] of those Dhammas[5] with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which (people) study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and grasp it by the coils or by the tail. The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs, and from that cause he would suffer death or death-like suffering. Why is that? Because of the wrong-graspedness of the water-snake. In the same way, there is the case where some worthless men study the Dhamma.... Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which (people) study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"But then there is the case where some clansmen study the Dhamma.... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas

will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and pin it down firmly with a cleft stick. Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck. Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering. Why is that? Because of the right-graspedness of the water-snake. In the same way, there is the case where some clansmen study the Dhamma.… Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.[6]

"Therefore, monks, when you understand the meaning of my statements, that is how you should remember them. But when you don't understand the meaning of my statements, then right there you should ask me or the experienced monks.

The Raft Simile

"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were

to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet.[7] Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying it on my back, go wherever I like?' What do you think, monks? Would the man, in doing that, be doing what should be done with the raft?"

"No, lord."

"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

Six View-positions

"Monks, there are these six view-positions *[diṭṭhiṭṭhāna].* Which six? There is the case where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes about form: 'This is me, this is my self, this is what I am.'

"He assumes about feeling: 'This is me, this is my self, this is what I am.'

"He assumes about perception: 'This is me, this is my self, this is what I am.'

"He assumes about fabrications: 'This is me, this is my self, this is what I am.'

"He assumes about what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is me, this is my self, this is what I am.'

"He assumes about the view-position—'This cosmos is the self.[8] After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is me, this is my self, this is what I am.'

"Then there is the case where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma assumes about form: 'This is not me, this is not my self, this is not what I am.'

"He assumes about feeling: 'This is not me, this is not my self, this is not what I am.'

"He assumes about perception: 'This is not me, this is not my self, this is not what I am.'

"He assumes about fabrications: 'This is not me, this is not my self, this is not what I am.'

"He assumes about what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is not me, this is not my self, this is not what I am.'

"He assumes about the view-position—'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is not me, this is not my self, this is not what I am.'

"Seeing thus, he is not agitated over what is not present."[9]

When this was said, a certain monk said to the Blessed One, "Lord, might there be agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone thinks, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He grieves & is tormented, weeps, beats his

breast, & grows delirious. It's thus that there is agitation over what is externally not present."

"But, lord, might there be non-agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is externally not present."

Agitation & Non-agitation

"But, lord, might there be agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathāgata or a Tathāgata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding. The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is internally not present."

"But, lord, might there be non-agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathāgata or a Tathāgata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the pacification of all fabrications; for the relinquishing of all acquisitions; the ending of

craving; dispassion; cessation; unbinding. The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is internally not present."

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity. But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

"No, lord."

Abandoning Possessions & Views

"Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

"Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, you would do well to depend on a view-dependency *[diṭṭhi-nissaya],* depending on which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, where there is a self, would there be (the thought,) 'belonging to my self'?"

"Yes, lord."

"Or, monks, where there is what belongs to self, would there be (the thought,) 'my self'?"

"Yes, lord."

"Monks, where a self or what belongs to self are not pinned down as a truth or reality, then the view-position—'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity'—Isn't it utterly & completely a fool's teaching?"

"What else could it be, lord? It's utterly & completely a fool's teaching."

"What do you think, monks? Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?" "Inconstant, lord." …

"… Is perception constant or inconstant?" "Inconstant, lord." …

"… Are fabrications constant or inconstant?" "Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every[10] form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, monks, is called a monk whose cross-bar is thrown off,[11] whose moat is filled in, whose pillar is pulled out, whose bolt is withdrawn, a noble one with banner lowered, burden placed down, unfettered.

"And how is a monk one whose cross-bar is thrown off? There is the case where a monk's ignorance is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose cross-bar is thrown off.

"And how is a monk one whose moat is filled in? There is the case where a monk's wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose moat is filled in.

"And how is a monk one whose pillar is pulled out? There is the case where a monk's craving is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose pillar is pulled out.

"And how is a monk one whose bolt is withdrawn? There is the case where a monk's five lower fetters are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is one whose bolt is withdrawn.

"And how is a monk a noble one with banner lowered, burden placed down, unfettered? There is the case where a monk's conceit 'I am' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is a noble one with banner lowered, burden placed down, unfettered.

"And when the devas, together with Indra, the Brahmās, & Pajāpati, search for the monk whose mind is thus released, they cannot find that 'The consciousness of the one truly gone *[tathāgata]*[12] is dependent on this.' Why is that? The one truly gone is untraceable even in the here & now.[13]

"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually slandered by some contemplatives & brahmans (who say), 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.' But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually slandered by those venerable contemplatives & brahmans (who say), 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'[14]

"Both formerly and now, monks, I declare only stress and the cessation of stress.[15] And if others insult, abuse, taunt, bother, & harass the Tathāgata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate the Tathāgata for that, he feels no joy, no happiness, no elation of heart because of that. And if others honor, respect, revere, & venerate the Tathāgata for that, he thinks, 'They do me such service at this that has already been comprehended.'[16]

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well, you should feel no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate you as well, you should feel no joy, no gladness, no elation of heart because of that. And if others honor, respect, revere, & venerate you, you should think, 'They do us[17] such service at this that has already been comprehended.'

"Therefore, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. Feeling isn't yours… Perception… Fabrications… Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

"What do you think, monks? If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove, would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self, nor do they belong to our self."

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours… Feeling isn't yours… Perception… Fabrications… Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

The Well-proclaimed Dhamma

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—there is for those monks who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis—no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.[18]

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have abandoned the five lower fetters are all due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have abandoned (the first) three

fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have abandoned (the first) three fetters, are all stream-winners, certain, never again destined for the lower realms, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who are Dhamma-followers and conviction-followers[19] are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me—clear, open, evident, stripped of rags—those monks who have a (sufficient) measure of conviction in me, a (sufficient) measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. The first seven of these comparisons are treated in detail in MN 54. The simile of the butcher's ax and chopping block is mentioned in MN 23, the simile of swords and spears in SN 5:1, and the simile of the snake's head in Sn 4:1.

2. Apart from a few minor details, this story up to this point is identical with the origin story for Pācittiya 68 and the origin story for the rules concerning the act of suspension given in Cullavagga (CvI.32.1-3.) Ariṭṭha was the first monk to be suspended from the Saṅgha. Cv I.34 reports that, instead of making an effort to mend his ways so that the act of suspension might be rescinded, he simply disrobed.

3. The image here is apparently that of trying to start a fire with the friction of a fire stick. Ariṭṭha hasn't even been able to create any warmth, much less the spark of insight that would create light.

4. According to the Commentary, "indulge in sensual pleasures" here means indulging in sexual intercourse; the Sub-commentary adds that other acts expressing sexual desire—such as hugging and petting—should be included under this phrase as well.

5. The Pali switches from the singular (Dhamma) to the plural (Dhammas) here. This is one of the few discourses that uses the plural form to mean "teachings" rather than "phenomena." This same use of "Dhammas" to mean "teachings" reoccurs in the raft simile, below.

6. These last two sentences are missing in MLDB but are present in MLS.

7. According to SN 35:197: "The great expanse of water stands for the fourfold flood: the flood of sensuality, the flood of becoming, the flood of views, & the flood of ignorance. The near shore, dubious & risky, stands for self-identification. The further shore, secure and free from risk, stands for unbinding. The raft stands for just this noble eightfold path: right view… right concentration. Making an effort with hands & feet stands for the arousing of persistence."

8. The Pali here reads, *so loko so attā.* The translation given here follows the interpretation of Nyanaponika Thera in his translation of this discourse. Bhikkhu Bodhi, in his notes to the translation of this discourse in MLDB, calls this interpretation hypothetical, and instead suggests that this phrase indicates the Sāṅkhya theory of the changeless "person" as opposed to unchanging "nature." However, in his later translation of SN 22:81, which contains an identical passage, he adopts Nyanaponika's interpretation as well.

9. On non-agitation, see MN 138 and MN 140.

10. The word "every" here and in all parallel passages is *sabba,* which is the same as the word for "all." On the range of meaning covered by the word "all," see SN 35:23. DN 11, DN 15, MN 49, and AN 10:81 indicate that there is a type of consciousness that lies outside the range of "all," and so would not fall under the aggregate of consciousness. This apparently corresponds to the dimension mentioned in SN 35:117 and Ud 8:1.

11. See Dhp 398.

12. The term "Tathāgata" is often, but not always, reserved for the Buddha. Sometimes, as in the case here, it is used to refer to the arahant.

13. See SN 22:85 and SN 22:86. Compare Dhp 92–93.

14. Annihilationism is one of the two extremes of wrong view criticized most heavily by the Buddha (the other is eternalism, as represented by the sixth of the six view-positions). Some interpreters, citing this passage, have tried to limit the

meaning of annihilationism simply to the idea of the annihilation of an existing being. The teaching that there is no self, they then argue, does not count as annihilationism because there is no self to be annihilated. This interpretation ignores SN 44:10, which counts the statement "there is no self" as siding with annihilationism.

As for the term, "existing being": SN 22:36 and SN 23:2 state that a being is defined by his/her/its objects of clinging. SN 5:10 indicates that one of the ways of overcoming clinging is to focus on how the concept of "being" arises, without assuming the truth of the concept. And as MN 72, SN 22:85, and SN 22:86 maintain, when clinging is gone, one is called not a being but a *Tathāgata*—who, freed from clinging, cannot be classified as or identified with anything at all.

15. Some have suggested, citing SN 12:15, that this passage means that there are only two things happening in reality: stress and the cessation of stress. However, in the context of SN 22:86, where this statement also occurs, it clearly means simply that the Buddha is selective in the topics he chooses to address. In that discourse, he is refusing to take a stand on questions regarding the ontological status of the Tathāgata after death. Here he is refusing to take a stand on the related question of the status of the "existing being" (see note 13). In every case, the Buddha chooses to take a stand only on questions where the process of answering would be conducive to awakening. On this point, see MN 63 and SN 56:31.

16. According to the Commentary, "this" here refers to the five aggregates. As SN 22:23 points out, "comprehension" means the ending of passion, aversion, and delusion with regard to the object comprehended. In other words, the Buddha sees that the honor and respect he receives is aimed at the five aggregates; because he has no passion, aversion, or delusion with regard to those aggregates, he is not overjoyed by any honor paid to them.

17. The Thai edition of the Pali Canon has the word "us" here, whereas the Burmese, Sinhalese, and PTS editions have "me."

18. This last sentence is missing from this paragraph and all the following paragraphs both in *MLDB* and in *MLS*.

19. Dhamma-followers and conviction-followers are apparently those who are following the path to stream entry but have yet to reach the fruit of stream entry. See MN 70.

See also: *DN 9*; *DN 15*; *MN 2*; *MN 38*; *MN 70*; *SN 25:1–10*; *SN 35:99*; *SN 44:10*; *AN 3:87–88*

Relay Chariots
Ratha-vinīta Sutta (MN 24)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then a number of monks from the (Blessed One's) native land, having completed the Rains Retreat in the native land, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them, "Monks, whom in our native land do the native-land monks—his companions in the holy life—esteem in this way: 'Modest himself, he gives talks to the monks on modesty. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Unentangled himself, he gives talks to the monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release.[1] He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life.'"

"Lord, the monk named Puṇṇa Mantāṇiputta [Mantāṇi's son] is esteemed by the native-land monks—his companions in the holy life—in this way: 'Modest himself, he gives talks to the monks on modesty. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Unentangled himself, he gives talks to the monks on non-entanglement. Having aroused

persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release. He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life.'"

Now at that time Ven. Sāriputta was sitting not far from the Blessed One. The thought occurred to him: "It's a gain, a great gain for Ven. Puṇṇa Mantāṇiputta that his observant companions in the holy life speak his praise point by point in the presence of the Teacher, and that the Teacher seconds that praise. Maybe sometime or other I, too, will go to meet with Ven. Puṇṇa Mantāṇiputta; maybe I'll have some conversation with him."

Then the Blessed One, having stayed at Rājagaha as long as he liked, set out wandering to Sāvatthī. Wandering by stages, he arrived there and stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Ven. Puṇṇa Mantāṇiputta heard, "The Blessed One has arrived at Sāvatthī and is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery." Setting his lodgings in order and taking his robes & bowl, he set out wandering to Sāvatthī. Wandering by stages, he went to where the Blessed One was staying in Jeta's Grove, Anāthapiṇḍika's monastery. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, & encouraged him with a Dhamma talk. Then Ven. Puṇṇa—instructed, urged, roused, & encouraged with the Blessed One's Dhamma talk; delighting & approving of the Blessed One's words—got up from his seat, bowed down to the Blessed One, circumambulated him, and went to the Grove of the Blind for the day's abiding.

Then a certain monk went to Ven. Sāriputta and, on arrival, said to him: "Friend Sāriputta, the monk named Puṇṇa Mantāṇiputta whom you have so often praised—instructed, urged, roused, & encouraged with the

Blessed One's Dhamma talk; delighting & approving of the Blessed One's words—has gotten up from his seat, bowed down to the Blessed One, circumambulated him, and has gone to the Grove of the Blind for the day's abiding." So Ven. Sāriputta quickly picked up a sitting cloth and followed right behind Ven. Puṇṇa, keeping his head in sight. Ven. Puṇṇa plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding. Ven. Sāriputta also plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding.

Then Ven. Sāriputta emerged from his seclusion in the evening and went to Ven. Puṇṇa. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Puṇṇa, "My friend, is the holy life lived under the Blessed One?"

"Yes, my friend."

"And is the holy life lived under the Blessed One for the sake of purity in terms of virtue?"[2]

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of mind [concentration]?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of view?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of the overcoming of perplexity?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of what is & is not the path?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of the way?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision?"

"No, my friend."

"When asked if the holy life is lived under the Blessed One for the sake of purity in terms of virtue, you say, 'No, my friend.' When asked if the holy life is lived under the Blessed One for the sake of purity in terms of mind… view… the overcoming of perplexity… knowledge & vision of what is & is not the path… knowledge & vision of the way… knowledge & vision, you say, 'No, my friend.' For the sake of what, then, my friend, is the holy life lived under the Blessed One?"

"The holy life is lived under the Blessed One, my friend, for the sake of total unbinding through lack of clinging."[3]

"But is purity in terms of virtue total unbinding through lack of clinging?"

"No, my friend."

"Then is purity in terms of mind… view… the overcoming of perplexity… knowledge & vision of what is & is not the path… knowledge & vision of the way… knowledge & vision total unbinding through lack of clinging?"

"No, my friend."

"Then is total unbinding through lack of clinging something apart from these qualities?"

"No, my friend."

"When asked if purity in terms of virtue… mind… view… the overcoming of perplexity… knowledge & vision of what is & is not the path… knowledge & vision of the way… knowledge & vision is total unbinding through lack of clinging, you say, 'No, my friend.' But when asked if total unbinding through lack of clinging is something apart from these qualities, you say, 'No, my friend.' Now how, my friend, is the meaning of these statements to be understood?"

"If the Blessed One had described purity in terms of virtue as total unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total unbinding

through lack of clinging. If he had described purity in terms of mind… view… the overcoming of perplexity… knowledge & vision of what is & is not the path… knowledge & vision of the way… knowledge & vision as total unbinding through lack of clinging, then he would have defined something still accompanied by clinging as total unbinding through lack of clinging. But if total unbinding through lack of clinging were apart from these qualities, then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities.

"So, my friend, I will give you an analogy, for there are cases where it's through analogies that observant people can understand the meaning of what is being said. Suppose that while King Pasenadi Kosala was staying at Sāvatthī, some urgent business were to arise at Sāketa; and that between Sāvatthī and Sāketa seven relay chariots were made ready for him. Coming out the door of the inner palace in Sāvatthī, he would get in the first relay chariot. By means of the first relay chariot he would reach the second relay chariot. Getting out of the first relay chariot he would get in the second relay chariot. By means of the second relay chariot he would reach the third… by means of the third he would reach the fourth… by means of the fourth, the fifth… by means of the fifth, the sixth… by means of the sixth he would reach the seventh relay chariot. Getting out of the sixth relay chariot he would get in the seventh relay chariot. By means of the seventh relay chariot he would finally arrive at the door of the inner palace at Sāketa. As he arrived there, his friends & companions, relatives & kin would ask him, 'Great king, did you come from Sāvatthī to the door of the inner palace in Sāketa by means of this chariot?' Answering in what way, my friend, would King Pasenadi Kosala answer them correctly?"

"Answering in this way, my friend, he would answer them correctly: 'Just now, as I was staying at Sāvatthī, some urgent business arose at Sāketa; and between Sāvatthī and Sāketa seven relay chariots were made ready for me. Coming out the door of the inner palace in Sāvatthī, I got in the first relay chariot. By means of the first relay chariot I reached the second relay chariot. Getting out of the first relay chariot I got in the second relay chariot. By means of the second relay chariot I reached the third… by means of the third I reached the fourth… by means of the

fourth, the fifth… by means of the fifth, the sixth… by means of the sixth I reached the seventh relay chariot. Getting out of the sixth relay chariot I got in the seventh relay chariot. By means of the seventh relay chariot I finally arrived at the door of the inner palace at Sāketa.' Answering in this way, he would answer them correctly."

"In the same way, my friend, purity in terms of virtue is simply for the sake of purity in terms of mind. Purity in terms of mind is simply for the sake of purity in terms of view. Purity in terms of view is simply for the sake of purity in terms of the overcoming of perplexity. Purity in terms of the overcoming of perplexity is simply for the sake of purity in terms of knowledge & vision of what is & is not the path. Purity in terms of knowledge & vision of what is & is not the path is simply for the sake of purity in terms of knowledge & vision of the way. Purity in terms of knowledge & vision of the way is simply for the sake of purity in terms of knowledge & vision. Purity in terms of knowledge & vision is simply for the sake of total unbinding through lack of clinging. And it's for the sake of total unbinding through lack of clinging that the holy life is lived under the Blessed One."

When this was said, Ven. Sāriputta said to Ven. Puṇṇa Mantāṇiputta: "What is your name, friend, and how do your companions in the holy life know you?"

"My name is Puṇṇa, friend, and my companions in the holy life know me as Mantāṇiputta."

"How amazing, my friend, how astounding, that Ven. Puṇṇa Mantāṇiputta has answered point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

When this was said, Ven. Puṇṇa said to Ven. Sāriputta: "And what is your name, friend, and how do your companions in the holy life know you?"

"My name is Upatissa, friend, and my companions in the holy life know me as Sāriputta."

"What? I've been talking with the disciple who is like the Teacher himself without knowing that it is Ven. Sāriputta? Had I known it was Ven. Sāriputta, I wouldn't have answered at such length. How amazing, my friend, how astounding, that Ven. Sāriputta has questioned point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

In this way did both great beings rejoice in each other's good words.

Notes

1. See AN 10:69

2. Ven. Sāriputta and Ven. Puṇṇa speak of this list of seven purities—purity in terms of virtue, mind, view, the overcoming of perplexity, knowledge & vision of what is & is not the path, knowledge & vision of the way, and knowledge & vision—as if it were a teaching familiar to both of them, and yet nowhere else is it mentioned as a Buddhist teaching in the discourses. The Aṭṭhaka Vagga (Sn 4), however, mentions various non-Buddhist sectarians who spoke of purity as the goal of their teaching and who variously defined that purity in terms of virtue, view, knowledge, & practice. Perhaps the seven types of purity listed in this discourse were originally non-Buddhist teachings that were adopted by the early Buddhist community and adapted to their own purpose for showing that these seven forms of purity functioned not as a goal of practice but as stages along the path to that goal. At any rate, this list of the seven purities formed the framework for Buddhaghosa's *Visuddhimagga (The Path of Purity),* the cornerstone of his Pali commentaries, in which the seven purities cover all three parts of the threefold training in virtue, concentration, & discernment.

3. *Anupādā-parinibbāna.* The Commentary gives two interpretations of this term, both of them equating *anupādā* with *anupādāna* (without *upādāna).* The first, taking *upādāna* as *clinging,* is total unbinding through lack of clinging. This, it says, refers to the fact that total unbinding follows on the fruit of

arahantship, which is devoid of clinging. The other meaning, taking *upādāna* as *sustenance,* is total unbinding with no sustenance. This, it says, refers to the fact that total unbinding is independent of any condition. For an explanation of these meanings of the word *upādāna*, see *The Mind Like Fire Unbound,* chapter 3.

See also: AN 9:13; Sn 4:4; Sn 4:9

Poison-grass
Nivāpa Sutta (MN 25)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "The poison-grass sower doesn't sow poison-grass for a herd of deer, (thinking,) 'May the herd of deer, having enjoyed the poison-grass I have sown, be long-lived & handsome, and last for a long time.' Actually, the poison-grass sower sows poison grass for a herd of deer, (thinking,) 'The herd of deer, venturing unwarily into the poison-grass I have sown, will eat food. Having eaten food after venturing unwarily, they will become intoxicated. Being intoxicated, they will become heedless. When they've become heedless, I can do with them as I like, on account of this poison-grass.'

"Now, the first herd of deer, venturing unwarily into the poison-grass sown by the poison-grass sower, ate food. Having eaten food after venturing unwarily, they became intoxicated. Being intoxicated, they became heedless. When they became heedless, the poison-grass sower did with them as he liked, on account of that poison-grass.

"A second herd of deer reasoned thus: 'That first herd of deer, venturing unwarily into the poison-grass sown by the poison-grass sower, ate food. Having eaten food after venturing unwarily, they became intoxicated. Being intoxicated, they became heedless. When they became heedless, the poison-grass sower did with them as he liked, on account of that poison-grass. That's why that first herd of deer didn't escape from the poison-grass sower's power & control. What if we were to entirely avoid that poison-grass food, and—avoiding that dangerous enjoyment—were to dwell having plunged into a wilderness area?'

"So, they entirely avoided that poison-grass food. Avoiding that dangerous enjoyment, they dwelled having plunged into a wilderness area. But in the last month of the hot season, when the grass & water were used up, their bodies became extremely gaunt. Their bodies having become extremely gaunt, they lost their strength & energy. Having lost their strength & energy, they returned to the poison-grass sown by the poison-grass sower. Venturing unwarily into the poison-grass sown by the poison-grass sower, they ate food. Having eaten food after venturing unwarily, they became intoxicated. Being intoxicated, they became heedless. When they became heedless, the poison-grass sower did with them as he liked, on account of that poison-grass. That, monks, is why that second herd of deer didn't escape from the poison-grass sower's power & control.

"A third herd of deer reasoned thus: 'That first herd of deer, venturing unwarily into the poison-grass sown by the poison-grass sower, ate food… That's why that first herd of deer didn't escape from the poison-grass sower's power & control. The second herd of deer reasoned thus: "That first herd of deer, venturing unwarily into the poison-grass sown by the poison-grass sower, ate food… That's why that first herd of deer didn't escape from the poison-grass sower's power & control…." So, they entirely avoided that poison-grass food. Avoiding that dangerous enjoyment, they dwelled having plunged into a wilderness area. But in the last month of the hot season, when the grass & water were used up, their bodies became extremely gaunt. Their bodies having become extremely gaunt, they lost their strength & energy. Having lost their strength & energy, they returned to the poison-grass sown by the poison-grass sower. Venturing unwarily into the poison-grass sown by the poison-grass sower, they ate food.… That's why that second herd of deer didn't escape from the poison-grass sower's power & control.

"'What if we were to take up residence near where poison-grass has been sown by the poison-grass sower and—having taken up residence there—were to eat food without venturing unwarily into the poison-grass sown by the poison-grass sower? By eating food without venturing unwarily into the poison-grass sown by the poison-grass sower, we won't become intoxicated. Not being intoxicated, we won't become heedless.

When we aren't heedless, the poison-grass sower won't be able to do with us as he likes on account of that poison-grass.'

"So the third herd of deer took up residence near where poison-grass had been sown by the poison-grass sower and—having taken up residence there—ate food without venturing unwarily into the poison-grass sown by the poison-grass sower. By eating food without venturing unwarily into the poison-grass sown by the poison-grass sower, they didn't become intoxicated. Not being intoxicated, they didn't become heedless. When they weren't heedless, the poison-grass sower wasn't able to do with them as he liked on account of that poison-grass.

"The thought occurred to the poison-grass sower & his followers, 'How crafty & powerful is this third herd of deer! They must be wizards! How can they eat where the poison-grass has been sown without our knowing their coming or going! What if we were to have the sown poison-grass surrounded on all sides over a large area with stick snares? Perhaps we would see the third herd of deer's dwelling, where they go to hide.' So they had the sown poison-grass surrounded on all sides over a large area with stick snares. The poison-grass sower & his followers saw the third herd of deer's dwelling, where they went to hide. That, monks, is why that third herd of deer didn't escape from the poison-grass sower's power & control.

"A fourth herd of deer reasoned thus: 'That first herd of deer, venturing unwarily into the poison-grass sown by the poison-grass sower, ate food… That's why that first herd of deer didn't escape from the poison-grass sower's power & control. The second herd of deer… their bodies having become extremely gaunt, lost their strength & energy. Having lost their strength & energy, they returned to the poison-grass sown by the poison-grass sower. Venturing unwarily into the poison-grass sown by the poison-grass sower, ate food.… That's why that second herd of deer didn't escape from the poison-grass sower's power & control. The third herd of deer… took up residence near where poison-grass had been sown by the poison-grass sower and—having taken up residence there—ate food without venturing unwarily into the poison-grass sown by the poison-grass sower.… But the poison-grass sower & his followers… had the sown poison-grass surrounded on all sides over a large area with stick snares. They saw the third herd of deer's dwelling, where they went to hide.

That's why that third herd of deer didn't escape from the poison-grass sower's power & control.

"'What if we were to take up residence where the poison-grass sower & his followers can't go and—having taken up residence there—were to eat food without venturing unwarily into the poison-grass sown by the poison-grass sower? By eating food without venturing unwarily into the poison-grass sown by the poison-grass sower, we won't become intoxicated. Not being intoxicated, we won't become heedless. When we aren't heedless, the poison-grass sower won't be able to do with us as he likes on account of that poison-grass.'

"So the fourth herd of deer took up residence where the poison-grass sower & his followers couldn't go and—having taken up residence there—ate food without venturing unwarily into the poison-grass sown by the poison-grass sower. By eating food without venturing unwarily into the poison-grass sown by the poison-grass sower, they didn't become intoxicated. Not being intoxicated, they didn't become heedless. When they weren't heedless, the poison-grass sower wasn't able to do with them as he liked on account of that poison-grass.

"The thought occurred to the poison-grass sower & his followers, 'How crafty & powerful is this fourth herd of deer! They must be wizards! How can they eat where the poison-grass has been sown without our knowing their coming or going! What if we were to have the sown poison-grass surrounded on all sides over a large area with stick snares? Perhaps we would see the fourth herd of deer's dwelling, where they go to hide.' So they had the sown poison-grass surrounded on all sides over a large area with stick snares. But the poison-grass sower & his followers didn't see the fourth herd of deer's dwelling, where they went to hide.

"So the thought occurred to the poison-grass sower & his followers, 'If we scare off the fourth herd of deer, they, scared off, will scare off others, and in that way all the herds of deer will abandon this sown poison-grass. Why don't we show no concern for the fourth herd of deer?' So the poison-grass sower & his followers showed no concern for the fourth herd of deer. That's why that fourth herd of deer escaped from the poison-grass sower's power & control.

"This simile, monks, I have given to convey a message. The message is this: The poison-grass stands for the five strings of sensuality. The poison-grass sower stands for Māra, the Evil One. The poison-grass sower's followers stand for Māra's followers.[1] The herds of deer stand for contemplatives & brahmans.

"The first group of contemplatives & brahmans, venturing unwarily into the poison-grass & baits of the world sown by Māra, ate food. They, eating food after venturing unwarily, became intoxicated. Being intoxicated, they became heedless. When they were heedless, Māra was able to do with them as he liked, on account of that poison-grass & those baits of the world. That's why that first group of contemplatives & brahmans didn't escape from Māra's power & control.

"This first group of contemplatives & brahmans, I tell you, is just like the first herd of deer.

"A second group of contemplatives & brahmans reasoned thus: 'That first group of contemplatives & brahmans, venturing unwarily into the poison-grass & baits of the world sown by Māra, ate food. They, eating food after venturing unwarily, became intoxicated. Being intoxicated, they became heedless. When they were heedless, Māra was able to do with them as he liked, on account of that poison-grass & those baits of the world. That's why that first group of contemplatives & brahmans didn't escape from Māra's power & control. What if we were to entirely avoid that poison-grass food, the baits of the world, and—avoiding that dangerous enjoyment—were to dwell having plunged into a wilderness area?' So, they entirely avoided that poison-grass food, the baits of the world. Avoiding that dangerous enjoyment, they dwelled having plunged into a wilderness area.

"There they were eaters of greens or millet or wild rice or hide-parings or moss or rice-bran or the discarded scum of boiled rice or sesame flour or grass or cow dung or forest roots & fruits or fallen fruits. But in the last month of the hot season, when the grass & water were used up, their bodies became extremely gaunt. Their bodies having become extremely gaunt, they lost their strength & energy. Having lost their strength & energy, they lost their awareness-release[2]. Having lost their awareness-release, they returned to the poison-grass & baits of the world sown by

Māra. Venturing unwarily into the poison-grass & baits of the world sown by Māra, they ate food. Having eaten food after venturing unwarily, they became intoxicated. Being intoxicated, they became heedless. When they became heedless, Māra did with them as he liked, on account of that poison-grass and those baits of the world. That's why that second group of contemplatives & brahmans didn't escape from Māra's power & control.

"This second group of contemplatives & brahmans, I tell you, is just like the second herd of deer.

"A third group of contemplatives & brahmans reasoned thus: 'That first group of contemplatives & brahmans, venturing unwarily into the poison-grass & baits of the world sown by Māra, ate food.… That's why that first group of contemplatives & brahmans didn't escape from Māra's power & control.

"'The second group of contemplatives & brahmans… entirely avoided that poison-grass food, the baits of the world. Avoiding that dangerous enjoyment, they dwelled having plunged into a wilderness area.… But in the last month of the hot season, when the grass & water were used up, their bodies became extremely gaunt.… Having lost their strength & energy, they lost their awareness-release. Having lost their awareness-release, they returned to the poison-grass & baits of the world sown by Māra.… That's why that second group of contemplatives & brahmans didn't escape from Māra's power & control.

"'What if we were to take up residence near where poison-grass & the baits of the world have been sown by Māra and—having taken up residence there—were to eat food without venturing unwarily into the poison-grass & the baits of the world sown by Māra? By eating food without venturing unwarily into the poison-grass & the baits of the world sown by Māra, we won't become intoxicated. Not being intoxicated, we won't become heedless. When we aren't heedless, Māra won't be able to do with us as he likes on account of that poison-grass & the baits of the world.'

"So they took up residence near where poison-grass & the baits of the world had been sown by Māra and—having taken up residence there—ate food without venturing unwarily into the poison-grass & the baits of the world sown by Māra. By eating food without venturing unwarily into

the poison-grass & the baits of the world sown by Māra, they didn't become intoxicated. Not being intoxicated, they didn't become heedless. When they weren't heedless, Māra wasn't able to do with them as he liked on account of that poison-grass & the baits of the world.

"But they came to hold views like this: 'The cosmos is eternal.' 'The cosmos is not eternal.' 'The cosmos is finite.' 'The cosmos is infinite.' 'The soul is the same thing as the body.' 'The soul is one thing and the body is another.' 'After death a Tathāgata exists.' 'After death a Tathāgata does not exist.' 'After death a Tathāgata both exists & does not exist.' 'After death a Tathāgata neither exists nor does not exist.' That's why that third group of contemplatives & brahmans didn't escape from Māra's power & control.

"This third group of contemplatives & brahmans, I tell you, is just like the third herd of deer.

"A fourth group of contemplatives & brahmans reasoned thus: 'That first group of contemplatives & brahmans, venturing unwarily into the poison-grass & baits of the world sown by Māra, ate food.... That's why that first group of contemplatives & brahmans didn't escape from Māra's power & control.

"'The second group of contemplatives & brahmans... entirely avoided that poison-grass food, the baits of the world. Avoiding that dangerous enjoyment, they dwelled having plunged into a wilderness area.... But in the last month of the hot season, when the grass & water were used up, their bodies became extremely gaunt.... Having lost their strength & energy, they lost their awareness-release. Having lost their awareness-release, they returned to the poison-grass & baits of the world sown by Māra.... That's why that second group of contemplatives & brahmans didn't escape from Māra's power & control.

"The third group of contemplatives & brahmans... took up residence near where poison-grass & the baits of the world had been sown by Māra and—having taken up residence there—ate food without venturing unwarily into the poison-grass & the baits of the world sown by Māra.... But they came to hold views like this: 'The cosmos is eternal.' ... 'After death a Tathāgata neither exists nor does not exist.' That's why that third group of contemplatives & brahmans didn't escape from Māra's power & control.

"'What if we were to take up residence where Māra & his followers can't go and—having taken up residence there—were to eat food without venturing unwarily into the poison-grass & baits of the world sown by Māra? By eating food without venturing unwarily into the poison-grass & baits of the world sown by Māra, we won't become intoxicated. Not being intoxicated, we won't become heedless. When we aren't heedless, Māra won't be able to do with us as he likes on account of that poison-grass & the baits of the world.'

"So the fourth group of contemplatives & brahmans took up residence where Māra & his followers couldn't go and—having taken up residence there—ate food without venturing unwarily into the poison-grass & baits of the world sown by Māra. By eating food without venturing unwarily into the poison-grass & baits of the world sown by Māra, they didn't become intoxicated. Not being intoxicated, they didn't become heedless. When they weren't heedless, Māra wasn't able to do with them as he liked on account of that poison-grass & the baits of the world. That's why that fourth group of contemplatives & brahmans escaped from Māra's power & control.

"This fourth group of contemplatives & brahmans, I tell you, is just like the fourth herd of deer.

"And how is there the place where Māra & his followers can't go?

"There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is said to be a monk who has blinded Māra, who has destroyed the path of Māra's eye and has gone where Māra the Evil One can't see him.[3]

"With the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is said to be a monk who has blinded Māra…

"With the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This is said to be a monk who has blinded Māra…

"With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is said to be a monk who has blinded Māra…

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space. This is said to be a monk who has blinded Māra…

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness. This is said to be a monk who has blinded Māra…

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' the monk enters & remains in the dimension of nothingness. This is said to be a monk who has blinded Māra…

"With the complete transcending of the dimension of nothingness, the monk enters & remains in the dimension of neither perception nor non-perception. This is said to be a monk who has blinded Māra, who has destroyed the path of Māra's eye and has gone where Māra the Evil One can't see him.

"With the complete transcending of the dimension of neither perception nor non-perception, the monk enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. This is said to be a monk who has blinded Māra, who has destroyed the path of Māra's eye and has gone where Māra the Evil One can't see him—and has crossed over attachment to the world."[4]

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Sn 3:2 lists Māra's followers as sensual passions, discontent, hunger & thirst, craving, sloth & torpor, cowardice, uncertainty, dismissiveness &

stubbornness; gains, offering, fame, and status wrong gained; and self-praise coupled with disparagement of others.

2. According to the Commentary, "awareness-release" *(ceto-vimutti)* here means their intention to stay in the wilderness, but it could also mean any concentration attainment based on the four sublime abidings *(brahmavihāra)*. See AN 6:13.

3. This passage means that the monk has temporarily escaped from Māra through the power of his concentration by going beyond the five strings of sensuality. See AN 9:38 and the essay, "Silence Isn't Mandatory."

4. The fact that this last monk's effluents are ended through an act of discernment is what has put him totally beyond Māra's reach. AN 9:36, however, shows that this act of discernment can occur based on any of the nine concentration attainments, and not just the last one.

The Noble Search
Ariyapariyesana Sutta (MN 26)

Introduction

Some scholars have suggested that, of the many autobiographical accounts of the Buddha's awakening presented in the Pali Canon, this is the earliest. From that assumption, they have further suggested that because this account does not mention the four noble truths, either in connection with the awakening or with the Buddha's instructions to his first disciples, the four noble truths must have been a later doctrine.

There is little reason, however, to accept these suggestions. To begin with, the sutta does not recount the Buddha's period of austerities prior to his awakening, nor does it tell of how the group of five monks attended to him during that period and later left him when he abandoned his austerities, and yet toward the end of the sutta those two incidents are alluded to in a way that indicates that the Buddha assumes them to be familiar to his listeners. Thus, if anything, the accounts that do explicitly relate those events—such as the one in MN 36—would seem to be earlier.

Secondly, the lack of reference to the four noble truths does not indicate that they were not actually involved in the awakening or the first sermon. As is always the case in the Buddha's autobiographical accounts in the Canon, this account is designed to convey a lesson, and the lesson is clearly articulated toward the beginning of the sutta: the difference between noble search and ignoble search. The account then illustrates the Buddha's own noble search and his later teaching career in the terms introduced by the lesson: the search for the "unborn, aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: unbinding." In particular, all the events mentioned in the account revolve around the issue of the deathless: the discovery of the deathless, the teaching of the deathless, and the Buddha's success in helping others to attain the deathless. Had the lesson of the sutta concerned the four noble truths,

they would probably have been mentioned in the account. Thus there seems little reason to regard this sutta as "proof" that the four noble truths were a later teaching.

Nevertheless, this sutta offers many excellent lessons in the Dhamma, in addition to mentioning a few incidents in the Buddha's life that are found nowhere else in the Sutta Piṭaka.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then early in the morning—having adjusted his lower robe and taking his bowl & outer robe—he went into Sāvatthī for alms. Then a large number of monks went to Ven. Ānanda and said, "It has been a long time, friend Ānanda, since we have heard a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"In that case, venerable ones, go to the hermitage of Rammaka the brahman. Perhaps you will get to hear a Dhamma talk in the Blessed One's presence."

"As you say, friend," the monks replied to Ven. Ānanda and left.

Then the Blessed One, having gone for alms, after his meal, on returning from his alms round, said to Ven. Ānanda, "Ānanda, let's go to the Eastern Park, the palace of Migāra's mother, for the day's abiding."

"As you say, lord," Ven. Ānanda replied to the Blessed One.

So the Blessed One, together with Ven. Ānanda, went to the Eastern Park, the palace of Migāra's mother, for the day's abiding. Then, emerging from his seclusion in the evening, he said to Ven. Ānanda, "Ānanda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ānanda replied to the Blessed One.

So the Blessed One, together with Ven. Ānanda, went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs at the Eastern Gatehouse, coming out of the water, he stood in his lower robe, drying his limbs. Then Ven. Ānanda said to him, "Lord, the hermitage of Rammaka the brahman is not far away. Pleasing is the hermitage of Rammaka the

brahman. Delightful is the hermitage of Rammaka the brahman. It would be good if the Blessed One went to the hermitage of Rammaka the brahman out of sympathy." The Blessed One acquiesced through silence.

So the Blessed One went to the hermitage of Rammaka the brahman. Now at that time a large number of monks had gathered in the hermitage of Rammaka the brahman for a Dhamma discussion. The Blessed One stood outside the door waiting for the discussion to end. On knowing that the discussion had ended, clearing his throat, he tapped at the door. The monks opened the door for him. Entering the hermitage of Rammaka the brahman, the Blessed One sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what discussion are you gathered together here? In the midst of what discussion have you been interrupted?"

"Lord, our interrupted Dhamma discussion was about the Blessed One himself, and then the Blessed One arrived."

"Good, monks. It's fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dhamma discussion. When you have gathered you have two duties: either Dhamma discussion or noble silence.[1]

"Monks, there are these two searches: ignoble search & noble search. And which is the ignoble search? There is the case where a person, being subject himself to birth, seeks (happiness in) what is likewise subject to birth. Being subject himself to aging… illness… death… sorrow… defilement, he seeks (happiness in) what is likewise subject to aging… illness… death… sorrow… defilement.

"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves… goats & sheep… fowl & pigs… elephants, cattle, horses, & mares… gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.

"And what may be said to be subject to aging… illness… death… sorrow… defilement? Spouses & children… men & women slaves… goats & sheep… fowl & pigs… elephants, cattle, horses, & mares… gold & silver[2] are subject to aging… illness… death… sorrow… defilement.

Subject to aging… illness… death… sorrow… defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging… illness… death… sorrow… defilement. This is the ignoble search.

"And which is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: unbinding. Himself being subject to aging… illness… death… sorrow… defilement, seeing the drawbacks of aging… illness… death… sorrow… defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: unbinding. This is the noble search.

"I, too, monks, before my self-awakening, when I was still just an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging… illness… death… sorrow… defilement, sought (happiness in) what was likewise subject to aging… illness… death… sorrow… defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging… illness… death… sorrow… defilement, why do I seek what is likewise subject to aging… illness… death… sorrow… defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: unbinding? What if I, being subject myself to aging… illness… death… sorrow… defilement, seeing the drawbacks of aging… illness… death… sorrow… defilement, were to seek the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: unbinding?'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life—and while my parents, unwilling, were crying with tears streaming down their faces—I shaved off my hair & beard, put on the ochre robe, and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Āḷāra Kālāma and, on

arrival, said to him: 'Friend Kālāma, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This Dhamma is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It isn't through mere conviction alone that Āḷāra Kālāma declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Āḷāra Kālāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Āḷāra Kālāma declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kālāma, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct

knowledge, is the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Āḷāra Kālāma, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Rāmaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This Dhamma is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rāma declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rāma declare that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went

to Uddaka and said, 'Friend Uddaka, is this the extent to which Rāma entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Rāmaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvelā. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, unbinding, I

reached the unborn, unexcelled rest from the yoke: unbinding. Being subject myself to aging… illness… death… sorrow… defilement, seeing the drawbacks of aging… illness… death… sorrow… defilement, seeking the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke, unbinding, I reached the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: unbinding. Knowledge & vision arose in me: 'Unprovoked is my release.[3] This is the last birth. There is now no further becoming.'

"Then the thought occurred to me, 'This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise.[4] But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see. This state, too, is hard to see: the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving; dispassion; cessation; unbinding. And if I were to teach the Dhamma and others would not understand me, that would be tiresome for me, troublesome for me.'

"Just then these verses, unspoken in the past, unheard before, occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.
This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow—
those delighting in passion,
cloaked in the mass of darkness,
won't see.'

"As I reflected thus, my mind inclined to dwelling at ease, not to teaching the Dhamma.

"Then Brahmā Sahampati, having known with his own awareness the line of thinking in my awareness, thought: 'The world is lost! The world is destroyed! The mind of the Tathāgata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!' Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahmā Sahampati disappeared from the Brahmā world and reappeared in front of me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahmā Sahampati said. Having said that, he further said this:

'In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
so, intelligent one, with all-around vision,
ascend the palace
fashioned of Dhamma.
Free from sorrow, behold the people
submerged in sorrow,
oppressed by birth & aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.

Teach the Dhamma, O Blessed One:
There will be those who will understand.'

"Then, having understood Brahmā's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses—born & growing in the water—might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water—so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahmā Sahampati in verse:

'Open are the doors to the deathless.
Let those with ears show their conviction.
Perceiving trouble, O Brahmā,
I did not tell people
    the refined,
    sublime Dhamma.'

"Then Brahmā Sahampati, thinking, 'The Blessed One has given his consent to teach the Dhamma,' bowed down to me and, circling me on the right, disappeared right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Āḷāra Kālāma is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then a devatā came to me and said, 'Lord, Āḷāra Kālāma died seven days ago.' And knowledge & vision arose within me: 'Āḷāra Kālāma died seven days ago.'

The thought occurred to me, 'A great loss has Āḷāra Kālāma suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Rāmaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then a devatā came to me and said, 'Lord, Uddaka Rāmaputta died last night.' And knowledge & vision arose within me: 'Uddaka Rāmaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Rāmaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Bārāṇasī in the Deer Park at Isipatana.

"Then, having stayed at Uruvelā as long as I liked, I set out to wander by stages to Bārāṇasī. Upaka the Ājīvaka saw me on the road between Gayā and the (place of) awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ājīvaka in verses:

'All-vanquishing,
all-knowing am I,
with regard to all things,
  unadhering.
All-abandoning,
released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher?[5]

I have no teacher,
and one like me can't be found.
In the world with its devas,
I have no counterpart.

For I am an arahant in the world;
I, the unexcelled teacher.
I, alone, am rightly self-awakened.
Cooled am I, unbound.

To set rolling the wheel of Dhamma
I go to the city of Kāsi.
In a world become blind,
I beat the drum of the deathless.'

"'From your claims, my friend, you must be an infinite conqueror.'

"'Conquerors are those like me
who have reached effluents' end.
I've conquered evil qualities,
and so, Upaka, I'm a conqueror.'

"When this was said, Upaka said, 'May it be so, my friend,' and—shaking his head, taking a side-road—he left.

"Then, wandering by stages, I arrived at Bārāṇasī, at the Deer Park in Isipatana, to where the group of five monks were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathāgata by name and as "friend." The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will

teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathāgata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time.... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"'No, lord.'

"'The Tathāgata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme

goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round. Then the group of five monks—thus exhorted, thus instructed by me— being subject themselves to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, unbinding, reached the unborn, unexcelled rest from the yoke: unbinding. Being subject themselves to aging… illness… death… sorrow… defilement, seeing the drawbacks of aging… illness… death… sorrow… defilement, seeking the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke, unbinding, they reached the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: unbinding. Knowledge & vision arose in them: 'Unprovoked is our release. This is the last birth. There is now no further becoming.'

"Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Aromas cognizable via the nose—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Tastes cognizable via the tongue—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strings of sensuality.

"And any contemplatives or brahmans tied to these five strings of sensuality—infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them—should be known as having met with misfortune, having met with ruin; Māra can do with them as he will. Just as if a wild deer were to lie bound on a heap of snares: it should be known as having met with misfortune, having met with ruin; the hunter can do with it as he will. When the hunter comes, it won't get away as it would like. In the same way, any contemplatives or brahmans tied to these five strings of

sensuality—infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them—should be known as having met with misfortune, having met with ruin; Māra can do with them as he will.

"But any contemplatives or brahmans not tied to these five strings of sensuality—uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them—should be known as not having met with misfortune, not having met with ruin; Māra cannot do with them as he will. Just as if a wild deer were to lie unbound on a heap of snares: it should be known as not having met with misfortune, not having met with ruin; the hunter cannot do with it as he will. When the hunter comes, it will get away as it would like. In the same way, any contemplatives or brahmans not tied to these five strings of sensuality—uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them—should be known as not having met with misfortune, not having met with ruin; Māra cannot do with them as he will.

"Suppose that a wild deer is living in a wilderness glen. Carefree it walks, carefree it stands, carefree it sits, carefree it lies down. Why is that? Because it has gone beyond the hunter's range.[6] In the same way, a monk —quite secluded from sensuality, secluded from unskillful qualities— enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.[7]

"And further, the monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous

& mindful, he has a pleasant abiding.' This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One.

"And further, the monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen (that) with discernment, his mental effluents are completely ended. This monk is said to have blinded Māra. Trackless, he has destroyed Māra's vision and has become invisible to the Evil One. Having crossed over, he is unattached in

the world. Carefree he walks, carefree he stands, carefree he sits, carefree he lies down. Why is that? Because he has gone beyond the Evil One's range."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. See Ud 2:2 and AN 10:69. Noble silence = the levels of jhāna beginning with the second.

2. The Burmese, Sri Lankan, and PTS editions of the Canon exclude gold and silver from the list of objects subject to illness, death, and sorrow, apparently on the grounds that they themselves do not grow ill, die, or feel sorrow. The Thai edition of the Canon includes gold and silver in the list of objects subject to illness, death, and sorrow in the sense that any happiness based on them is subject to change because of one's own illness, death, and sorrow.

3. See MN 29, note 3.

4. The section from here to Brahmā Sahampati's disappearance is recounted in the third person at SN 6:1.

5. This verse = Dhp 353.

6. For another use of the wild deer as a symbol for a free mind, see Ud 2:10.

7. As the Commentary points out, simply attaining the states of concentration from the first jhāna through the dimension of neither perception nor non-perception blinds Māra only temporarily. Only with the arising of discernment is Māra blinded for good. On Māra's blindness, see Sn 5:15, AN 9:39, and SN 22:87 (the last chapter in *The Mind Like Fire Unbound*). For the meaning of "leaving no trace," see Dhp 92–93, 179–180.

See also: *MN 4*; *MN 19*; *MN 36*; *AN 3:39*; *Iti 54–55*; *Sn 3:1*; *Sn 3:2*

The Shorter Elephant Footprint Simile
Cūḷa Hatthipadopama Sutta (MN 27)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, Jāṇussoṇin the brahman was driving out of Sāvatthī in the middle of the day in a totally white roofed-chariot.[1] He saw Pilotika the wanderer coming from afar and, on seeing him, said to him, "Now where is Master Vacchāyana[2] coming from in the middle of the day?"

"Sir, I have come here from the presence of Gotama the contemplative."

"And what does a wise person think about Gotama the contemplative's acuity of discernment?"

"Sir, who am I to know Gotama the contemplative's acuity of discernment? Wouldn't one have to be his equal to know his acuity of discernment?"

"Master Vacchāyana praises Gotama the contemplative with lavish praise indeed!"

"Sir, who am I to praise Gotama the contemplative. He is praised by the praised as the best of beings, human & divine."

"Seeing what reasons does Master Vacchāyana have such high confidence in Gotama the contemplative?"

"Sir, suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. He would come to the conclusion, 'What a big bull elephant!' In the same way, when I saw four footprints in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, the Saṅgha of the Blessed One's disciples has practiced rightly.' Which four?

"There is the case where I see certain noble warriors who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they become his disciples. When I saw this first footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"Then there is the case where I see certain brahmans…

"Then there is the case where I see certain householders…

"Then there is the case where I see certain contemplatives who are pundits, subtle, skilled in debate, like hair-splitting marksmen. They prowl about, as it were, shooting philosophical positions to pieces with their dialectic. They hear, 'Gotama the contemplative, they say, will visit that village or town.' They formulate a question thus: 'Having gone to Gotama the contemplative, we will ask him this question of ours. If, having been asked like this, he answers like this, we will refute his teaching like this. And, if having been asked like this, he answers like that, we will refute his teaching like that.'

"They hear, 'Gotama the contemplative is visiting that village or town.' They go to him, and he instructs, urges, rouses, & encourages them with a talk on Dhamma. Having been instructed, urged, roused, & encouraged by him with a talk on Dhamma, they don't even ask him their question, so since when could they refute him? As it turns out, they ask him for the opportunity to go forth from the home life into homelessness. He gives

them the Going-forth. Having gone forth there—dwelling alone, secluded, heedful, ardent, & resolute—they in no long time reach & remain in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for themselves in the here & now. They say, 'How near we were to being lost! How near we were to being lost! Before, though we weren't contemplatives, we claimed to be contemplatives. Though we weren't brahmans, we claimed to be brahmans. Though we weren't arahants, we claimed to be arahants. But now we *are* contemplatives, now we *are* brahmans, now we *are* arahants.'

When I saw this fourth footprint in Gotama the contemplative, I came to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

When this was said, Jāṇussoṇin the brahman got down from his totally white roofed-chariot and—arranging his upper robe over one shoulder and extending his hands in reverent salutation in the direction of the Blessed One—exclaimed this exclamation three times:

"Homage to the Blessed One, worthy & rightly self-awakened!
"Homage to the Blessed One, worthy & rightly self-awakened!
"Homage to the Blessed One, worthy & rightly self-awakened!

"May I, at some time or another, meet with Master Gotama! May there be some conversation!"

Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with Pilotika the wanderer. When he was finished, the Blessed One said to him, "It's not to that extent, brahman, that the elephant footprint simile is complete in its details. As to how it *is* complete in its details, listen & pay close attention. I will speak."

"As you say, sir," Jāṇussoṇin the brahman responded.

The Blessed One said: "Suppose an elephant hunter were to enter an elephant forest and were to see there a large elephant footprint, long in extent and broad in width. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are dwarf female elephants with big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, and some scratch marks high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with prominent teeth & big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up. A skilled elephant hunter would not yet come to the conclusion, 'What a big bull elephant!' Why is that? Because in an elephant forest there are tall female elephants with tusks & big feet. The footprint might be one of theirs.

"So he follows along and sees in the elephant forest a large elephant footprint, long in extent and broad in width, with some scratch marks and tusk slashes high up and some broken-off branches. And he sees that bull elephant at the foot of the tree or in an open clearing, walking, standing, sitting, or lying down. He comes to the conclusion, 'That's the big bull elephant.'

"In the same way, brahman, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high and luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.... On smelling an aroma with the nose.... On tasting a flavor with the tongue.... On touching a tactile sensation with the body.... On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward and returning, he makes himself alert. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled.

He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"This, brahman, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought and evaluation—internal assurance.

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

The Three Knowledges

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives [lit: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details.

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-

appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, but a disciple of the noble ones would not yet come to the conclusion, 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.'

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata. A disciple of the noble ones has not yet come to conclusion, but he comes to the conclusion,[3] 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'[4]

"His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the

effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, is called a footprint of the Tathāgata, a scratch mark of the Tathāgata, a tusk slash of the Tathāgata, and it is here that a disciple of the noble ones has come to conclusion: 'The Blessed One is rightly self-awakened; the Dhamma is well-taught by the Blessed One; the Saṅgha of the Blessed One's disciples has practiced rightly.'"

When this was said, Jāṇussoṇin the brahman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. The Thai version of the Canon here reads *vaḷavābhirathena,* which seems to be a mixture of two readings recognized in the PTS Dictionary: *vaḷabhi-rathena*, "in a roofed chariot"; and *vaḷavā-rathena*, "in a chariot drawn by mares."

2. Vacchāyana is Pilotika's clan name.

3. This is a pun. For an explanation, see the next note.

4. This stage in the practice would seem to correspond to reaching stream-entry, inasmuch as one of the standard definitions of stream-entry is direct vision of the four noble truths. It is also the stage at which one reaches verified conviction in the Buddha, Dhamma, and Saṅgha.

The sentence stating that the stream-enterer has come to a conclusion without coming to conclusion appears to be a pun. The idiomatic expression for coming to a conclusion—*niṭṭhaṁ gacchati*—can also mean coming to a finish, reaching completion, or coming to an end. To distinguish these two meanings, the text here uses the form *niṭṭhaṅgato* to mean having come to a finish, and *niṭṭhaṁ gacchati* to mean coming to a conclusion.

This particular way of distinguishing the meanings, however, is not adhered to consistently across the Canon. On the one hand, Dhp 351—like this sutta—

uses the word *niṭṭhaṅgato* to describe an arahant. On the other, in a series of suttas beginning at AN 6:131 (AN 6:124 in the Thai numbering), some lay disciples are each described as *tathāgate niṭṭhaṅgato,* which could either mean that they have come to a definite conclusion about the Tathāgata or that they have concluded their training under the Tathāgata. Some of the disciples named in these suttas—such as Citta, Mahānāma, Ugga, Anāthapiṇḍika, and Jīvaka Komārabhacca—are, in other parts of the Canon, described as stream-winners or non-returners. However, the description of their attainment here contains a mixture of terms, some normally associated with stream-entry, some with arahantship. The pattern of the suttas is this: "Endowed with six qualities, Tapussa the householder has come to conclusion in the Tathāgata, seen the deathless, and goes about having realized the deathless. Which six? Verified confidence in the Buddha, verified confidence in the Dhamma, verified confidence in the Saṅgha, noble virtue, noble knowledge, noble release." Of these six qualities, the first four are normally associated with stream-entry, the last two with arahantship. It may be that the last two are meant here in a non-technical sense, which would mean that *niṭṭhaṅgato* here means simply coming to a definite conclusion about the Tathāgata.

AN 10:63 plays with the two meanings of *niṭṭha* in another way. The Buddha describes ten types of individuals, all of whom, he says, are "*niṭṭhaṅgatā* in me." In this case, *niṭṭhaṅgato* would simply mean having come to a definite conclusion. Of the ten types, he adds, the *niṭṭhā*—or conclusion of the training—of five occurs (or will occur) here in the human realm, the *niṭṭhā* of five occurs away from here. In the first five, he includes three types of stream-winners, once-returners (this item is omitted from the PTS translation), and those who attain arahantship in the present life. In the latter five, he includes five types of non-returners.

Thus, as with the suttas in AN 6, *niṭṭhaṅgato* here means simply coming to a definite conclusion about the Tathāgata. And the lack of consistency surrounding this term in the suttas suggests that it is not a technical term. This would confirm the impression the two meanings of *niṭṭha* are used more as an opportunity for word play, a game in which inconsistency is not a vice.

For more on word play in the Canon, see the introduction to Sn 4.

See also: AN 3:65; MN 70; MN 95

The Great Elephant Footprint Simile
Mahā Hatthipadopama Sutta (MN 28)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Ven. Sāriputta addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are included in the four noble truths. In which four? In the noble truth of stress, in the noble truth of the origination of stress, in the noble truth of the cessation of stress, and in the noble truth of the path of practice leading to the cessation of stress.

"And what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful. And which are the five clinging-aggregates? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, and the consciousness clinging-aggregate.

"And what is the form clinging-aggregate? The four great existents and the form derived from them. And what are the four great elements? The earth property, the liquid property, the fire property, & the wind property.

The Earth Property

"And what is the earth property? The earth property may be either internal or external. What is the internal earth property? Whatever internal, within oneself, is hard, solid, & sustained (by craving): head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, & sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the earth property and makes the mind dispassionate toward the earth property.

"Now there comes a time, friends, when the external liquid property is provoked,[1] and at that time the external earth property vanishes. So when even in the external earth property—so vast—inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk (who has discerned this), he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the (earth) property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable—through contact with fists, contact with stones, contact with sticks, or contact with knives—the monk discerns that 'This body is of such a nature that contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw [MN 21], "Monks, even if bandits were to carve you up savagely into pieces with a two-handled saw, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my

bidding.' So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency (to please him), in the same way, if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Liquid Property

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, within oneself, is liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the liquid property and makes the mind dispassionate toward the liquid property.

"Now there comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, & country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred… three hundred… four hundred… five hundred… six hundred… seven hundred leagues. There comes a time when the water in the great ocean stands seven palm-trees deep, six… five… four… three… two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six… five… four… three… two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger.

"So when even in the external liquid property—so vast—inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk (who has discerned this), he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the (liquid) property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable—through contact with fists, contact with stones, contact with sticks, or contact with knives—the monk discerns that 'This body is of such a nature that contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely into pieces with a two-handled saw, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency (to please him), in the same way, if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Fire Property

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, within oneself, is fire, fiery, & sustained: that by which (the body) is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the fire property and makes the mind dispassionate toward the fire property.

"Now there comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, & country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone & tendon parings.[2]

"So when even in the external fire property—so vast—inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk (who has discerned this), he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the (fire) property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable—through contact with fists, contact with stones, contact with sticks, or contact with knives—the monk discerns that 'This body is of such a nature that contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives

come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely into pieces with a two-handled saw, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency (to please him), in the same way, if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Wind Property

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, within oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-&-out breathing, or whatever else internal, within oneself, is wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the wind property and makes the mind dispassionate toward the wind property.

"Now there comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, & country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir.

"So when even in the external wind property—so vast—inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, & harass a monk (who has discerned this), he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the (wind) property as its object/support, leaps up, grows confident, steadfast, & released.

"And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable—through contact with fists, contact with stones, contact with sticks, or contact with knives—the monk discerns that 'This body is of such a nature that contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of

the saw, "Monks, even if bandits were to carve you up savagely into pieces with a two-handled saw, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency (to please him), in the same way, if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, & Saṅgha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

Dependent Co-arising

"Friends, just as when—in dependence on timber, vines, grass, & clay—space is enclosed and is gathered under the term 'house,' in the same way, when space is enclosed in dependence on bones, tendons, muscle, & skin, it is gathered under the term, 'form.'

"Now if internally the eye is intact but externally forms do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the eye is intact and externally forms come into range, but there is no

corresponding engagement, then there is no appearing of the corresponding type of consciousness. But when internally the eye is intact and externally forms come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has thus come into being is gathered under the perception clinging-aggregate. The fabrications of what has thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, & convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising."[3] And these things—the five clinging-aggregates—are dependently co-arisen.[4] Any desire, embracing, grasping, & holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire & passion, any abandoning of desire & passion for these five clinging-aggregates is the cessation of stress.'[5] And even to this extent, friends, the monk has accomplished a great deal.

"Now if internally the ear is intact.…

"Now if internally the nose… the tongue… the body is intact.…

"Now if internally the intellect is intact but externally ideas do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the intellect is intact and externally ideas come into range, but there is no corresponding engagement, then there is no appearing of the corresponding type of consciousness. But when internally the intellect is intact and externally ideas come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has

thus come into being is gathered under the perception clinging-aggregate. The fabrications of what has thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, & convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising." And these things—the five clinging-aggregates—are dependently co-arisen. Any desire, embracing, grasping, & holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire & passion, any abandoning of desire & passion for these five clinging-aggregates is the cessation of stress.' And even to this extent, friends, the monk has accomplished a great deal."

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta's words.

Notes

1. The compilers of the Pali Canon used a common theory to explain the physics of heat & motion, meteorology, and the etiology of diseases. That theory centered on the concept of *dhātu:* property or potential. The physical properties presented in this theory were four: those of earth (solidity), liquid, fire, & wind (motion). Three of them—liquid, fire, & wind—were viewed as potentially active. When they were aggravated, agitated or provoked—the Pali term here, *'pakuppati',* was used also on the psychological level, where it meant angered or upset—they acted as the underlying cause for activity in nature. For more on this topic, see *The Mind Like Fire Unbound,* Chapter 2.

2. AN 7:46 (quoted in *The Mind Like Fire Unbound)* cites a wing bone and tendon parings as examples of items that will not catch fire. Perhaps the passage was meant as a comical parody of someone who, having seen another person start fire with a fire stick, tried to imitate that person without understanding the basic principle involved. If you used a fire stick and wood shavings, you would get fire. If you used a wing bone instead of a fire stick, and tendon parings instead of wood shavings, you wouldn't.

3. This statement has not been traced in any other part of the extant Pali Canon.

4. See SN 12:2.

5. Although the fourth noble truth—the path of practice leading to the cessation of stress—is not explicitly mentioned in this discussion, it is implicit as the path of practice leading to the subduing of desire & passion, the abandoning of desire & passion for the five clinging-aggregates.

See also: *DN 22*; *MN 9*; *MN 43*; *MN 140*; *MN 147*

The Longer Heartwood Simile Discourse
Mahā Sāropama Sutta (MN 29)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak mountain, not long after Devadatta had left. Referring to Devadatta, the Blessed One addressed the monks:

"Monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is gratified with that gain, offerings, & fame, his resolve fulfilled. Because of that gain, offerings, & fame he exalts himself and disparages others: 'I am a person with gain, offerings, & fame, but these other monks are unknown & of little influence.' He is intoxicated with that gain, offerings, & fame, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress.

"Just as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark, passing over the outer bark—cutting away the twigs & leaves, were to go off carrying them, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark, passing over the outer bark—cutting away the twigs & leaves, went off carrying

them, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"In the same way, monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is gratified with that gain, offerings, & fame, his resolve fulfilled. Because of that gain, offerings, & fame he exalts himself and disparages others: 'I am a person with gain, offerings, & fame, but these other monks are unknown & of little influence.' He is intoxicated with that gain, offerings, & fame, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress. This, monks, is called a monk who grasps the twigs & leaves of the holy life, and with that he falls short.

"And further, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, his resolve fulfilled. Because of that consummation in virtue he exalts himself and disparages others: 'I am a person of virtue, with fine qualities, but these other monks are unvirtuous, with evil qualities.' He is intoxicated with that consummation in virtue, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress.

"Just as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark—cutting away the outer bark, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood,

wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark—cutting away the outer bark, went off carrying it, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"In the same way, monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, his resolve fulfilled. Because of that consummation in virtue he exalts himself and disparages others: 'I am a person of virtue, with fine qualities, but these other monks are unvirtuous, with evil qualities.' He is intoxicated with that consummation in virtue, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress. This, monks, is called a monk who grasps the outer bark of the holy life, and with that he falls short.

"And further, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, his resolve fulfilled. Because of that consummation in concentration he exalts himself and disparages others: 'I am concentrated, my mind at singleness, but these other monks are unconcentrated, their minds

scattered.' He is intoxicated with that consummation in concentration, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress.

"Just as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood—cutting away the inner bark, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood—cutting away the inner bark, went off carrying it, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"In the same way, monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, his resolve fulfilled. Because of that consummation in concentration he exalts himself and disparages others: 'I am concentrated, my mind at singleness, but these other monks are unconcentrated, their minds scattered.' He is intoxicated with that consummation in concentration, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress. This, monks, is called a monk who grasps the inner bark of the holy life, and with that he falls short.

"And further, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. He is not intoxicated with that consummation in concentration, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves knowledge & vision.[1] He is gratified with that knowledge & vision, his resolve fulfilled. Because of that knowledge & vision he exalts himself and disparages others: 'I dwell knowing & seeing, but these other monks dwell not knowing & not seeing.' He is intoxicated with that knowledge & vision, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress.

"Just as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood—cutting away the sapwood, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood—cutting away the sapwood, went off carrying it, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"In the same way, monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) '… Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame.

He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. He is not intoxicated with that consummation in concentration, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves knowledge & vision. He is gratified with that knowledge & vision, his resolve fulfilled. Because of that knowledge & vision he exalts himself and disparages others: 'I dwell knowing & seeing, but these other monks dwell not knowing & not seeing.' He is intoxicated with that knowledge & vision, heedless about it, and falls into heedlessness. Being heedless, he dwells in suffering & stress. This, monks, is called a monk who grasps the sapwood of the holy life, and with that he falls short.

"And further, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. He is not intoxicated with that consummation in concentration, not heedless about it, and does not fall

into heedlessness. Being heedful, he achieves knowledge & vision. He is gratified with that knowledge & vision, but his resolve is not fulfilled. Because of that knowledge & vision he does not exalt himself or disparage others. He is not intoxicated with that knowledge & vision, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves a non-occasional liberation. And it is impossible, monks, there is no opportunity, for that monk to fall from that non-occasional release.[2]

"Just as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood, cutting away just the heartwood of a great standing tree possessed of heartwood, were to go off carrying it, knowing, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man *did* know heartwood, did know sapwood, did know inner bark, did know outer bark, did know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood, cutting away just the heartwood of a great standing tree possessed of heartwood, were to go off carrying it, knowing, "heartwood." Whatever heartwood-business he had with heartwood, his purpose will be served.'

"In the same way, monks, there is the case where a certain son of good family, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He is not intoxicated with that gain, offerings, & fame, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He is not intoxicated with that consummation in virtue, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. Because of that consummation in concentration he does not exalt himself or disparage others. He is not intoxicated with that consummation in concentration, not heedless about

it, and does not fall into heedlessness. Being heedful, he achieves knowledge & vision. He is gratified with that knowledge & vision, but his resolve is not fulfilled. Because of that knowledge & vision he does not exalt himself or disparage others. He is not intoxicated with that knowledge & vision, not heedless about it, and does not fall into heedlessness. Being heedful, he achieves a non-occasional liberation. And it is impossible, monks, there is no opportunity, for that monk to fall from that non-occasional release.

"Monks, this holy life doesn't have as its reward gain, offerings, & fame, doesn't have as its reward consummation of virtue, doesn't have as its reward consummation of concentration, doesn't have as its reward knowledge & vision, but the unprovoked[3] awareness-release: That is the purpose of this holy life, that is its heartwood, that its final end."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. "Knowledge & vision" here apparently has the same meaning it does in AN 4:41—i.e., the various mundane psychic powers that can come from the development of concentration.

2. This translation follows the Sri Lankan and Burmese editions of the Canon. The Thai and PTS editions at this point say, "Being heedful, he achieves an occasional liberation. And it is possible, monks, there is the opportunity, for that monk to fall from that occasional release." However, when the passage is repeated after the simile, these editions read, "Being heedful, he achieves a non-occasional liberation. And it is impossible, monks, there is no opportunity, for that monk to fall from that non-occasional release." Because this inconsistency is anomalous, the Sri Lankan/Burmese reading seems preferable.

Occasional liberation/release is the temporary release from such things as the hindrances, attained when entering right concentration, or the temporary release from some of the factors of lower states of jhāna, attained when entering higher states of jhāna. This release lasts only as long as the necessary causal factors are still in place. Non-occasional liberation/release, according to the Commentary, covers all of the transcendent attainments: the paths and fruitions of stream-entry, once-returning, non-returning, and arahantship, along with unbinding. Thus, if the Commentary is right here, non-occasional

liberation/release has a broader meaning than the unprovoked release, mentioned below, as that covers only the fruition of arahantship and unbinding. Although the path factors are needed to reach these attainments, they do not cause them, just as a path to a mountain does not cause the mountain to be. This release is beyond time—and thus "non-occasional"—in that the falling away of the path factors would not end it.

3. *Akuppa.* This term is sometimes translated as "unshakable," but it literally means, "unprovoked." The reference is apparently to the theory of *dhātu,* or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, *pakuppati,* is used also on the psychological level, where it means angered or upset—they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides. (See the description of the properties in MN 28.)

A similar theory attributes the irruption of mental states to the provocation of the properties of sensuality, form, or formlessness.

> "In dependence on the property of sensuality there occurs the perception of sensuality. In dependence on the perception of sensuality there occurs the resolve for sensuality… the desire for sensuality… the fever for sensuality… the quest for sensuality. Searching for sensuality, monks, an uninstructed run-of-the-mill person conducts himself wrongly through three means: through body, through speech, & through mind."—
> *SN 14:12*

Even unbinding is described as a property (Iti 44). However, there is a crucial difference in how unbinding is attained, in that the unbinding property is not provoked. Any events that depend on the provocation of a property are inherently unstable and inconstant, subject to change when the provocation ends. But because true release is not caused by the provocation of anything, it is not subject to change.

See also: *MN 43; SN 17:3; SN 17:5; SN 17:8; SN 22:88; AN 8:7; AN 8:8; AN 10:58; Iti 35–36*

The Shorter Heartwood Simile Discourse
Cūḷa Sāropama Sutta (MN 30)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Piṅgalakoccha the brahman went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, these contemplatives & brahmans, each with his group, each with his community, each the teacher of his group, an honored leader, well-regarded by people at large—i.e., Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Velaṭṭhaputta, & the Nigaṇṭha Nāṭaputta: Do they all have direct knowledge as they themselves claim, or do they all not have direct knowledge, or do some of them have direct knowledge and some of them not?"

"Enough, brahman. Put this question aside. I will teach you the Dhamma. Listen and pay close attention. I will speak."

"Yes, sir," Piṅgalakoccha the brahman responded to the Blessed One.

The Blessed One said, "Brahman, it's as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark, passing over the outer bark—cutting away the twigs & leaves, were to go off carrying them, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark, passing over the outer bark—cutting away the twigs & leaves, went off carrying them, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"Or, brahman, it's as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark—cutting away the outer bark, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark—cutting away the outer bark, went off carrying it, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"Or, brahman, it's as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood—cutting away the inner bark, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood—cutting away the inner bark, went off carrying it, thinking, "heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"Or, brahman, it's as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood—cutting away the sapwood, were to go off carrying it, thinking, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man didn't know heartwood, didn't know sapwood, didn't know inner bark, didn't know outer bark, didn't know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood—cutting away the sapwood, went off carrying it, thinking,

"heartwood." Whatever heartwood-business he had with heartwood, his purpose won't be served.'

"Or, brahman, it's as if a man in need of heartwood, seeking heartwood, wandering in search of heartwood, cutting away just the heartwood of a great standing tree possessed of heartwood, were to go off carrying it, knowing, 'heartwood.' A man with good eyesight, seeing him, would say, 'Ah, how this good man *did* know heartwood, did know sapwood, did know inner bark, did know outer bark, did know twigs & leaves! That's why he, in need of heartwood, seeking heartwood, wandering in search of heartwood, cutting away just the heartwood of a great standing tree possessed of heartwood, went off carrying it, knowing, "heartwood." Whatever heartwood-business he had with heartwood, his purpose will be served.'

"In the same way, brahman, there is the case where a certain son of good family,[1] out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is gratified with that gain, offerings, & fame, his resolve fulfilled. Because of that gain, offerings, & fame he exalts himself and disparages others: 'I am a person with gain, offerings, & fame, but these other monks are unknown & of little influence.' He doesn't generate desire or exert himself for the realization of those qualities that are higher & more sublime than gain, offerings, & fame. He is drooping & lax.

"Just like the man who, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark, passing over the outer bark—cutting away the twigs & leaves, went off carrying them, thinking, 'heartwood': Whatever heartwood-business he had with heartwood, his purpose won't be served. This individual, I tell you, is similar to that.

"And further, there is the case where an individual, out of conviction, goes forth from the home life into homelessness, (thinking,) '…Perhaps the end of this entire mass of stress might be discerned!' Having thus gone

forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than gain, offerings, & fame. He is not drooping or lax. He achieves consummation in virtue. He is gratified with that consummation in virtue, his resolve fulfilled. Because of that consummation in virtue he exalts himself and disparages others: 'I am a person of virtue, with fine qualities, but these other monks are unvirtuous, with evil qualities.' He doesn't generate desire or exert himself for the realization of those qualities that are higher & more sublime than consummation in virtue. He is drooping & lax.

"Just like the man who, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood, passing over the inner bark—cutting away the outer bark, went off carrying it, thinking, 'heartwood': Whatever heartwood-business he had with heartwood, his purpose won't be served. This individual, I tell you, is similar to that.

"And further, there is the case where an individual, out of conviction, goes forth from the home life into homelessness, (thinking,) '…Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. Because of that gain, offerings, & fame he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than gain, offerings, & fame. He is not drooping or lax. He achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than consummation in virtue. He is not drooping or lax. He achieves consummation in concentration. He is gratified with that consummation in concentration, his resolve fulfilled. Because of that consummation in concentration he exalts himself and disparages others: 'I am concentrated, my mind at singleness, but these other monks are unconcentrated, their minds scattered.' He

doesn't generate desire or exert himself for the realization of those qualities that are higher & more sublime than consummation in concentration. He is drooping & lax.

"Just like the man who, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood, passing over the sapwood—cutting away the inner bark, went off carrying it, thinking, 'heartwood': Whatever heartwood-business he had with heartwood, his purpose won't be served. This individual, I tell you, is similar to that.

"And further, there is the case where an individual, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. Because of that gain, offerings, & fame he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than gain, offerings, & fame. He is not drooping or lax. He achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than consummation in virtue. He is not drooping or lax. He achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. Because of that consummation in concentration he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than consummation in concentration. He is not drooping or lax. He achieves knowledge & vision. He is gratified with that knowledge & vision, his resolve fulfilled. Because of that knowledge & vision he exalts himself and disparages others: 'I dwell knowing & seeing, but these other monks dwell not knowing & not seeing.' He doesn't generate desire or exert himself for the realization of those qualities that are higher & more sublime than knowledge & vision. He is drooping & lax.

"Just like the man who, in need of heartwood, seeking heartwood, wandering in search of heartwood—passing over the heartwood of a great standing tree possessed of heartwood—cutting away the sapwood, went off carrying it, thinking, 'heartwood': Whatever heartwood-business he had with heartwood, his purpose won't be served. This individual, I tell you, is similar to that.

"And further, there is the case where an individual, out of conviction, goes forth from the home life into homelessness, (thinking,) 'I am beset by birth, by aging-&-death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. Perhaps the end of this entire mass of stress might be discerned!' Having thus gone forth, he encounters gain, offerings, & fame. He is not gratified with that gain, offerings, & fame, his resolve not fulfilled. Because of that gain, offerings, & fame he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than gain, offerings, & fame. He is not drooping or lax. He achieves consummation in virtue. He is gratified with that consummation in virtue, but his resolve is not fulfilled. Because of that consummation in virtue does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than consummation in virtue. He is not drooping or lax. He achieves consummation in concentration. He is gratified with that consummation in concentration, but his resolve is not fulfilled. Because of that consummation in concentration he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than consummation in concentration. He is not drooping or lax. He achieves knowledge & vision. He is gratified with that knowledge & vision, but his resolve is not fulfilled. Because of that knowledge & vision he does not exalt himself or disparage others. He generates desire & exerts himself for the realization of those qualities that are higher & more sublime than knowledge & vision. He is not drooping or lax.

"And which, brahman, are the qualities that are higher & more sublime than knowledge & vision?

"There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna:

rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is a quality higher & more sublime than knowledge & vision.[2]

"And further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This too is a quality higher & more sublime than knowledge & vision.

"And further, with the abandoning of pleasure & stress—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception

nor non-perception. This too is a quality higher & more sublime than knowledge & vision.

"And further, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And, having seen (that) with discernment, his effluents are completely ended. This too is a quality higher & more sublime than knowledge & vision.

"These are the qualities higher & more sublime than knowledge & vision.

"Just like the man who, in need of heartwood, seeking heartwood, wandering in search of heartwood, cutting away just the heartwood of a great standing tree possessed of heartwood, went off carrying it, knowing, 'heartwood': Whatever heartwood-business he had with heartwood, his purpose will be served. This individual, I tell you, is similar to that.

"Brahman, this holy life doesn't have as its reward gain, offerings, & fame, doesn't have as its reward consummation of virtue, doesn't have as its reward consummation of concentration, doesn't have as its reward knowledge & vision, but the unprovoked[3] awareness-release: That is the purpose of this holy life, that is its heartwood, that its final end."

When this was said, Piṅgalakoccha the brahman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. Here I follow the Thai edition, which reads "son of good family" in this instance, and "individual" in all the remaining instances. Both the Sri Lankan and the Burmese editions read "individual" here and in all the remaining instances.

2. The Commentary explains that the first jhāna is listed as higher than knowledge & vision here because it is being presented in its role as a step toward cessation. The same principle holds for the other stages of concentration up through the dimension of neither perception nor non-perception.

3. *Akuppa.* See MN 29, note 3.

See also: *MN 43*; *SN 17:3*; *SN 17:5*; *SN 17:8*; *AN 8:7*; *AN 8:8*; *AN 10:58*

The Shorter Gosiṅga Sāla-tree Discourse
Cūḷagosiṅgasāla Sutta (MN 31)

Introduction

According to the Commentary, the events reported in this discourse follow on the events of a discourse in the Final Fifty of the Majjhima Nikāya, by which it obviously means MN 128. There is a fair amount of overlap between this discourse and that, but as the Commentary notes, in that discourse the three monks mentioned here were still run-of-the-mill people, trying to find their way. After putting into practice the Buddha's teaching given in that discourse, they all became arahants, a fact that is reported and celebrated here.

* * *

I have heard that on one occasion the Blessed One was staying near Nādikā in the Brick Hall. And on that occasion, Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila were staying in the Gosiṅga [Cattle-horn] Sāla-tree Forest Park.

Then, emerging from his seclusion in the late afternoon, the Blessed One went to the Gosiṅga Sāla-tree Forest Park. The park warden saw him coming from afar and, on seeing him, said to him, "Contemplative, don't enter the park. There are three sons of good families living there, apparently desiring their own (welfare). Don't disturb them."

Ven. Anuruddha heard the park warden conversing with the Blessed One and, on hearing him, said to the park warden, "Friend park warden, don't stand in the way of the Blessed One. It's our Teacher, the Blessed One, who has arrived!"

Then Ven. Anuruddha went to Ven. Nandiya & Ven. Kimbila and, on arrival, said to them, "Come out, venerables! Come out, venerables! It's our Teacher, the Blessed One, who has arrived!"

Then Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila went out to greet the Blessed One. One received his robe & bowl. Another laid out a seat. Another set out water for washing his feet. The Blessed One sat down on the seat laid out and, seated, washed his feet. They, having bowed down to the Blessed One, sat to one side. As they were sitting there, the Blessed One said to Ven. Anuruddha, "Is it tolerable for you, Anuruddhas?[1] Are you getting by? Are you weary from going for alms?"

"It's tolerable, O Blessed One. We're getting by, O Blessed One. And we're not weary, lord, from going for alms."

"But, Anuruddhas, are you living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection?"

"Yes, lord, we're living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection."

"But, Anuruddhas, how are you living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection?"

"Here, lord, the thought occurs to me, 'It's a gain for me, a great gain, that I'm living with companions like this in the holy life.' I'm set on bodily acts of goodwill with regard to these venerable ones, to their faces & behind their backs. I'm set on verbal acts… mental acts of goodwill with regard to these venerable ones, to their faces & behind their backs. The thought occurs to me, 'Why don't I, having cast aside my own mind, conduct myself in line with the mind of these venerable ones?' So, having cast aside my own mind, I conduct myself in line with the mind of these venerable ones. We are separate in body, lord, but one—as it were—in mind."

Ven. Nandiya & Ven. Kimbila said to the Blessed One, "Here, lord, the thought occurs to me also, 'It's a gain for me, a great gain… We are separate in body, lord, but one—as it were—in mind."

[Ven. Anuruddha:] "This, lord, is how we are living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection."

"But, Anuruddhas, do you remain heedful, ardent, & resolute?"

"Yes, lord, we remain heedful, ardent, & resolute."

"But, Anuruddhas, how do you remain heedful, ardent, & resolute?"

"Here, lord, whichever of us returns first from going to the village for alms lays out the seats, sets out water for drinking & using, and sets out the refuse bucket. Whoever returns afterwards from going to the village for alms eats the leftovers—if there are any and if he wants to—and if not, he throws them out in a place where there are no crops or dumps them into water without living beings in it. He puts away the seats, puts away the water for drinking & using, puts away the refuse bucket after having washed it, and sweeps the meal hall.

"Whoever sees that the drinking-water jar, using-water jar, or rinsing-water jar [in the bathroom] are low or empty refills it. If it occurs to him, 'It's too much for me,' he calls another by waving—using hand signals—and they refill the drinking-water jar or using-water jar by joining hands. But we don't for that reason break into speech.

"And every five days we sit together for the whole night to discuss the Dhamma. That's how we remain heedful, ardent, & resolute."

"Excellent, Anuruddhas. Excellent. But, remaining heedful, ardent, & resolute in this way, do you have a comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, quite secluded from sensuality, secluded from unskillful qualities, we enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is our comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained while remaining heedful, ardent, & resolute."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the stilling of directed thoughts & evaluations, we enter & remain in

the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the fading of rapture, we remain equanimous, mindful, & alert, and sense pleasure with the body. We enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—we enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' we enter &

remain in the dimension of the infinitude of space. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' we enter & remain in the dimension of the infinitude of consciousness. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' we enter & remain in the dimension of nothingness. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the complete transcending of the dimension of nothingness, we enter & remain in the dimension of neither perception nor non-perception. Having transcended & calmed that abiding, lord, this is

another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained."

"Excellent, Anuruddhas. Excellent. But having transcended & calmed that abiding, do you have another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Why wouldn't we, lord? There is the case where, whenever we want, with the complete transcending of the dimension of neither perception nor non-perception, we enter & remain in the cessation of perception & feeling. And as we see (that) with discernment, effluents are completely ended. Having transcended & calmed that abiding, lord, this is another comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained. And we don't see another comfortable abiding higher or more exquisite than this."

"Excellent, Anuruddhas. Excellent. There is no other comfortable abiding higher or more exquisite than this."

Then, having instructed, urged, roused, & encouraged Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila with a Dhamma talk, the Blessed One got up from his seat and left.

Then, after Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila had escorted the Blessed One and then turned back, Ven. Nandiya & Ven. Kimbila said to Ven. Anuruddha, "Have we ever reported to you that we have attained this or that attainment or abiding, as you declared in the Blessed One's presence, all the way up to the ending of the effluents?"

"No, venerable sirs, you never reported to me that you had attained this or that attainment or abiding. It's just that I know, having encompassed your awareness with my awareness, that you have attained this & that attainment & abiding. And devas have reported to me that you have attained this & that attainment & abiding, as I answered when quizzed by the Blessed One."

Then the spirit Dīgha Parajana went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he said to the Blessed One, "It's a gain, lord, for the Vajjians, a great gain for the Vajjian people, that the Blessed One, Worthy & Rightly Self-

awakened, along with these three sons of good families—Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila—stay among them!"

On hearing the voice of the spirit Dīgha Parajana, the earth devas took up the cry: "It's a gain, sirs, for the Vajjians, a great gain for the Vajjian people, that the Blessed One, Worthy & Rightly Self-awakened, along with these three sons of good families—Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila—stay among them!"

On hearing the earth devas' cry, the Devas of the Four Great Kings took up the cry… the Devas of the Thirty-three… the Devas of the Hours… the Contented Devas… the Devas Delighting in Creation … the Devas Wielding Power over the Creations of Others… the Devas of Brahmā's retinue took up the cry: "It's a gain, sirs, for the Vajjians, a great gain for the Vajjian people, that the Blessed One, Worthy & Rightly Self-awakened, along with these three sons of good families—Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila—stay among them!"

So in that moment, that instant, the cries were known right up to the Brahmā worlds.

[The Blessed One said:] "So it is, Dīgha. So it is. If the family from which those three sons of good family went forth from the home life into homelessness were to remember them with a confident heart, it would be for the long-term welfare & happiness of that family. If the clan from which those three sons of good family went forth from the home life into homelessness were to remember them with a confident heart, it would be for the long-term welfare & happiness of that clan. If the village… If the town… If the city… If the country from which those three sons of good family went forth from the home life into homelessness were to remember them with a confident heart, it would be for the long-term welfare & happiness of that country.

"If all noble warriors were to remember those three sons of good family with a confident heart, it would be for the long-term welfare & happiness of all noble warriors. If all brahmans… If all merchants… If all workers were to remember those three sons of good family with a confident heart, it would be for the long-term welfare & happiness of all workers.

"If the cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk were to remember those three sons of good family with a confident heart, it would be for the long-term welfare & happiness of the cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk.

"See, Dīgha, how those three sons of good family have practiced for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings."

That is what the Blessed One said. Gratified, the spirit Dīgha Parajana delighted in the Blessed One's words.

Note

1. It's common in Pali, when speaking to a small group of individuals, to address them in the plural form of the name of the senior member of the group.

See also: *MN 39–40*; *SN 52:9*; *SN 52:10*; *AN 3:96*; *AN 9:31–38*; *Iti 82*

The Greater Cowherd Discourse
Mahā Gopālaka Sutta (MN 33)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, a cowherd endowed with eleven factors is incapable of looking after a herd so that it prospers & grows. Which eleven? There is the case where a cowherd is not well-versed in forms [appearances], unskilled in characteristics,[1] doesn't pick out flies' eggs, doesn't dress wounds, doesn't fumigate (the cattle pen), doesn't know fords, doesn't know what it is (for the cattle) to have drunk, doesn't know the road, isn't skilled in pastures, milks dry, and shows no extra respect for the bulls who are fathers & leaders of the herd. A cowherd endowed with these eleven factors is incapable of looking after a herd so that it prospers & grows.

"A monk endowed with these eleven factors is incapable of attaining growth, increase, & abundance in this Dhamma-Vinaya. Which eleven? There is the case where a monk is not well-versed in forms, unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't fumigate, doesn't know fords, doesn't know what it is to have drunk, doesn't know the road, is not skilled in pastures, milks dry, and shows no extra respect for the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha.

"And how is a monk not well-versed in forms? There is the case where a monk doesn't discern, as it has come to be, that every form whatsoever is composed of the four great elements [earth, water, fire, & wind] and the forms dependent on them. This is how a monk is not well-versed in forms.

"And how is a monk unskilled in characteristics? There is the case where a monk doesn't discern, as it has come to be, that a fool is characterized by his actions, a wise person is characterized by his actions.[2] This is how a monk is unskilled in characteristics.

"And how does a monk not pick out flies' eggs? There is the case where a monk acquiesces with an arisen thought of sensuality. He doesn't abandon it, dispel it, demolish it, or wipe it out of existence. He acquiesces with an arisen thought of ill will… an arisen thought of harmfulness. He doesn't abandon it, dispel it, demolish it, or wipe it out of existence. He acquiesces with arisen evil, unskillful qualities. He doesn't abandon them, dispel them demolish them, or wipe them out of existence. This is how a monk doesn't pick out flies' eggs.

"And how does a monk not dress wounds? There is the case where a monk, on seeing a form with the eye, grasps at themes or details by which—as he dwells without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He doesn't practice for its restraint. He doesn't protect the faculty of the eye. On hearing a sound with the ear… On smelling an aroma with the nose… On tasting a flavor with the tongue… On touching a tactile sensation with the body… On cognizing an idea with the intellect, he grasps at themes or details by which—as he dwells without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He doesn't practice for its restraint. He doesn't protect the faculty of the intellect. This is how a monk doesn't dress wounds.

"And how does a monk not fumigate? There is the case where a monk doesn't teach others in detail the Dhamma as he has heard and mastered it. This is how a monk doesn't fumigate.

"And how does a monk not know fords? There is the case where a monk goes time & again to the monks who are learned, well-versed in the tradition, who have memorized the Dhamma, the Vinaya, and the Mātikās,[3] but doesn't question them, doesn't present them with his problems: 'How is this, venerable sir? What is the meaning of this?' These venerable ones do not reveal what has not been revealed to him, do not make plain what has not been made plain to him, do not resolve his

doubts about the many teachings that might give rise to doubt. This is how a monk doesn't know fords.

"And how does a monk not know what it is to have drunk? There is the case where a monk, when the Dhamma-Vinaya proclaimed by the Tathāgata is being taught, doesn't gain understanding of the meaning, doesn't gain understanding of the Dhamma, doesn't gain joy connected with the Dhamma. This is how a monk doesn't know what it is to have drunk.

"And how does a monk not know the road? There is the case where a monk doesn't discern, as it has come to be, the noble eightfold path. This is how a monk doesn't know the road.

"And how is a monk unskilled in pastures? There is the case where a monk doesn't discern, as they have come to be, the four establishings of mindfulness.[4] This is how a monk is unskilled in pastures.

"And how does a monk milk dry? There is the case where a monk—when faithful householders invite him to accept gifts of cloth, alms food, lodgings, and medicinal requisites for curing the sick—knows no moderation in taking. This is how a monk milks dry.

"And how does a monk show no extra respect for the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha? There is the case where a monk doesn't establish himself in bodily acts of goodwill, in public & in private, toward the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha. He doesn't establish himself in verbal acts of goodwill… in mental acts of goodwill, in public & in private, toward the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha.

"A monk endowed with these eleven factors is incapable of attaining growth, increase, & abundance in this Dhamma-Vinaya.

"Monks, a cowherd endowed with eleven factors is capable of looking after a herd so that it prospers & grows. Which eleven? There is the case where a cowherd is well-versed in forms (appearances), skilled in characteristics, picks out flies' eggs, dresses wounds, fumigates, knows fords, knows what it is to have drunk, knows the road, is skilled in

pastures, doesn't milk dry, and shows extra respect for the bulls who are fathers & leaders of the herd. A cowherd endowed with these eleven factors is capable of looking after a herd so that it prospers & grows.

"A monk endowed with these eleven factors is capable of attaining growth, increase, & abundance in this Dhamma-Vinaya. Which eleven? There is the case where a monk is well-versed in forms, skilled in characteristics, picks out flies' eggs, dresses wounds, fumigates, knows fords, knows what it is to have drunk, knows the road, is skilled in pastures, doesn't milk dry, and shows extra respect for the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha.

"And how is a monk well-versed in forms? There is the case where a monk discerns, as it has come to be, that every form whatsoever is composed of the four great elements and the forms dependent on them. This is how a monk is well-versed in forms.

"And how is a monk skilled in characteristics? There is the case where a monk discerns, as it has come to be, that a fool is characterized by his actions, a wise person is characterized by his actions. This is how a monk is skilled in characteristics.

"And how does a monk pick out flies' eggs? There is the case where a monk doesn't acquiesce with an arisen thought of sensuality. He abandons it, dispels it, demolishes it, & wipes it out of existence. He doesn't acquiesce with an arisen thought of ill will… an arisen thought of harmfulness. He abandons it, dispels it, demolishes it, & wipes it out of existence. He doesn't acquiesce with arisen evil, unskillful qualities. He abandons them, dispels them, demolishes them, & wipes them out of existence. This is how a monk picks out flies' eggs.

"And how does a monk dress wounds? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the eye. On hearing a sound with the ear… On smelling an aroma with the nose… On tasting a flavor with the tongue… On touching a tactile sensation with the body… On cognizing an idea with the intellect, he doesn't grasp at any theme or

details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the intellect. This is how a monk dresses wounds.

"And how does a monk fumigate? There is the case where a monk teaches others in detail the Dhamma as he has heard and mastered it. This is how a monk fumigates.

"And how does a monk know fords? There is the case where a monk goes time & again to the monks who are learned, well-versed in the tradition, who have memorized the Dhamma, the Vinaya, and the Mātikās. He questions them, presents them with his problems: 'How is this, venerable sir? What is the meaning of this?' These venerable ones reveal what has not been revealed to him, make plain what has not been made plain to him, resolve his doubts about the many teachings that might give rise to doubt. This is how a monk knows fords.

"And how does a monk know what it is to have drunk? There is the case where a monk, when the Dhamma-Vinaya proclaimed by the Tathāgata is being taught, gains understanding of the meaning, gains understanding of the Dhamma, gains joy connected with the Dhamma. This is how a monk knows what it is to have drunk.

"And how does a monk know the road? There is the case where a monk discerns, as it has come to be, the noble eightfold path. This is how a monk knows the roads.

"And how is a monk skilled in pastures? There is the case where a monk discerns, as they have come to be, the four establishings of mindfulness. This is how a monk is skilled in pastures.

"And how does a monk not milk dry? There is the case where a monk —when faithful householders invite him to accept gifts of cloth, alms food, lodgings, and medicinal requisites for curing the sick—knows moderation in taking. This is how a monk doesn't milk dry.

"And how does a monk show extra respect for the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha? There is the case where a monk establishes himself in bodily acts of goodwill, in public & in private, toward the elder monks with seniority,

who have been ordained long, who are fathers & leaders of the Saṅgha. He establishes himself in verbal acts of goodwill… in mental acts of goodwill, in public & in private, toward the elder monks with seniority, who have been ordained long, who are fathers & leaders of the Saṅgha.

"A monk endowed with these eleven factors is capable of attaining growth, increase, & abundance in this Dhamma-Vinaya."

Notes

1. According to the Commentary, a cowherd "unskilled in characteristics" is one who doesn't recognize the branding marks used on cattle.

2. See AN 3:2.

3. The Mātikā are lists of Dhamma topics that eventually were developed into the Abhidhamma.

4. See SN 47:6–7.

The Shorter Discourse to Saccaka
Cūḷa Saccaka Sutta (MN 35)

I have heard that on one occasion the Blessed One was staying near Vesālī, at the Gabled Hall in the Great Forest. And on that occasion Saccaka the Nigaṇṭha-son was dwelling in Vesālī—a debater, a sophist,[1] well-regarded by people at large. He made this statement before the assembly in Vesālī: "I see no contemplative or brahman, the head of an order, the head of a group, or even one who claims to be an arahant, rightly self-awakened, who—engaged in debate with me—would not shiver, quiver, shake, & break out in sweat under the armpits. Even if I were to engage a senseless stump in debate, it—engaged with me in debate—would shiver, quiver, & shake, to say nothing of a human being."

Then early in the morning Ven. Assaji[2] adjusted his lower robe and—taking his bowl & outer robe—went into Vesālī for alms. Saccaka the Nigaṇṭha-son, walking & wandering around Vesālī to exercise his legs, saw Ven. Assaji coming from afar. On seeing him, he went up to him and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to him, "Master Assaji, how does Gotama the contemplative discipline his disciples? Or what part of his instruction is generally presented to his disciples?"

"Aggivessana,[3] the Blessed One disciplines his disciples in this way; this part of the Blessed One's instruction is generally presented to his disciples: 'Form is inconstant. Feeling is inconstant. Perception is inconstant. Fabrications are inconstant. Consciousness is inconstant. Form is not-self. Feeling is not-self. Perception is not-self. Fabrications are not-self. Consciousness is not-self. All fabrications are inconstant. All phenomena are not-self.' This, Aggivessana, is the way in which the Blessed One disciplines his disciples; this part of the Blessed One's instruction is generally presented to his disciples."

"What a bad thing to hear we have heard, Master Assaji, when we have heard that Gotama the contemplative teaches this sort of thing. Perhaps sooner or later we might go to meet with Gotama the contemplative. Perhaps there might be some discussion. Perhaps we might pry him away from that evil viewpoint."

Now on that occasion, five hundred Licchavis had gathered at a meeting hall on some business or other. So Saccaka the Nigaṇṭha-son went to those Licchavis and, on arrival, said to them, "Come out, good Licchavis! Come out, good Licchavis! Today will be my discussion with Gotama the contemplative! If he takes the position with me that was taken with me by his famous disciple, the monk named Assaji, then just as a strong man, seizing a long-haired ram by the hair, would drag him to and drag him fro and drag him all around, in the same way I, statement by statement, will drag Gotama the contemplative to and drag him fro and drag him all around. Just as a strong distillery worker, throwing a large distiller's strainer into a deep water tank and grabbing it by the corners, would drag it to and drag it fro and drag it all around, in the same way I, statement by statement, will drag Gotama the contemplative to and drag him fro and drag him all around. Just as a strong distillery ruffian, grabbing a horse-hair strainer by the corners, would shake it down and shake it out and thump it, in the same way I, statement by statement, will shake Gotama the contemplative down and shake him out and thump him. Just as a sixty-year old elephant, plunging into a deep pond, would amuse itself playing the game of hemp-washing, in the same way I will amuse myself playing the game of hemp-washing Gotama the contemplative, as it were. Come on out, good Licchavis! Come on out, good Licchavis! Today will be my discussion with Gotama the contemplative!"

Then some of the Licchavis said, "Who is Gotama the contemplative that he will refute the statement of Saccaka the Nigaṇṭha-son? It's Saccaka the Nigaṇṭha-son who will refute the statement of Gotama the contemplative." Some of the Licchavis said, "Who is Saccaka the Nigaṇṭha-son that he will refute the statement of Gotama the contemplative? It's Gotama the contemplative who will refute the statement of Saccaka the Nigaṇṭha-son."

So Saccaka the Nigaṇṭha-son, surrounded by five hundred Licchavis, went to the Gabled Hall in the Great Forest.

Now on that occasion a large number of monks were doing walking meditation in the open air. So Saccaka the Nigaṇṭha-son went up to the monks and said, "Where, masters, is Master Gotama now? We want to see Master Gotama."

"The Blessed One, Aggivessana, having plunged into the Great Forest, is sitting under a certain tree for the day's abiding."

Then Saccaka the Nigaṇṭha-son together with a large group of Licchavis plunged into the Great Forest and went to the Blessed One. On arrival, he exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he sat to one side. Some of the Licchavis, having bowed down to the Blessed One, sat to one side. Some of the Licchavis exchanged courteous greetings with the Blessed One and, after an exchange of friendly greetings & courtesies, sat to one side. Some of the Licchavis, having raised their hands palm-to-palm in front of the chest, sat to one side. Some of the Licchavis, after announcing their name and clan, sat to one side. Some of the Licchavis, staying silent, sat to one side.

As he was sitting there, he said to the Blessed One, "I would like to question Master Gotama on a certain point, if Master Gotama would grant me the favor of an answer to the question."

"Ask, Aggivessana, as you see fit."

"How does Master Gotama discipline his disciples? Or what part of his instruction is generally presented to his disciples?"

"Aggivessana, I discipline my disciples in this way; this part of my instruction is generally presented to my disciples: 'Form is inconstant. Feeling is inconstant. Perception is inconstant. Fabrications are inconstant. Consciousness is inconstant. Form is not-self. Feeling is not-self. Perception is not-self. Fabrications are not-self. Consciousness is not-self. All fabrications are inconstant. All phenomena are not-self.' This, Aggivessana, is the way in which I discipline my disciples; this part of my instruction is generally presented to my disciples."

"A simile occurs to me, Master Gotama."

"Let it occur to you, Aggivessana."

"Just as any seeds that exhibit growth, increase, & proliferation, all do so in dependence on the earth; or just as any activities requiring strength that are done, all are done in dependence on the earth; in the same way, Master Gotama, an individual with form as self, taking a stance on form, produces merit or demerit. An individual with feeling as self… with perception as self… with fabrications as self… with consciousness as self, taking a stance on consciousness, produces merit or demerit."

"Then, Aggivessana, are you saying, 'Form is my self, feeling is my self, perception is my self, fabrications are my self, consciousness is my self'?"

"Yes, Master Gotama, I'm saying that 'Form is my self, feeling is my self, perception is my self, fabrications are my self, consciousness is my self. As does this great multitude."[4]

"What does this great multitude have to do with you? Please focus just on your own assertion."

"Yes, Master Gotama, I'm saying that 'Form is my self, feeling is my self, perception is my self, fabrications are my self, consciousness is my self.'"

"Very well then, Aggivessana, I will cross-question you on this matter. Answer as you see fit. What do you think? Would a consecrated, noble-warrior king—such as King Pasenadi of Kosala or King Ajātasattu Vedehiputta of Magadha—wield the power in his own domain to execute those (he has) sentenced to be executed, to fine those (he has) sentenced to be fined, or to banish those (he has) sentenced to be banished?"

"Yes, Master Gotama, he would wield the power in his own domain to execute those (he has) sentenced to be executed, to fine those (he has) sentenced to be fined, or to banish those (he has) sentenced to be banished. Even these oligarchic groups, such as the Vajjians & Mallans, wield the power in their own domains to execute those (they've) sentenced to be executed, to fine those (they've) sentenced to be fined, or to banish those (they've) sentenced to be banished,[5] to say nothing of a consecrated, noble-warrior king such as King Pasenadi of Kosala, or King Ajātasattu Vedehiputta of Magadha. He would wield it, and he would deserve to wield it."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you wield power over that form: 'May my form be thus, may my form not be thus'?"

When this was said, Saccaka the Nigaṇṭha-son was silent.

A second time, the Blessed One said to Saccaka the Nigaṇṭha-son: "What do you think, Aggivessana? When you say, 'Form is my self,' do you wield power over that form: 'May my form be thus, may my form not be thus'?"

When this was said, Saccaka the Nigaṇṭha-son was silent a second time.

Then the Blessed One said to him, "Answer now, Aggivessana. This is not the time to be silent. When anyone doesn't answer when asked a legitimate question by the Tathāgata up to three times, his head splits into seven pieces right here."

Now on that occasion the spirit *[yakkha]* Vajirapāṇin [Thunderbolt-in-Hand], carrying an iron thunderbolt, was poised in the air above Saccaka the Nigaṇṭha-son, (thinking,) "If Saccaka the Nigaṇṭha-son doesn't answer when asked a legitimate question by the Blessed One up to three times, I will split his head into seven pieces right here."

The Blessed One saw the spirit Vajirapāṇin, as did Saccaka the Nigaṇṭha-son. So Saccaka—afraid, terrified, his hair standing on end—seeking shelter in the Blessed One, seeking asylum in the Blessed One, seeking refuge in the Blessed One—said to the Blessed One, "Let Master Gotama ask me. I will answer."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you wield power over that form: 'May my form be thus, may my form not be thus'?"

"No, Master Gotama."

"Pay attention, Aggivessana, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after.

"What do you think, Aggivessana? When you say, 'Feeling is my self… Perception is my self… Fabrications are my self… Consciousness is my

self, do you wield power over that consciousness: 'May my consciousness be thus, may my consciousness not be thus'?"

"No, Master Gotama."

"Pay attention, Aggivessana, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after.

"What do you think, Aggivessana? Is form constant or inconstant?"

"Inconstant, Master Gotama."

"And is that which is inconstant easeful or stressful?"

"Stressful, Master Gotama."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, Master Gotama."

"…Is feeling constant or inconstant?"

"Inconstant, Master Gotama."…

"…Is perception constant or inconstant?"

"Inconstant, Master Gotama."…

"…Are fabrications constant or inconstant?"

"Inconstant, Master Gotama."…

"What do you think, Aggivessana? Is consciousness constant or inconstant?"

"Inconstant, Master Gotama."

"And is that which is inconstant easeful or stressful?"

"Stressful, Master Gotama."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, Master Gotama."

"What do you think, Aggivessana? When one adheres to stress, holds to stress, is attached to stress, and envisions of stress that 'This is mine; this is

my self; this is what I am,' would he comprehend stress or dwell having totally destroyed stress?"

"How could that be, Master Gotama? No, Master Gotama."

"That being the case, Aggivessana, don't you adhere to stress, hold to stress, aren't you attached to stress, and don't you envision of stress that 'This is mine. This is my self. This is what I am'?"

"How could that not be the case, Master Gotama? Yes, Master Gotama."

"Suppose a man—in need of heartwood, seeking heartwood, wandering in search of heartwood—were to enter a forest taking a sharp ax. There he would see a large plantain trunk: straight, young, immature. He would cut it at the root and, having cut it at the root, cut off the crown. Having cut off the crown, he would unfurl the leaf sheaths. Unfurling the leaf sheaths, he wouldn't even find sapwood there, to say nothing of heartwood. In the same way, Aggivessana, when you are interrogated, rebuked, & pressed by me with regard to your own statement, you are empty, void, mistaken. But it was you who made this statement before the assembly in Vesālī: 'I see no contemplative or brahman, the head of an order, the head of a group, or even one who claims to be an arahant, rightly self-awakened, who—engaged in debate with me—would not shiver, quiver, shake, & break out in sweat under the armpits. Even if I were to engage a senseless stump in debate, it—engaged with me in debate—would shiver, quiver, & shake, to say nothing of a human being.' But now some drops of sweat coming out of your forehead, drenching your upper robe, are landing on the ground, whereas now I have no sweat on my body." And the Blessed One uncovered his golden-colored body to the assembly.

When this was said, Saccaka the Nigaṇṭha-son fell silent, abashed, sitting with his shoulders drooping, his head down, brooding, at a loss for words.

Then Dummukha [BadMouth] the Licchavi-son—sensing that Saccaka the Nigaṇṭha-son was silent, abashed, sitting with his shoulders drooping, his head down, brooding, at a loss for words—said to the Blessed One, "Lord, a simile has occurred to me."

"Let it occur to you, Dummukha," the Blessed One said.

"Suppose, lord, that not far from a village or town was a pond. There in it was a crab. Then a number of boys & girls, leaving the village or town, would go to the pond and, on arrival, would go down to bathe in it. Taking the crab out of the water, they would place it on the ground. And whenever the crab extended a leg, the boys or girls would cut it off, break it, and smash it with sticks or stones right there, so that the crab—with all its legs cut off, broken, & smashed—would be unable to get back in the water as before. In the same way, whatever Saccaka the Nigaṇṭha-son's writhings, capers, & contortions, the Blessed One has cut them off, broken them, and smashed them all, so that Saccaka the Nigaṇṭha-son is now unable to approach the Blessed One again for the purpose of debate."

When this was said, Saccaka the Nigaṇṭha-son said to Dummukha the Licchavi-son, "Just you wait, Dummukha. Just you wait, Dummukha. You're a big-mouth, Dummukha.[6] We're not taking counsel with you. We're here taking counsel with Master Gotama." [Then, turning to the Buddha,] "Let that be, Master Gotama, our words & those of other ordinary contemplatives & brahmans—prattled prattling, as it were.

"Now, Master Gotama, to what extent is a disciple of Master Gotama one who carries out his message, carries out his instruction, one who has crossed over & beyond doubt, one with no more questioning, one who has gained fearlessness and dwells independent of others with regard to the Teacher's message?"

"There is the case, Aggivessana, where a disciple of mine sees with right discernment any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form as it has come to be—as 'This is not mine. This is not my self. This is not what I am.'

"He sees with right discernment any feeling… any perception… any fabrications… any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness as it has come to be—as 'This is not mine. This is not my self. This is not what I am.'

"It's to this extent, Aggivessana, that a disciple of mine is one who carries out my message, carries out my instruction, one who has crossed over & beyond doubt, one with no more questioning, one who has gained

fearlessness and dwells independent of others with regard to the Teacher's message."

"And to what extent, Master Gotama, is a monk an arahant, one whose mental effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and is released through right gnosis?"

"There is the case, Aggivessana, where a monk—having seen with right discernment any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form as it has come to be—as 'This is not mine. This is not my self. This is not what I am' is, through lack of clinging/sustenance, released.

"Having seen with right discernment any feeling… any perception… any fabrications… any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness as it has come to be—as 'This is not mine. This is not my self. This is not what I am,' he is, through lack of clinging/sustenance, released.

"It's to this extent, Aggivessana, that a monk is an arahant, one whose mental effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and is released through right gnosis.

"One thus released is endowed with three unsurpassables: unsurpassable vision, unsurpassable practice, unsurpassable release. And a monk whose mind is thus released still honors, respects, reveres, & worships the Tathāgata (in this way): "Awakened, the Blessed One teaches the Dhamma for awakening. Tamed, the Blessed One teaches the Dhamma for taming. Tranquil, the Blessed One teaches the Dhamma for tranquility. Having crossed over, the Blessed One teaches the Dhamma for crossing over. Totally unbound, the Blessed One teaches the Dhamma for total unbinding."

When this was said, Saccaka the Niganṭha-son said to the Blessed One, "It is we, Master Gotama, who were insolent, we who were reckless, in that we supposed that Master Gotama could be attacked statement by statement. For there might be safety for a person who has attacked a rutting elephant, but there is no safety for a person who has attacked

Master Gotama. There might be safety for a person who has attacked a mass of fire, but there is no safety for a person who has attacked Master Gotama. There might be safety for a person who has attacked a fanged snake, a poisonous snake, but there is no safety for a person who has attacked Master Gotama. It is we, Master Gotama, who were insolent, we who were reckless, in that we supposed that Master Gotama could be attacked statement by statement.

"May Master Gotama, together with the Saṅgha of monks, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then Saccaka the Niganṭha-son, sensing the Blessed One's acquiescence, addressed the Licchavis, "Listen, Master Licchavis. Gotama the contemplative is invited for tomorrow together with the Saṅgha of monks. Offer to me what you think would be proper for him."

Then, after the night had passed, the Licchavis offered to Saccaka the Niganṭha-son a food offering of approximately five hundred oblation-dishes. Saccaka the Niganṭha-son, after having exquisite staple & non-staple food prepared in his own monastery, announced the time to the Blessed One: "It's time, Master Gotama. The meal is ready."

So the Blessed One early in the morning adjusted his lower robe and—taking his bowl & outer robe—went together with the Saṅgha of monks to Saccaka the Niganṭha-son's monastery. On arrival, he sat down on a seat laid out. Saccaka the Niganṭha-son, with his own hand, served & satisfied the Saṅgha of monks headed by the Blessed One with exquisite staple & non-staple food. Then, when the Blessed One had eaten and had rinsed his bowl & hands, Saccaka the Niganṭha-son, taking a lower seat, sat down to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, may the merit and accoutrements of the merit of this gift be exclusively for the happiness of the donors."

"Aggivessana, whatever has come from (giving to) a recipient such as you—not without passion, not without aversion, not without delusion—that will be for the donors. Whatever has come from (giving to) a recipient such as me—without passion, without aversion, without delusion—that will be for you."

Notes

1. In Pali, *paṇḍita-vādo,* "one who teaches the teaching of the wise." Like the sophists ("wisdom-ists") of Greece who were near contemporaries of the Buddha, Saccaka claimed to be wise, but his wisdom was largely a matter of debater's tricks. Thus it seems appropriate to adopt the Greek label for him.

2. One of the five brethren to whom the Buddha delivered his first sermon (SN 56:11). Ven. Assaji was also the person who taught Sāriputta the wanderer the brief gist of the Buddha's teaching that immediately inspired Sāriputta to attain the Dhamma eye. See Mv 1.23.1-10.

3. Aggivessana is Saccaka's clan name.

4. Saccaka is here attempting to appeal to the prejudices of his audience, a cheap debater's trick.

5. Again, Saccaka is trying to appeal to the vanity of his audience. He doesn't realize, however, that he is setting himself up for a trap. By tying his audience's vanity to the Buddha's analogy, he cannot later deny that the analogy is valid.

6. Following the Thai edition here, which reads, *"Āgamehi tvaṁ Dummukha. Āgamehi tvaṁ Dummukha. Mukharo'si tvaṁ Dummukha."* The Burmese edition here reads, "Just you wait, Dummukha. Just you wait, Dummukha." The Sri Lankan edition reads, "Just you wait, Dummukha. You're a big-mouth, Dummukha."

For more on the Buddha's approach to argument and debate, see Skill in Questions, chapters one and five.

The Longer Discourse to Saccaka
Mahā Saccaka Sutta (MN 36)

I have heard that on one occasion the Blessed One was staying near Vesālī, at the Gabled Hall in the Great Forest. And on that occasion, early in the morning, he had adjusted his lower robe and was taking his bowl & outer robe, planning to enter Vesālī for alms.

Then Saccaka, a Nigaṇṭha [Jain], while walking and wandering around to exercise his legs, went to the Gabled Hall in the Great Forest. Ven. Ānanda saw him coming from afar and, on seeing him, said to the Blessed One, "Venerable sir, here comes Saccaka the Nigaṇṭha: a debater, a sophist, well-regarded by people at large. He is intent on the disparagement of the Buddha, the disparagement of the Dhamma, the disparagement of the Saṅgha. It would be good if the Blessed One would sit down for a moment, out of sympathy (for him)." So the Blessed One sat down on a prepared seat. Then Saccaka the Nigaṇṭha went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

As he was sitting there he said to the Blessed One, "There are, Master Gotama, some contemplatives & brahmans who live committed to the development of the body but not to the development of the mind. They are touched by bodily painful feeling. It has happened in the past that when one (of them) was touched by bodily painful feeling, his thighs would grow rigid, his heart would burst, hot blood would gush from his mouth, he would go mad, out of his mind. His mind was thus subservient to his body and fell under the power of the body. Why was that? A lack of development of the mind.

"Then there are some contemplatives & brahmans who live committed to the development of the mind but not to the development of the body. They are touched by mental painful feeling. It has happened in the past that when one (of them) was touched by mental painful feeling, his

thighs would grow rigid, his heart would burst, hot blood would gush from his mouth, he would go mad, out of his mind. His body was thus subservient to his mind and fell under the power of the mind. Why was that? A lack of development of the body. The thought has occurred to me that the disciples of Gotama the contemplative live committed to the development of the mind but not to the development of the body."

"But what have you learned, Aggivessana, about the development of the body?"

"There are, for example, Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla. They are cloth-less[1] ascetics, rejecting conventions, licking their hands, not coming when called, not staying when asked. They don't consent to food brought to them or food dedicated to them or to an invitation to a meal. They accept nothing from the mouth of a pot or from the mouth of a bowl. They accept nothing from across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a nursing woman, from a woman living with a man, from where it is announced that food is to be distributed, from where a dog is waiting or flies are buzzing. They take no fish or meat. They drink no liquor, wine, or fermented drink. They limit themselves to one house & one morsel a day, or two houses & two morsels… seven houses & seven morsels. They live on one saucerful a day, two… seven saucerfuls a day. They take food once a day, once every two days… once every seven days, and so on up to a fortnight, devoted to regulating their intake of food."

"But, Aggivessana, do they survive just on that?"

"No, Master Gotama. Sometimes they eat outstanding staple foods, chew on outstanding non-staple foods, taste outstanding delicacies, and drink outstanding drinks. They rescue the body & its strength, fortify it, and fatten it."

"What they earlier abandoned, Aggivessana, they later gather up. This is how there is decrease & increase of the body. But what have you learned, Aggivessana, about the development of the mind?"

Yet Saccaka the Niganṭha, when asked by the Blessed One about the development of the mind, was unable to respond.

Then the Blessed One said to Saccaka, "The ones you described just now as developed in the development of the body: That is not legitimate development of the body in the discipline of the noble ones. As you don't understand the development of the body, from where would you understand the development of the mind? Nevertheless, as to how one is undeveloped in body and undeveloped in mind, and developed in body and developed in mind, listen and pay close attention. I will speak."

"As you say, Master Gotama," Saccaka responded.

The Blessed One said, "And how is one undeveloped in body and undeveloped in mind? There is the case where a pleasant feeling arises in an uneducated run-of-the-mill person. On being touched by the pleasant feeling, he becomes impassioned with pleasure, and is reduced to being impassioned with pleasure. His pleasant feeling ceases. With the cessation of the pleasant feeling there arises a painful feeling. On being touched with the painful feeling, he sorrows, grieves, & laments, beats his breast, becomes distraught. When that pleasant feeling had arisen in him, it invaded his mind and remained because of his lack of development of the body. When that painful feeling had arisen in him, it invaded his mind and remained because of his lack of development of the mind. This is how one is undeveloped in body and undeveloped in mind.

"And how is one developed in body and developed in mind? There is the case where a pleasant feeling arises in a well-educated disciple of the noble ones. On being touched by the pleasant feeling, he doesn't become impassioned with pleasure, and is not reduced to being impassioned with pleasure. His pleasant feeling ceases. With the cessation of the pleasant feeling there arises a painful feeling. On being touched with the painful feeling, he doesn't sorrow, grieve, or lament, beat his breast or become distraught. When that pleasant feeling had arisen in him, it didn't invade his mind and remain because of his development of the body. When that painful feeling had arisen in him, it didn't invade his mind and remain because of his development of the mind. This is how one is developed in body and developed in mind."

"I have confidence in Master Gotama that Master Gotama is developed in body and developed in mind."

"Well, Aggivessana, you are certainly being rude & presumptuous in making this statement, but still I will respond to you.[2] Ever since I shaved my hair & beard, put on the ochre robe, and went forth from the home life into homelessness, it has not been possible for a pleasant feeling that has arisen to invade my mind and remain, or for a painful feeling that has arisen to invade my mind and remain."

"But perhaps there has never arisen in Master Gotama the sort of pleasant feeling that, having arisen, would invade the mind and remain. Perhaps there has never arisen in Master Gotama the sort of painful feeling that, having arisen, would invade the mind and remain."[3]

"Why wouldn't it have, Aggivessana? Before my self-awakening, when I was still just an unawakened bodhisatta, the thought occurred to me: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living in a home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So at a later time, when I was still young, black-haired, endowed with the blessings of youth in the first stage of life, having shaved off my hair & beard—though my parents wished otherwise and were grieving with tears on their faces—I put on the ochre robe and went forth from the home life into homelessness.

"Having gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Āḷāra Kālāma and, on arrival, said to him: 'Friend Kālāma, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This Dhamma is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It wasn't long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It isn't through mere conviction alone that Āḷāra Kālāma declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Āḷāra Kālāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Āḷāra Kālāma declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it wasn't long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kālāma, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It's a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Āḷāra Kālāma, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening,

nor to unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Rāmaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It wasn't long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rāma declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rāma declare that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it wasn't long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rāma entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It's a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rāma declared he entered &

dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Rāmaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvelā. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the striving of a clansman intent on striving.' So I sat down right there, thinking, 'This is just right for striving.'

"Then these three similes—spontaneous, never before heard—appeared to me. Suppose there were a wet, sappy piece of timber lying in the water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the wet, sappy timber lying in the water?"

"No, Master Gotama. Why is that? Because the timber is wet & sappy, and besides it is lying in the water. Eventually the man would reap only his share of weariness & disappointment."

"So it is with any contemplative or brahman who does not live withdrawn from sensuality in body & mind, and whose desire,

infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving for awakening), he is incapable of knowledge, vision, & unexcelled self-awakening. This was the first simile—spontaneous, never before heard—that appeared to me.

"Then a second simile—spontaneous, never before heard—appeared to me. Suppose there were a wet, sappy piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the wet, sappy timber lying on land far from water?"

"No, Master Gotama. Why is that? Because the timber is wet & sappy, even though it is lying on land far from water. Eventually the man would reap only his share of weariness & disappointment."

"So it is with any contemplative or brahman who lives withdrawn from sensuality in body only, but whose desire, infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving), he is incapable of knowledge, vision, & unexcelled self-awakening. This was the second simile—spontaneous, never before heard—that appeared to me.

"Then a third simile—spontaneous, never before heard—appeared to me. Suppose there were a dry, sapless piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the dry, sapless timber lying on land?"

"Yes, Master Gotama. Why is that? Because the timber is dry & sapless, and besides it is lying on land far from water."

"So it is with any contemplative or brahman who lives withdrawn from sensuality in body & mind, and whose desire, infatuation, urge, thirst, & fever for sensuality is relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving), he is capable of knowledge, vision, & unexcelled self-awakening. This was the third simile—spontaneous, never before heard—that appeared to me.

"I thought: 'What if I, clenching my teeth and pressing my tongue against the roof of my mouth, were to beat down, constrain, & crush my mind with my awareness?' So, clenching my teeth and pressing my tongue against the roof of my mouth, I beat down, constrained, & crushed my mind with my awareness. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, & crush him, in the same way I beat down, constrained, & crushed my mind with my awareness. As I did so, sweat poured from my armpits. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion, being harassed by the exertion. But the painful feeling that arose in this way did not invade my mind or remain.

"I thought: 'What if I were to become absorbed in the trance of non-breathing?' So I stopped the in-breaths & out-breaths in my nose & mouth. As I did so, there was a loud roaring of winds coming out my earholes, just like the loud roar of winds coming out of a smith's bellows.… So I stopped the in-breaths & out-breaths in my nose & mouth & ears. As I did so, extreme forces sliced through my head, just as if a strong man were slicing my head open with a sharp sword.… Extreme pains arose in my head, just as if a strong man were tightening a turban made of tough leather straps around my head.… Extreme forces carved up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox.… There was an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast & broil him over a pit of hot embers. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion, being harassed by the exertion. But the painful feeling that arose in this way did not invade my mind or remain.

"Devas, on seeing me, said, 'Gotama the contemplative is dead.' Other devas said, 'He isn't dead, he's dying.' Others said, 'He's neither dead nor dying, he's an arahant, for this is the way arahants live.'

"I thought: 'What if I were to practice going altogether without food?' Then devas came to me and said, 'Dear sir, please don't practice going altogether without food. If you go altogether without food, we'll infuse divine nourishment in through your pores, and you will survive on that.' I

thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

"I thought: 'What if I were to take only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup?' So I took only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup. My body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems.… My backside became like a camel's hoof.… My spine stood out like a string of beads.… My ribs jutted out like the jutting rafters of an old, run-down barn.… The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well.… My scalp shriveled & withered like a green bitter gourd, shriveled & withered in the heat & the wind.… The skin of my belly became so stuck to my spine that when I thought of touching my belly, I grabbed hold of my spine as well; and when I thought of touching my spine, I grabbed hold of the skin of my belly as well.… If I urinated or defecated, I fell over on my face right there.… Simply from my eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair—rotted at its roots—fell from my body as I rubbed, simply from eating so little.

"People on seeing me would say, 'Gotama the contemplative is black.' Other people would say, 'Gotama the contemplative isn't black, he's brown.' Others would say, 'Gotama the contemplative is neither black nor brown, he's golden-skinned.' So much had the clear, bright color of my skin deteriorated, simply from eating so little.

"I thought: 'Whatever contemplatives or brahmans in the past have felt painful, racking, piercing feelings due to their striving, this is the utmost. None have been greater than this. Whatever contemplatives or brahmans in the future will feel painful, racking, piercing feelings due to their striving, this is the utmost. None will be greater than this. Whatever contemplatives or brahmans in the present are feeling painful, racking, piercing feelings due to their striving, this is the utmost. None is greater than this. But with this racking practice of austerities I haven't attained any superior human state, any distinction in knowledge or vision worthy of the noble ones. Could there be another path to awakening?'

"I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then—quite secluded from sensuality, secluded from unskillful qualities—I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Could that be the path to awakening?' Then there was the consciousness following on that memory: 'That is the path to awakening.' I thought: 'So why am I afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful qualities?' I thought: 'I am no longer afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful qualities, but that pleasure is not easy to achieve with a body so extremely emaciated. What if I were to take some solid food: some rice & porridge?' So I took some solid food: some rice & porridge. Now five monks had been attending on me, thinking, 'If Gotama, our contemplative, achieves some higher state, he will tell us.' But when they saw me taking some solid food—some rice & porridge—they were disgusted and left me, thinking, 'Gotama the contemplative is living luxuriously. He has abandoned his exertion and is backsliding into abundance.'

"So when I had taken solid food and regained strength, then—quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. But the pleasant feeling that arose in this way did not invade my mind or remain. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. But the pleasant feeling that arose in this way did not invade my mind or remain. With the fading of rapture I remained equanimous, mindful, & alert, and sensed pleasure with the body. I entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' But the pleasant feeling that arose in this way did not invade my mind or remain. With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. But the pleasant feeling that arose in this way did not invade my mind or remain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of recollecting my past lives. I recollected my manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I recollected my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade my mind or remain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the passing away & reappearance of beings. I saw—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destinations, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade my mind or remain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the ending of the mental effluents. I directly knew, as it had come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' My heart, thus knowing, thus seeing, was released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there was the knowledge, 'Released.' I directly knew that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade my mind or remain.

"I recall having taught the Dhamma to an assembly of many hundreds, and yet each one of them assumes of me, 'Gotama the contemplative is teaching the Dhamma attacking just me,' but it shouldn't be seen in that way. The Tathāgata rightly teaches them the Dhamma simply for the purpose of giving knowledge. At the end of that very talk I steady the mind inwardly, settle it, concentrate it, and unify it in the same theme of concentration as before, in which I almost constantly dwell."

"That is credible for the Master Gotama, as would be the case for one who is worthy & rightly self-awakened. But does the Master Gotama recall sleeping during the day?"

"I recall, Aggivessana, in the last month of the hot season, after the meal, returning from my almsround, setting out my outer robe folded in four, lying down on my right side, and falling asleep while mindful & alert."

"There are some contemplatives & brahmans, Master Gotama, who would call that dwelling in delusion."

"It's not to that extent that one is deluded or undeluded, Aggivessana. As to how one is deluded or undeluded, listen and pay close attention. I will speak."

"As you say, Master Gotama," Saccaka responded.

The Blessed One said: "In whomever the effluents that defile, that lead to renewed becoming, that give trouble, that ripen in stress, and lead to future birth, aging, & death are not abandoned: Him I call deluded. For it is from not abandoning the effluents that one is deluded. In whomever the effluents that defile, that lead to renewed becoming, that give trouble, that ripen in stress, and lead to future birth, aging, & death *are* abandoned: Him I call undeluded. For it is from abandoning the effluents that one is undeluded. In the Tathāgata, Aggivessana, the effluents that defile, that lead to renewed becoming, that give trouble, that ripen in stress, and lead to future birth, aging, & death have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Just as a palmyra cut off at the crown is incapable of further growth, in the same way in the Tathāgata the effluents that defile, that lead to renewed becoming, that give trouble, that ripen in stress, and lead to future birth, aging, & death have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising."

When this was said, Saccaka the Niganṭha said to the Blessed One: "It's amazing, Master Gotama. It's astounding—that when Master Gotama is addressed rudely again & again, is assailed by presumptuous courses of speech, the color of his skin brightens, the color of his face clears, as would be the case with one who is worthy & rightly self-awakened. I recall engaging Pūraṇa Kassapa in debate. He, when engaged in debate by me, spoke evasively and led the discussion astray, displayed irritation, aversion, & peevishness. But when Master Gotama is addressed rudely again & again, is assailed by presumptuous courses of speech, the color of his skin brightens, the color of his face clears, as would be the case with one who is worthy & rightly self-awakened. I recall engaging Makkhali

Gosāla… Ajita Kesakambalin… Pakudha Kaccāyana… Sañjaya Velaṭṭhaputta… Nigaṇṭha Nāṭaputta in debate. He, when engaged in debate by me, spoke evasively and led the discussion astray, displayed irritation, aversion, & peevishness. But when Master Gotama is addressed rudely again & again, is assailed by presumptuous courses of speech, the color of his skin brightens, the color of his face clears, as would be the case with one who is worthy & rightly self-awakened.

"And now, Master Gotama, I am going. Many are my duties, many my responsibilities."

"Then do, Aggivessana, what you think it is now time to do."

So Saccaka the Nigaṇṭha, delighting in & approving of the Blessed One's words, got up from his seat and left.[4]

Notes

1. *Acelaka,* sometimes translated as "naked." However, the description of *acelaka* ascetics in MN 45 shows that they might wear garments made out of items other than cloth, such as tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-hair garments, animal wool, or owl's wings.

2. In other words, Saccaka has been impolite not only in asking challenging personal questions about the Buddha, but also excessively familiar in claiming to know about the Buddha's personal attainments, even though his claim sounds like praise. For other cases in which what sounds like praise is criticized for being presumptuous, see MN 127, AN 3:61 (AN 3:60 in the PTS numbering), and AN 4:35.

3. Saccaka is here implying that the reason the Buddha's mind has not been invaded by pleasant or painful feelings has nothing to do with any special quality of the Buddha's mind. Instead, it's because potentially invasive feelings simply have never arisen in him. This paragraph is mistranslated in both MLS and MLDB.

4. The suttas do not record what happened to Saccaka after this conversation. The Commentary claims that he was reborn many years later in Sri Lanka, where he became an arahant.

See also: *MN 4*; *MN 19*; *MN 26*; *SN 36:7*; *SN 52:10*; *AN 3:39*; *AN 4:252*

The Shorter Craving-Destruction Discourse
Cūḷa Taṇhāsaṅkhaya Sutta (MN 37)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother.

Then Sakka the deva-king went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he said to the Blessed One, "Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings?"[1]

"There is the case, deva-king, where a monk has heard, 'All dhammas are unworthy of adherence.'[2] Having heard that all dhammas are unworthy of adherence, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling.[3] As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn't cling to] anything in the world. Unsustained, he isn't agitated. Unagitated, he totally unbinds right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It's in this respect, deva-king, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings."

Then Sakka the deva-king, delighting in & approving of the Buddha's words, bowed down & circumambulated him—keeping him to his right

—and then vanished right there.

Now, on that occasion Ven. Mahā Moggallāna was sitting not far from the Blessed One. The thought occurred to him, "Did that spirit approve of the Blessed One's words having broken through to them, or not? What if I were to find out whether he approved of the Blessed One's words having broken through to them or not?"

Then—just as a strong man might extend his flexed arm or flex his extended arm—Ven. Mahā Moggallāna vanished from the palace of Migāra's mother in the Eastern Monastery and reappeared among the devas of the Thirty-three.

Now, on that occasion, Sakka the deva-king was enjoying himself in the Pleasure Park of the Single White Lotus Flower, furnished & replete with the sound of 500 heavenly musicians. He saw Ven. Mahā Moggallāna coming from afar, and on seeing him, dismissed the 500 heavenly musicians and went to him. On arrival, he said to him, "Come, dear sir Moggallāna. Welcome, dear sir Moggallāna. It's been a long time, dear sir Moggallāna, since you've made your way here. Sit down, dear sir Moggallāna. This seat is made ready."

Then Ven. Mahā Moggallāna sat down on the seat made ready, while Sakka the deva-king sat down to one side, taking a lower seat.

When Sakka the deva-king had taken his seat, Ven. Mahā Moggallāna said to him, "Kosiya,[4] how did the Blessed One describe to you in brief the release through the ending of craving? It would be good if we, too, could get to share in hearing that talk."

"Dear sir, Moggallāna, many are our duties, many our responsibilities: not only our own responsibilities but also the responsibilities of the devas of the Thirty-three. On top of that, even what is well-heard, well-grasped, well-attended to, well-remembered by us suddenly vanishes.

"Once, dear sir Moggallāna, a war was raging between the devas & the asuras, and in that war the devas won and the asuras lost. Having won that war and returned as victor, I had the Vejayanta (Victory) Palace built. Dear sir Moggallāna, the Vejayanta Palace has 100 wings. Each wing has seven times 700 gabled halls; each gabled hall has seven times seven nymphs;

each nymph has seven times seven handmaids. Would you like to see the delightful features of the Vejayanta Palace, dear sir Moggallāna?"

Ven. Mahā Moggallāna accepted with silence.

Then Sakka the deva-king & the Great King Vessavaṇṇa,[5] giving precedence to Ven. Mahā Moggallāna, went to the Vejayanta palace. The handmaids of Sakka the deva-king saw Ven. Mahā Moggallāna coming in the distance and, on seeing him, feeling embarrassed & ashamed, went each into her own room. Just as a daughter-in-law, on seeing her father-in-law, is embarrassed & ashamed, even so the handmaids of Sakka the deva-king, on seeing Ven. Mahā Moggallāna and feeling embarrassed & ashamed, went each into her own room.

Then Sakka the deva-king & the Great King Vessavaṇṇa had Ven. Mahā Moggallāna walk all around, exploring the Vejayanta Palace, (saying,) "Look at this delightful feature of the Vejayanta Palace, dear sir Moggallāna! Look at this delightful feature of the Vejayanta Palace, dear sir Moggallāna!"

"This outshines Ven. Kosiya as one who has made merit in the past. Just as whenever human beings, on seeing something delightful, say, 'How this outshines, good sirs, the devas of the Thirty-three!' in the same way, this outshines Ven. Kosiya as one who has made merit in the past."

Then the thought occurred to Ven. Mahā Moggallāna, "This spirit is living far too heedlessly.[6] What if I were to inspire a sense of terror *[saṁvega]* in this spirit?"

So Ven. Mahā Moggallāna fabricated a fabrication of psychic power such that with his toe he made the Vejayanta Palace shiver & quiver & quake. Then the minds of Sakka the deva-king & the Great King Vessavaṇṇa & the devas of the Thirty-three were overcome with amazement & astonishment: "How amazing, good sirs! How astounding, good sirs!—the great power, the great might of this contemplative, in that with his toe he makes the deva palace shiver & quiver & quake!"

Then Ven. Mahā Moggallāna, knowing that Sakka the deva-king was in terror, his hair standing on end, said to him, "Kosiya, how did the Blessed One describe to you in brief the release through the ending of craving? It would be good if we, too, could get to share in hearing that talk."

"Just now, dear sir Moggallāna, I went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As I was standing there, I said to the Blessed One, 'Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings?'

"When this was said, the Blessed One said to me: 'There is the case, deva-king, where a monk has heard, "All dhammas are unworthy of adherence." Having heard that all dhammas are unworthy of adherence, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn't cling to] anything in the world. Unsustained, he isn't agitated. Unagitated, he totally unbinds right within. He discerns: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."

"'It's in this respect, deva-king, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings.'

"That is how, dear sir Moggallāna, the Blessed One described to me in brief the release through the ending of craving."

Then Ven. Mahā Moggallāna, delighting in & approving of Sakka the deva-king's words—as a strong man might extend his flexed arm or flex his extended arm—vanished from among the devas of the Thirty-three and reappeared in the palace of Migāra's mother in the Eastern Monastery.

Then not long after Ven. Mahā Moggallāna had left, the handmaids of Sakka the deva-king said to him, "Dear sir, is that Blessed One your teacher?"

"No, that Blessed One isn't my teacher. That is Ven. Mahā Moggallāna, my fellow in the holy life."[7]

"It's a gain for you, dear sir, a great gain for you, dear sir, in that you have a fellow in the holy life of such great power, such great might! How much more so will the Blessed One, your teacher be!"

Then Ven. Mahā Moggallāna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Does the Lord Blessed One recall describing in brief the release through the ending of craving to a certain spirit with a great following?"

"I recall, Moggallāna, that just now Sakka the deva-king approached me and, on arrival, having bowed down to me, stood to one side. As he was standing there, he said to me, 'Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings?'

"When this was said, I said to him: 'There is the case, deva-king, where a monk has heard, "All dhammas are unworthy of adherence." Having heard that all dhammas are unworthy of adherence, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn't cling to] anything in the world. Unsustained, he isn't agitated. Unagitated, he totally unbinds right within. He discerns: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."

"'It's in this respect, deva-king, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings.'

"That, Moggallāna, is how I recall describing to Sakka the deva-king in brief the release through the ending of craving."

That is what the Blessed One said. Gratified, Ven. Mahā Moggallāna delighted in the Blessed One's words.

Notes

1. According to AN 7:58, this is the question that Ven. Mahā Moggallāna asked the Buddha before he attained arahantship. The Buddha's answer here is the same as he gave in that discourse. So it's appropriate that Moggallāna, on hearing the Buddha give this answer to Sakka, should be curious as to how thoroughly Sakka understood the meaning. If he had truly taken it to heart, he would have attained arahantship just as Moggallāna had.

2. The Commentary identifies "all dhammas" here as three sorts of fabricated dhammas: the five aggregates, the twelve sense media, and the eighteen properties (the twelve sense media plus the consciousness appropriate to each sense organ). This, however, misses the point that "all dhammas" in other contexts include not only fabricated dhammas but also unfabricated dhammas. (Iti 90; Dhp 277–279).

It should also be noted that the Buddha gives the teaching that all dhammas are unworthy of adherence only to those who have already attained the Dhamma eye. As AN 9:36 shows, such people still have desire and passion for the experience of the deathless. To attain arahantship, they have to abandon that desire and passion as well. And because the statement, "All dhammas are unworthy of adherence" is also a dhamma, there comes a point where it, too, has to be abandoned. For other references to the abandoning of right view, see MN 22, SN 48:3, SN 48:4, and AN 10:93.

As for those who have yet to attain the Dhamma eye, they shouldn't be in a hurry to abandon right view. They first have to attain to it, verifying their conviction in it by confirming that the Dhamma is true (MN 70). Only in the very last stages of the practice should all dhammas be abandoned. See MN 22.

3. The sequence here—"focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing"—follows the same pattern as the last four steps in the Buddha's description of mindfulness of breathing. See MN 118.

4. "Owl," Sakka's clan name.

5. One of the Four Great Kings. Vessavaṇṇa is the king of the north, ruling over the yakkhas.

6. According to DN 21, Sakka is a stream-enterer. However, SN 55:40 describes how a stream-enterer can still be heedless. MN 70 describes the practices that a stream-enterer still has to do with heedfulness.

7. The Commentary says that Sakka is Ven. Mahā Moggallāna's fellow in the holy life in the sense that he is a stream-enterer. It calls this kind of holy life a "path holy life *(magga-brahmacariya)*."

See also: SN 27:1–10; SN 46:26; Sn 5:8

The Greater Craving-Destruction Discourse
Mahā Taṇhāsaṅkhaya Sutta (MN 38)

Introduction

This sutta teaches how to understand the relationship of consciousness to rebirth in a way that helps put an end to rebirth.

Although the Buddha never used any word corresponding to "rebirth" in his teachings, he did describe birth as a process following on death again and again as long as the appropriate conditions are present. In other words, even though he didn't use the word "rebirth," his teachings on birth are teachings on repeated birth: how it happens, how it inherently involves suffering and stress, and how it can be brought to an end.

The idea that death can be followed by birth was not universally accepted in India in the Buddha's time. As DN 2 and MN 102 show, some prominent contemplative schools actively rejected the idea of rebirth while others affirmed it. Thus when the Buddha taught rebirth, he wasn't simply following an unexamined cultural assumption. He was consciously taking a stand on one of the controversial issues of his time. However, his explanation of rebirth differed from other schools on both sides of the issue in that he avoided the question of whether or not there's a "what" that gets reborn, or if there is a "what," what it is (SN 12:12; SN 12:35). He also discouraged such speculations as, "If I take rebirth, what was I in the past, and what will I be in the future?" (MN 2)

He put all these questions aside because they interfered with the path of practice leading to the end of suffering. Instead, he focused on the process of how birth happens, because the process involves factors that are immediately apparent to one's awareness throughout life and lie enough under one's control to turn them toward the ending of birth. An understanding of the process as process—and in particular, as an example of the process of dependent co-arising—can actually contribute to the end to suffering, because it gives guidance in

how to apply the tasks appropriate for the four noble truths to all the factors in the process leading up to birth.

One of the salient features of dependent co-arising is its lack of outside context. In other words, it avoids any reference to the presence or absence of a self around or a world behind the processes it describes. This allows one to focus directly on the factors of the process as factors, parts of a causal chain. And this, in turn, makes it easier to notice which factors—such as ignorance—cause suffering and should thus be abandoned; which ones—such as attention and intention—can be converted to the path to the end of suffering, and so should be developed before they, too, are abandoned; and which ones—such as clinging and becoming—constitute suffering, and so should be comprehended to the point of disenchantment and dispassion, leading to release.

This sutta concerns a monk—Sāti, the Fisherman's Son—who refuses to heed the Buddha's care in treating all the elements of the process of wandering on from birth to birth as processes. Sāti states that, in his understanding of the Buddha's teachings, consciousness is the "what" that does the wandering on. His fellow monks and then the Buddha treat him and his erroneous view in a way that parallels the way they treat Ariṭṭha Formerly-of-the-Vulture-Killers in MN 22. First the narrator notes that the view is not merely wrong, but actually evil and pernicious: To adopt it would be to place an obstacle in one's path. The monks try, unsuccessfully, to dissuade Sāti from his view, after which they report the case to the Buddha. The Buddha calls Sāti into his presence, and after ascertaining that Sāti will not abandon his view even when reprimanded by the Buddha himself, he abandons Sāti as too recalcitrant to teach, and turns to cross-question the monks as to the relevant right view of how consciousness functions in the process leading to repeated birth.

The Buddha's treatment of Sāti might seem harsh, but he is actually acting out of compassion for the monks in the assembly, in case any of them might be swayed by Sāti's position. Seeing Sāti as a lost cause, the Buddha doesn't want this lost cause to cause further losses among the other monks. We have to remember that during the Buddha's lifetime there were no written accounts of his teachings; the monks and nuns all had to rely on their memory of what they had heard directly from him or through word-of-mouth from fellow members of the Saṅgha. Thus the Buddha saw the need to establish orthodoxy whenever a member of the Saṅgha was espousing false interpretations of his teaching.

Because Sāti's evil view deals with issues that are much more complex than those touched on in Ariṭṭha's, the Buddha's cross-questioning of the monks here is correspondingly longer and more complex than in MN 22. However, the complexity can be comprehended by keeping in mind that, essentially, the cross-questioning aims at accomplishing two things at once: In providing a correct understanding of consciousness as a conditioned phenomenon, it also shows why the sort of question Sāti was trying to answer is ill-conceived.

The first part of the cross-questioning treats the conditioned nature of consciousness as a process in the context of two frameworks: (1) the standard description of the factors of dependent co-arising, and (2) the four nutriments of consciousness.

Following the pattern of dependent co-arising, the Buddha first classifies consciousness in terms of the way it arises in dependence on the six sense-media. This analysis points to the way consciousness functions as a sub-factor under the factor of contact in dependent co-arising.

> *"It's in dependence on a pair that consciousness comes into play. And how does consciousness come into play in dependence on a pair? In dependence on the eye & forms there arises eye-consciousness. The eye is inconstant, changeable, of a nature to become otherwise. Forms are inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise.*
>
> *"Eye-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of eye-consciousness, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-consciousness be constant?*
>
> *"The coming together, the meeting, the convergence of these three phenomena is eye-contact. [Similarly with ear-, nose-, tongue-, body-, and intellect-consciousness.]"—SN 35:93*

The discussion then switches to consciousness as dependent on four types of nutriment: physical food, contact, intellectual intention, and consciousness itself. Here the sutta focuses on the need—in practice—to see this dependence as it actually occurs, and on the need to use this view for the proper purpose. As other

passages in the Canon point out, the purpose of all Dhamma teachings is to induce the disenchantment/distaste for the nutriment that will allow for release.

> *"For a monk practicing the Dhamma in accordance with the Dhamma, this is what accords with the Dhamma: that he keep cultivating disenchantment/distaste with regard to form… feeling… perception… fabrications… consciousness. As he keeps cultivating disenchantment/distaste with regard to form… feeling… perception… fabrications… consciousness, he comprehends form… feeling… perception… fabrications… consciousness. As he comprehends form… feeling… perception… fabrications… consciousness, he is totally released from form… feeling… perception… fabrications… consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress."—SN 22:39*

> *"Just as the ocean has a single taste—that of salt—in the same way, this Dhamma-Vinaya has a single taste: that of release."—Ud 5:5*

In other words, the ability of the monks to give, in unison, the right answers to the Buddha's questions does not fulfill the teaching's purpose. The right answers are meant to be used as tools to induce a sense of disenchantment/distaste for continued feeding on the processes leading to suffering. This sense of disenchantment/distaste is what leads to release.

The reference to the raft analogy here is another point on which this sutta parallels MN 22, in which the monks also give correct answers in unison to the Buddha's questions. Perhaps the reason for why the raft analogy is cited in both suttas is that it was seen as a corrective for the sort of complacency that can come when one can recite with others an orthodox view.

At any rate, the discussion of consciousness in the framework of nutriment is then tied into the discussion of dependent co-arising through the fact that nutriment is dependent on craving. This places nutriment in the position of clinging/sustenance in dependent co-arising—as dependent on craving, and acting as a condition for becoming. This placement is affirmed by passages elsewhere in the Canon that speak of consciousness plus its nutriment as among the sub-factors providing the conditions for further becoming:

"Kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property… a middling property… a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming." —AN 3:76

"Like the earth property, monks, is how the four standing-spots for consciousness [the properties of form, feeling, perception, and fabrications] should be seen. Like the liquid property is how delight & passion should be seen. Like the five types of propagation [through roots, stems, joints, cuttings, & seeds] is how consciousness together with its nutriment should be seen." — SN 22:54

Given that consciousness also functions at a point in dependent co-arising prior to sensory contact—as following on fabrication and preceding name-and-form—it thus plays a role at three stages in the process: as a factor following on fabrication, as a sub-factor of contact, and as a sub-factor of clinging.

The remainder of the Buddha's cross-questioning of the monks further explores the framework of dependent co-arising, arriving at the conclusion that a person thus trained in understanding dependent co-arising would no longer be interested in pursuing questions of identity and existence—such as, "Am I?" "Am I not?" "What am I?" "What was I?" "What will I be?" This is because, as MN 2 points out, such questions are instances of inappropriate attention; and as SN 12:2 points out, the framework of dependent co-arising classes inappropriate attention under the factor of "name" as a cause of suffering. Thus the discussion arrives at the reasons why the Buddha was so careful to put the sort of question asked and answered by Sāti aside.

The sutta then turns to the path of practice by which an understanding of dependent co-arising can gain the power and focus needed to put an end to suffering. It begins with an account of birth, noting that the birth of a human being requires not only that the parents have intercourse when the mother is in her season, but also that a "gandhabba" is present. Usually in the Canon, the term gandhabba means a being on the lowest level of the celestial devas—devas who are often represented as obsessed with lust. However, the Commentary notes that gandhabba in this context means a being whose kamma enables it to take birth on that occasion, an interpretation supported by a discussion in MN 93.

By introducing a being into the discussion, the Buddha might be suspected of introducing a "what" into his discussion of birth. However, on the level of dependent co-arising, the Buddha did not treat the concept of a being as a "what." His definition of a "being" shows that he recommended that it, too, be regarded as a process:

> *As he was sitting there, Ven. Rādha said to the Blessed One: "'A being,' lord. 'A being,' it's said. To what extent is one said to be 'a being'?"*
>
> *"Any desire, passion, delight, or craving for form, Rādha: When one is caught up [satta] there, tied up [visatta] there, one is said to be 'a being [satta].'*
>
> *"Any desire, passion, delight, or craving for feeling… perception… fabrications…*
>
> *"Any desire, passion, delight, or craving for consciousness, Rādha: When one is caught up there, tied up there, one is said to be 'a being.'" — SN 23:2*

Thus the Buddha advocated viewing a "being" simply as a process of attachment to desire, passion, delight, and craving. And it is precisely this attachment to craving that allows for rebirth after death:

> *[The Buddha:] "Just as a fire burns with sustenance and not without sustenance, even so I designate the rebirth of one who has sustenance and not of one without sustenance."*
>
> *[Vacchagotta:] "But, Master Gotama, at the moment a flame is being swept on by the wind and goes a far distance, what do you designate as its sustenance then?"*
>
> *"Vaccha, when a flame is being swept on by the wind and goes a far distance, I designate it as wind-sustained, for the wind is its sustenance at that time."*
>
> *"And at the moment when a being sets this body aside and is not yet reborn in another body, what do you designate as its sustenance then?"*
>
> *"Vaccha, when a being sets this body aside and is not yet reborn in another body, I designate it as craving-sustained, for craving is its sustenance at that time." — SN 44:9*

However, a being—in the Buddha's sense of the term—not only takes birth after the death of the body, it can also take birth, die, and be reborn many times in the course of a day—as attachment develops for one desire, ends, and then develops for another desire. This is why the processes leading to rebirth after death can be observed and redirected in the present moment during life. This is why the ability to understand and observe the processes of dependent co-arising is so important in putting an end to rebirth on all its many levels.

To emphasize the desirability of putting an end to rebirth, the sutta moves from the topic of conception to note the pains and anxieties suffered by the mother in carrying the fetus and giving birth. But then what does her child do? He spends his time in trivial pursuits, childish games and then, as he grows older, the quest for sensual pleasures. If the child—now an adult—realizes the limited nature of such an existence, he gains conviction in the need to practice the Dhamma. He becomes a monk, develops virtue and concentration, and then on the basis of his attainment in concentration he approaches the senses in a way that overcomes the limitations experienced by one who approaches them simply for the pursuit of sensual pleasure. This, the Buddha says, is a short description of the destruction of craving—and, by implication, of the ending of the consciousness and the birth that depend on craving as a condition.

One of the ironies in the organization of the sutta is that, after a long detailed discussion of discernment, virtue, and concentration, the description of how these factors actually are brought together to arrive at the end of craving and birth leaves out many important details. For instance, there is no discussion of how, once the monk has attained concentration, he uses it wisely in such a way that actually puts an end to craving. As the Buddha states in other suttas—such as MN 29, MN 113, and AN 4:178—it is possible to attain strong states of concentration and use them, not as a basis of release, but as a basis for increased defilement and attachment.

This means that the Buddha is not being coy when he states at the end of this long sutta that his discussion of the destruction of craving is brief. It's up to the reader to put the elements of triple training together in practice to see how they lead from a limited awareness through a limitless awareness to total release.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion this evil viewpoint *[diṭṭhigata]* had arisen in the monk Sāti the Fisherman's Son: "As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on (from birth to birth), not another." A large number of monks heard, "They say that this evil viewpoint has arisen in the monk Sāti the Fisherman's Son: 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on (from birth to birth), not another.'" So they went to the monk Sāti the Fisherman's Son and on arrival said to him, "Is it true, friend Sāti, that this evil viewpoint has arisen in you—'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

"Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."

Then those monks, desiring to pry the monk Sāti the Fisherman's Son away from that evil viewpoint, quizzed him back & forth and rebuked him, saying, "Don't say that, friend Sāti. Don't slander the Blessed One, for it is not good to slander the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'" And yet even though he was quizzed back & forth and rebuked by those monks, the monk Sāti the Fisherman's Son, through stubbornness and attachment to that very same evil viewpoint, continued to insist, "Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."

So when the monks were unable to pry the monk Sāti the Fisherman's Son away from that evil viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they (told him what had happened).

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Sāti the Fisherman's Son, saying, 'The Teacher calls you, friend Sāti.'"

"As you say, lord," the monk answered and, having gone to the monk Sāti the Fisherman's Son, on arrival he said, "The Teacher calls you, friend Sāti."

"As you say, friend," the monk Sāti the Fisherman's Son replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Sāti, that this evil viewpoint has arisen in you—'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

"Exactly so, lord. As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another."

"Which consciousness, Sāti, is that?"[1]

"This speaker, this knower, lord, that is sensitive here & there to the ripening of good & evil actions."

"And to whom, worthless man, do you understand me to have taught the Dhamma like that? Haven't I, in many ways, said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness'?[2] But you, through your own poor grasp, not only slander us but also dig yourself up (by the root) and produce much demerit for yourself. That will lead to your long-term harm & suffering."

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Sāti, the Fisherman's Son, even warm in this Dhamma & Vinaya?"

"How could he be, lord? No, lord."

When this was said, the monk Sāti, the Fisherman's Son, sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Sāti, the Fisherman's Son, was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own evil viewpoint. I will cross-question the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you too understand the Dhamma as taught by me in the same way that the monk Sāti, the Fisherman's Son, does when, through his own poor grasp (of the Dhamma), he not only slanders us but also digs himself up (by the root) and produces much demerit for himself?"

"No, lord, for in many ways the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'"

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.' But this monk Sāti, the Fisherman's Son, through his own poor grasp (of the Dhamma), has not only slandered us but has also dug himself up (by the root), producing much demerit for himself. That will lead to this worthless man's long-term harm & suffering.

Consciousness Classified by Requisite Condition

"Consciousness, monks, is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness. Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

"Just as fire is classified simply by whatever requisite condition in dependence on which it burns—a fire that burns in dependence on wood is classified simply as a wood-fire, a fire that burns in dependence on wood-chips is classified simply as a wood-chip-fire; a fire that burns in dependence on grass is classified simply as a grass-fire; a fire that burns in dependence on cow-dung is classified simply as a cow-dung-fire; a fire that burns in dependence on chaff is classified simply as a chaff-fire; a fire that

burns in dependence on rubbish is classified simply as a rubbish-fire—in the same way, consciousness is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness. Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

On Becoming

"Monks, do you see, 'This has come to be'?"[3]

"Yes, lord."

"Monks, do you see, 'It comes into play from that nutriment'?"

"Yes, lord."

"Monks, do you see, 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"From the doubt—'Has this come to be?'—does uncertainty arise?"

"Yes, lord."

"From the doubt—'Does it come into play from that nutriment?'—does uncertainty arise?"

"Yes, lord."

"From the doubt—'From the cessation of that nutriment, is what has come to be subject to cessation?'—does uncertainty arise?"

"Yes, lord."

"Monks, for one who sees with right discernment, as it has come to be, that 'This has come to be,' is that uncertainty abandoned?"

"Yes, lord."

"For one who sees with right discernment, as it has come to be, that 'It comes into play from that nutriment,' is that uncertainty abandoned?"

"Yes, lord."

"For one who sees with right discernment, as it has come to be, that 'From the cessation of that nutriment, what has come to be is subject to cessation,' is that uncertainty abandoned?"

"Yes, lord."

"Monks, are you thus free from uncertainty here that 'This has come to be'?"

"Yes, lord."

"Are you thus free from uncertainty here that 'It comes into play from that nutriment'?"

"Yes, lord."

"Are you thus free from uncertainty here that 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"Monks, is it well seen (by you) that 'This has come to be'?"

"Yes, lord."

"Is it well seen (by you) that 'It comes into play from that nutriment'?"

"Yes, lord."

"Is it well seen (by you) that 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"Monks, if you were to adhere to this view—so pure, so bright—if you were to cherish it, treasure it, regard it as 'mine,' would you understand the Dhamma taught as analogous to a raft,[4] for crossing over, not for holding on to?"

"No, lord."

"If you were not to adhere to this view—so pure, so bright—if you were to not to cherish it, not to treasure it, not to regard it as 'mine,' would

you understand the Dhamma taught as analogous to a raft, for crossing over, not for holding on to?"

"Yes, lord."

Nutriment & Dependent Co-arising

"Monks, there are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth.

"Now, these four nutriments have what as their cause, what as their origination, through what are they born, through what are they brought into being? These four nutriments have craving as their cause, craving as their origination, are born from craving, are brought into being from craving.

"And this craving has what as its cause, what as its origination, through what is it born, through what is it brought into being?

"Craving has feeling as its cause… is brought into being through feeling.

"And this feeling has what as its cause… through what is it brought into being?

"Feeling has contact as its cause.…

"And this contact has what as its cause… through what is it brought into being?

"Contact has the six sense-media as its cause.…

"And these six sense-media have what as their cause… through what are they brought into being?

"The six sense-media have name-&-form as their cause.…

"And this name-&-form has what as its cause… through what is it brought into being?

"Name-&-form has consciousness as its cause.…

"And this consciousness has what as its cause… through what is it brought into being?

"Consciousness has fabrications as its cause.…

"And these fabrications have what as their cause… through what are they brought into being?

"Fabrications have ignorance as their cause, ignorance as their origination, are born from ignorance, are brought into being from ignorance.

The Arising of Stress & Suffering

"Thus:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"'From birth as a requisite condition comes aging-&-death': Thus was it said. Now, monks, is it the case that from birth as a requisite condition comes aging-&-death, or not, or how is it here?"

"Lord, from birth as a requisite condition comes aging-&-death. That's how it is for us here: From birth as a requisite condition comes aging-&-death."

[Similarly with the remaining requisite conditions down to:]

"'From ignorance as a requisite condition come fabrications': Thus was it said. Now, monks, is it the case that from ignorance as a requisite condition come fabrications, or not, or how is it here?"

"Lord, from ignorance as a requisite condition come fabrications. That's how it is for us here: From ignorance as a requisite condition come fabrications."

"It's good, monks, that you say that, and I say that,[5] too.

When this is, that is.

From the arising of this comes the arising of that.

In other words:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-and-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress & suffering.

The Cessation of Stress & Suffering

"Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress & suffering.

"'From the cessation of birth comes the cessation of aging-&-death': Thus was it said. Now, monks, is it the case that from the cessation of birth comes the cessation of aging-&-death, or not, or how is it here?"

"Lord, from the cessation of birth comes the cessation of aging-&-death. That's how it is for us here: From the cessation of birth comes the cessation of aging-&-death."

[Similarly with the remaining requisite conditions down to:]

"'From the cessation of ignorance comes the cessation of fabrications': Thus was it said. Now, monks, is it the case that from cessation of ignorance comes the cessation of fabrications, or not, or how is it here?"

"Lord, from the cessation of ignorance comes the cessation of fabrications. That's how it is for us here: From the cessation of ignorance comes the cessation of fabrications."

"It's good, monks, that you say that, and I say that, too.

When this isn't, that isn't.

From the cessation of this comes the cessation of that.

In other words:

"From the cessation of ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

Inappropriate Questions Avoided

"Now, monks, knowing thus and seeing thus, would you run after the past, thinking, '*Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what were we in the past*'?"

"No, lord."

"Knowing thus and seeing thus, would you run after the future, thinking, '*Shall we be in the future? Shall we not be in the future? What shall*

we be in the future? How shall we be in the future? Having been what, what shall we be in the future'?"

"No, lord."

"Knowing thus and seeing thus, would you be inwardly perplexed about the immediate present, thinking, *'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound'?"*[6]

"No, lord."

"Knowing thus and seeing thus, would you say, 'The Teacher is our respected mentor. We speak thus out of respect for the Teacher'?"

"No, lord."

"Knowing thus and seeing thus, would you say, 'The Contemplative says this. We speak thus in line with the Contemplative's words'?"

"No, lord."

"Knowing thus and seeing thus, would you dedicate yourselves to another teacher?"

"No, lord."

"Knowing thus and seeing thus, would you return to the observances, grand ceremonies, & auspicious rites of common contemplatives & brahmans as having any essence?"

"No, lord."

"Is it the case that you speak simply in line with what you have known, seen, & understood for yourselves?"

"Yes, lord."

"Good, monks. You have been guided by me in this Dhamma which is to be seen here & now, timeless, inviting verification, pertinent, to be realized by the observant for themselves. For it has been said, 'This Dhamma is to be seen here & now, timeless, inviting verification, pertinent, to be realized by the observant for themselves,' and it was in reference to this that it was said.

The Birth & Growth of a Being

"Monks, the descent of the embryo occurs with the union of three things. There is the case where there is no union of the mother & father, the mother is not in her season, and a gandhabba[7] is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother & father, and the mother is in her season, but a gandhabba is not present, nor is there a descent of an embryo. But when there is a union of the mother & father, the mother is in her season, and a gandhabba is present, then with this union of three things the descent of the embryo occurs.

"Then for nine or ten months the mother shelters the embryo in her womb with great anxiety, as a heavy burden. Then, at the end of nine or ten months, she gives birth with great anxiety, as a heavy burden. Then, when the child is born, she feeds it with her own blood—for mother's milk is called blood in the discipline of the noble ones.

"Then, as the child grows and his faculties mature, he plays at children's[8] games: toy plows, stick games, somersaults, toy windmills, toy measures, toy carts, and a toy bow & arrow.

"As he grows and his faculties mature (still further), he enjoys himself provided & endowed with the five strings of sensuality: forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body— agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire.

Limited Awareness

"On seeing a form with the eye, he is infatuated with pleasing forms, and gets upset over unpleasing forms. He dwells with body-mindfulness unestablished,[2] with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in predilection & opposition, he relishes any feeling he feels—pleasure, pain, neither-pleasure-nor-pain—welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any delight in feeling is clinging/sustenance. From his clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress & suffering.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On sensing a tactile sensation with the body.…

"On cognizing an idea with the intellect, he is infatuated with pleasing ideas, and gets upset over unpleasing ideas. He dwells with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in predilection & opposition, he relishes any feeling he feels—pleasure, pain, neither-pleasure-nor-pain—welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any delight in feeling is clinging/sustenance. From his clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

The Path to Unlimited Awareness

"Now, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"He [the person discussed above], hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who

have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high and luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward and returning, he makes himself alert. When looking toward and looking away… when bending and extending his limbs… when carrying his outer cloak, his upper robe, and his bowl… when eating, drinking, chewing, and tasting… when urinating and defecating… when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill

will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

Unlimited Awareness

"On seeing a form with the eye, he isn't infatuated with pleasing forms, and doesn't get upset over unpleasing forms. He dwells with body-mindfulness established,[2] with unlimited awareness. He discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Having thus abandoned predilection & opposition, he doesn't relish any feeling he feels—pleasure, pain, neither pleasure nor pain—doesn't welcome it, doesn't remain fastened to it. As he doesn't relish that feeling, doesn't welcome it, & doesn't remain fastened to it, delight doesn't arise. From the cessation of his delight comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On sensing a tactile sensation with the body.…

"On cognizing an idea with the intellect, he isn't infatuated with pleasing ideas, and doesn't get upset over unpleasing ideas. He dwells with body-mindfulness established, with unlimited awareness. He discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Having thus abandoned predilection & opposition, he doesn't relish any feeling he feels—pleasure, pain, neither pleasure nor pain—doesn't welcome it, doesn't remain fastened to it. As he doesn't relish that feeling, doesn't welcome it, & doesn't remain fastened to it, delight doesn't arise. From the cessation of his delight comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"Monks, remember this, my brief (account of) release through the destruction of craving; and Sāti, the Fisherman's Son, as tied up in the great net of craving, the great tangle of craving."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. The Buddha, knowing that there are two types of consciousness—the consciousness aggregate *(viññāṇakkhandha),* which is experienced in conjunction with the six sense media, and consciousness without surface *(viññāṇaṁ anidassanaṁ),* which is experienced independently of the six sense media (MN 49)—is here giving Sāti the chance to identify which of the two types he has interpreted as running and wandering on. Sāti's answer shows that he is talking about the first type. The remaining discussion of consciousness throughout this sutta is thus directed at this first type. It would have been interesting to see how the Buddha would have attacked Sāti's misunderstanding had Sāti stated that he was talking about the second.

On the topic of consciousness without surface, see DN 11, note 1, and MN 49, note 9.

2. The Pali here is, *Nanu mayā moghapurisa anekapariyāyena paṭiccasamuppannaṁ viññāṇaṁ vuttaṁ, 'Aññatra paccayā n'atthi viññāṇassa sambhavoti'*?

If the first part of this sentence were a complete sentence, its syntax—putting the topic of what is described in the nominative (*paṭiccasamuppannaṁ viññāṇaṁ)*, followed by the word *vuttaṁ* ("described") plus the speaker in the instrumental *(mayā)*—could be translated in line with either of two patterns.

An example of the first pattern is in SN 12:24: *Paṭiccasamuppannaṁ kho ānanda dukkhaṁ vuttaṁ mayā*—"Ānanda, stress has been described by me as dependently co-arisen." In other words, the pattern is: "X has been described as Y by the speaker."

An example of the second pattern is in AN 3:74: *Sekhampi kho mahānāma sīlaṁ vuttaṁ bhagavatā, asekhampi sīlaṁ vuttaṁ bhagavatā*—"Mahānāma, the virtue of one in training has been described by the Blessed One, and the virtue of one beyond training has been described by the Blessed One." This pattern is: "X has been described by the speaker." Another example of this pattern is in SN 41:2: *Idaṁ kho gahapati dhātu-nānattaṁ vuttaṁ bhagavatā: cakkhu-dhātu, rūpa-dhātu, cakkhu-viññāṇa-dhātu… mano-dhātu, dhamma-dhātu, mano-viññāṇa-*

dhātu—"Householder, this diversity of properties has been described by the Blessed One: eye-property, form property, eye-consciousness property… intellect-property, idea property, intellect-consciousness property." Again: "X has been described by the speaker."

To make a literal translation of the passage here in line with the first pattern would yield: "Worthless man, hasn't consciousness been described as dependently co-arisen by me in many ways (that), 'Apart from a requisite condition, there is no coming-into-play of consciousness'?"

To make a literal translation in line with the second pattern would yield: "Worthless man, hasn't dependently co-arisen consciousness been described by me in many ways (that), 'Apart from a requisite condition, there is no coming-into-play of consciousness'?"

The translator of MLS renders the sentence both ways. When it earlier appears in the mouths of the monks reprimanding Sāti, she renders it in line with the first pattern: "For, reverend Sāti, in many a figure is conditioned genesis spoken of in connection with consciousness by the Lord, saying: 'Apart from condition there is no origination of consciousness.'" When the sentence appears in the Buddha's mouth, she renders it in line with the second pattern: "Foolish man, has not consciousness generated by conditions been spoken of in many a figure by me, saying: Apart from condition there is no origination of consciousness?"

The translators of MLDB consistently follow the first pattern in rendering this sentence: "Misguided man, have I not stated in many ways consciousness to be dependently arisen since without a condition there is no origination of consciousness?" (It might be noted that this rendering inserts a "since" where there is none in the Pali, and ignores the quotation marks *(ti)* around the sentence beginning, "Apart from" or "without." More on this below.)

At any rate, the substantive difference in these two patterns is that the first could be taken as implying that all consciousness is dependently co-arisen, whereas the second states explicitly that the Buddha's words, "Apart from condition there is no origination of consciousness," apply specifically to one type of consciousness—consciousness arising in dependence on the co-arising of conditions—leaving open the possibility that there is another type of consciousness to which these words do not apply.

Arguing from translations rendered in line with the first pattern, people have asserted that the two passages in the Canon (in DN 11 and MN 49) referring to consciousness without surface are not in keeping with the principle, expressed

here, that all consciousness is dependently co-arisen. Thus, the argument continues, those two passages cannot be accepted as coming genuinely from the Buddha, whereas this passage in MN 38 definitely can.

There are three main problems with this argument. The first is that, throughout the suttas, when consciousness as an active agent is discussed without modifiers, it is always with reference to the consciousness aggregate, as that is the sort of consciousness occurring within the territory delimited by the way the Buddha explicitly defines the term, "all" (see SN 35:23). That is clearly the topic of discussion here. Consciousness without surface (see note 1) is discussed explicitly only in passages where the Buddha is citing the superiority of his attainment over that of Brahmās: In knowing this sort of consciousness, which performs no active role and lies outside of the term "all" (MN 49), he knows something that Brahmās do not. Because the consciousness discussed in this sutta is an active agent and definitely lies within the term "all," all references can be understood to apply solely to the consciousness aggregate. What this means is that even if we follow the first pattern in translating this sentence, it would not require that we adopt the argument drawn from it; the people advancing this argument force the passage to say more than it actually says when taken in the context of the suttas as a whole.

Second, it is a poor interpretative strategy to give unnecessary privilege to one passage of the Canon at the expense of two others when we have no way of proving which passages in the suttas are most authentic. This is especially true in light of the fact that the passage here—if we took it as a complete sentence—would not demand a single, unequivocal interpretation. To force such an interpretation on it, knowing that that would discredit other passages as inauthentic, is unfair to the texts.

The third problem with the argument for using this passage to reject DN 11 and MN 49, however, is the most telling: The first part of the above sentence is not a complete sentence. It is followed by a passage in quotation marks: *'Aññatra paccayā n'atthi viññāṇassa sambhavoti*'? The only way to make sense of this punctuation is to take this passage in quotation marks as constituting what is said *(vuttaṁ)* about X as named in the first part of the sentence. In other words, this constitutes the description that the Buddha has made about dependently-coarisen consciousness. The second pattern is the only one that make sense in this context: "Worthless man, hasn't dependently co-arisen consciousness been described by me in many ways (that), 'Apart from a requisite condition, there is no coming-into-play of consciousness'?"

Thus it is clear that the Buddha here is discussing dependently co-arisen consciousness in a way that does not preclude the possibility that there is also a consciousness that lies beyond the six sense-media, is not dependently co-arisen, and is neither momentary nor eternal, as it stands outside the dimension of time.

3. See SN 12:31.

4. See MN 22.

5. Both MLS and MLDB treat the "that" here as referring to what follows—MLDB puts what follows into single quotation marks to underline this interpretation—but there are no quotation-marks-within-quotation-marks around what follows, and it would appear that the "that" here refers to the statements made above.

6. MN 2 identifies these questions as topics of inappropriate attention. For a discussion of these questions, and the way in which an understanding of dependent co-arising leaves the mind disinterested in them, see *Skill in Questions,* Chapter 8.

7. "Gandhabba" usually means a low level of celestial deva. Devas on this level are frequently represented in the Canon as obsessed with sexual desire. However, the Commentary here notes that "gandhabba" here does not mean a being standing near, watching the couple have sexual intercourse. Rather, it means the being, driven by kamma, who will take birth on that occasion. This interpretation is seconded by a passage in MN 93, which builds on the brahman assumption that a person maintains the same caste from one life to the next:

> "[Devala the Dark (an ancient brahman seer):] 'Do you know how there is the descent of an embryo?'
>
> "[Seven brahman seers:] 'Yes, master, we know how there is the descent of an embryo. There is the case where the mother & father have come together, the mother is fertile, and a *gandhabba* is standing present. The coming together of these three is the descent of the embryo.'
>
> "'But do you know for sure whether the *gandhabba* is a noble warrior, a brahman, a merchant, or a worker?'
>
> "'No, master.'
>
> "'That being the case, do you know who you are?'
>
> "'That being the case, master, we don't know who we are.'"

8. This word, present in all editions of the Canon and in MLS, is missing in MLDB.

9. See SN 35:206.

See also: *AN 10:81*; *MN 2*; *MN 43*; *SN 12:20*

The Greater Discourse at Assapura
Mahā Assapura Sutta (MN 39)

I have heard that on one occasion the Blessed One was staying among the Aṅgas. Now, the Aṅgas have a town named Assapura. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "'Contemplatives, contemplatives': That is how people perceive you. And when asked, 'What are you?' you claim that 'We are contemplatives.' So, with this being your designation and this your claim, this is how you should train yourselves: 'We will undertake & practice those qualities that make one a contemplative, that make one a brahman, so that our designation will be true and our claim accurate; so that the services of those whose robes, alms-food, lodging, and medicinal requisites we use will bring them great fruit & great reward; and so that our going forth will not be barren, but fruitful & fertile.'[1]

Shame & Compunction

"And what, monks, are the qualities that make one a contemplative, that make one a brahman? 'We will be endowed with shame (at the idea of wrong-doing) & compunction (for the consequences of wrong-doing)': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Purity of Conduct

"And what more is to be done? 'Our bodily conduct will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure bodily conduct': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

"And what more is to be done? 'Our verbal conduct… our mental conduct will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure verbal… mental conduct': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

"And what more is to be done? 'Our livelihood will be pure, clear & open, unbroken & restrained. We will not exalt ourselves nor disparage others on account of that pure livelihood': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. Our livelihood is pure. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Restraint of the Senses

"And what more is to be done? 'We will guard the doors to our sense faculties. On seeing a form with the eye, we will not grasp at any theme or variations by which—if we were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the faculty of the eye. We will achieve restraint with regard to the faculty of the eye. On hearing a sound with the ear… On smelling an aroma with the nose… On tasting a flavor with the tongue… On feeling a tactile sensation with the body… On cognizing an idea with the intellect, we will not grasp at any theme or variations by which—if we were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail us. We will practice for its restraint. We will protect the faculty of the intellect. We will achieve restraint with regard to the faculty of the intellect': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Moderation in Eating

"And what more is to be done? 'We will have a sense of moderation in eating. Considering it appropriately, we will take food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, "I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort"': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Wakefulness

"And what more is to be done? 'We will be devoted to wakefulness. During the day, sitting & pacing back & forth, we will cleanse the mind of any qualities that would hold it in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, we will cleanse the mind of any qualities that would hold it in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on our right side, we will take up the lion's posture, one foot placed on top of the other, mindful, alert, with the mind set on getting up [either as soon as we awaken or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, we will cleanse the mind of any qualities that would hold it in check': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. We are devoted to wakefulness. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Mindfulness & Alertness

"And what more is to be done? We will be possessed of mindfulness & alertness. When going forward and returning, we will act with alertness. When looking toward and looking away… when bending and extending our limbs… when carrying our outer cloak, upper robe, & bowl… when eating, drinking, chewing, & tasting… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, we will act with alertness': That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame & compunction. Our bodily conduct is pure. Our verbal conduct… our mental conduct is pure. Our livelihood is pure. We guard the doors to our sense faculties. We have a sense of moderation in eating. We are devoted to wakefulness. We are possessed of mindfulness & alertness. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done,' and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.

Abandoning the Hindrances

"And what more is to be done? There is the case where a monk seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with

no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick—in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick… Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave… Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. When he sees that they have been abandoned within him, gladness is born. In one who is gladdened, rapture is born. Enraptured at heart, his body grows calm. His body calm, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhānas

"Quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates… this very body with the rapture & pleasure born of seclusion. There's nothing of his entire body unpervaded by rapture & pleasure born of seclusion.

"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought and evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again,[2] so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates… this very body with the rapture & pleasure born of concentration. There's nothing of his entire body unpervaded by rapture & pleasure born of concentration.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates… this very body with the pleasure divested of rapture. There's nothing of his entire body unpervaded with pleasure divested of rapture.

"And furthermore, with the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There's nothing of his entire body unpervaded by pure, bright awareness.

The Three Knowledges

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives [lit: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details.

"Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives… in their modes and details.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook

actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"Just as if there were a tall building in the central square (of a town), and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.…

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it is has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is

ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Just as if there were a pool of water in a mountain glen—clear, limpid, and unsullied—where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability—the monk directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, monks, is called a monk who is a contemplative, a brahman, washed, a master, learned, noble, an arahant.[3]

"And how is a monk a contemplative *[samaṇa]*? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been calmed *[samita]*. This is how a monk is a contemplative.

"And how is a monk a brahman? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been expelled *[bahita]*. This is how a monk is a brahman.

"And how is a monk washed? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been washed away. This is how a monk is washed.

"And how is a monk a master? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have been mastered. This is how a monk is a master.

"And how is a monk learned *[sottiya]?* His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have streamed away *[nissuta].* This is how a monk is learned.

"And how is a monk noble *[ariya]?* His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have gone far away *[ārakā].* This is how a monk is noble.

"And how is a monk an arahant? His evil, unskillful qualities that are defiled, that lead to further becoming, create trouble, ripen in stress, and lead to future birth, aging, & death have gone far away *[ārakā].* This is how a monk is an arahant."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Given the widespread misperception that arahantship is a selfish goal, it's important to take note of this statement—that part of the motivation to become an arahant is how it will benefit other people.

2. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppavecceyya,* with the Thai edition.

3. The following passages are all based on word play in the Pali.

See also: DN 2; MN 29–30

The Shorter Discourse at Assapura
Cūḷa-Assapura Sutta (MN 40)

I have heard that on one occasion the Blessed One was staying among the Aṅgas. Now, the Aṅgas have a town named Assapura. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "'Contemplatives, contemplatives': That is how people perceive you. And when asked, 'What are you?' you claim that 'We are contemplatives.' So, with this being your designation and this your claim, this is how you should train yourselves: 'We will practice the practice proper to a contemplative, so that our designation will be true and our claim accurate; so that the services of those whose robes, alms-food, lodging, & medicinal requisites we use will bring them great fruit & great reward; and so that our going forth will not be barren, but fruitful & fertile.'[1]

"And how, monks, does a monk *not* practice the practice proper to a contemplative? When the possessiveness of a possessive monk has not been abandoned; when the ill will of an ill-will-minded one has not been abandoned; when the anger of an angry one has not been abandoned; when the spitefulness of a spiteful one has not been abandoned; when the dismissiveness of a dismissive one has not been abandoned; when the antagonism of an antagonistic one has not been abandoned; when the envy of an envious one has not been abandoned; when the selfishness of a selfish one has not been abandoned; when the deceit of a deceitful one has not been abandoned; when the pretentiousness of a pretentious one has not been abandoned;[2] when the evil wishes of one with evil wishes have not been abandoned; when the wrong view of one of wrong view has not been abandoned—when these stains of a contemplative, these flaws in a contemplative, these defects[3] in a contemplative that are grounds for rebirth in a state of deprivation and are to be experienced in a

bad destination have not been abandoned, then, I tell you, one is not practicing the practice proper to a contemplative. Just as if a weapon called a *mataja,* well sharpened on both edges, were wrapped & enclosed in patchwork sheath: The going forth of such a monk, I tell you, is similar to that.

"Monks, I don't say that a patchwork-robe-wearer's status as a contemplative is through merely wearing a patchwork robe. I don't say that a clothless ascetic's status as a contemplative is through merely being without cloth… that a dust-&-dirt-caked ascetic's status as a contemplative is through merely being caked with dust & dirt… that a ritual bather's status as a contemplative is through merely taking ritual baths… that a tree-root dweller's status as a contemplative is through merely dwelling at the root of a tree… that an open-air dweller's status as a contemplative is through merely dwelling in the open air… that regulated-eater's status as a contemplative is through merely regulating his meals… that an incantation reciter's status as a contemplative is through merely reciting incantations. I don't say that a dreadlock ascetic's status as a contemplative is through merely wearing dreadlocks.

"If through merely wearing a patchwork robe a possessive individual would abandon possessiveness, an ill-will-minded one would abandon ill will… an individual with wrong view would abandon wrong view, then his friends & companions, his kinsmen & relatives would make him a patchwork-robe-wearer right from birth. They would get him to undertake the practice of simply wearing a patchwork robe, (saying,) 'Come, you of the auspicious face: Be a patchwork-robe-wearer. Being a patchwork-robe-wearer, when you are possessive, your possessiveness will be abandoned; when you are ill-will-minded, your ill will will be abandoned… when you have wrong view, your wrong view will be abandoned.' But because there is the case where I see a patchwork-robe-wearer who is possessive, ill-will-minded, angry, spiteful, dismissive, antagonistic, envious, selfish, pretentious—one of evil wishes & wrong view, that's why I don't say that a patchwork-robe-wearer's status as a contemplative is through merely wearing a patchwork robe.

"If through merely being without cloth…

"If through merely being caked with dust & dirt…

"If through merely taking ritual baths…

"If through merely dwelling at the root of a tree…

"If through merely dwelling in the open air…

"If through merely regulating one's meals…

"If through merely reciting incantations…

"If through merely wearing dreadlocks a possessive individual would abandon possessiveness, an ill-will-minded one would abandon ill will… an individual with wrong view would abandon wrong view, then his friends & companions, his kinsmen & relatives would make him a dreadlock ascetic right from birth. They would get him to undertake the practice of simply wearing dreadlocks, (saying,) 'Come, you of the auspicious face: Be a dreadlock ascetic. Being a dreadlock ascetic, when you are possessive, your possessiveness will be abandoned; when you are ill-will-minded, your ill will will be abandoned… when you have wrong view, your wrong view will be abandoned.' But because there is the case where I see a dreadlock ascetic who is possessive, ill-will-minded, angry, spiteful, dismissive, antagonistic, envious, selfish, pretentious—one of evil wishes & wrong view, that's why I don't say that a dreadlock ascetic's status as a contemplative is through merely wearing dreadlocks.

"And how, monks, does a monk practice the practice proper to a contemplative? When the possessiveness of a possessive monk has been abandoned; when the ill will of an ill-will-minded one has been abandoned; when the anger of an angry one has been abandoned; when the spitefulness of a spiteful one has been abandoned; when the dismissiveness of a dismissive one has been abandoned; when the antagonism of an antagonistic one has been abandoned; when the envy of an envious one has been abandoned; when the selfishness of a selfish one has been abandoned; when the deceit of a deceitful one has been abandoned; when the pretentiousness of a pretentious one has been abandoned; when the evil wishes of one with evil wishes have been abandoned; when the wrong view of one of wrong view has been abandoned—when these stains of a contemplative, these flaws in a contemplative, these defects in a contemplative that are grounds for rebirth in a state of deprivation and are to be experienced in a bad

destination have been abandoned, then, I tell you, one is practicing the practice proper to a contemplative.

"He sees himself purified of all these evil, unskillful qualities; he sees himself released from them. As he sees himself purified of all these evil, unskillful qualities, as he sees himself released from them, joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"He keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

"Suppose that there were a lotus pond with pristine water, pleasing water, cool water, pellucid water. If a man were to come from the east—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—on coming to that lotus pond he would subdue his thirst for water, he would subdue his heat-induced fever. If a man were to come from the west… If a man were to come from the north… If a man were to come from the south… If a man were to come from anywhere at all—scorched with heat, overcome by heat, exhausted, trembling, & thirsty—on coming to that lotus pond he would subdue his thirst for water, he would subdue his heat-induced fever.

"In the same way, if a person from a noble-warrior family goes forth from the home life into homelessness and, on coming to this Dhamma & Vinaya proclaimed by the Tathāgata and thus developing goodwill, compassion, empathetic joy, & equanimity, he gains stilling within, then he, I tell you, is practicing the practice proper to a contemplative.

"If a person from a brahman family goes forth…

"If a person from a merchant family goes forth…

"If a person from a worker family goes forth…

"If a person from any family at all goes forth from the home life into homelessness and, on coming to this Dhamma & Vinaya proclaimed by the Tathāgata and thus developing goodwill, compassion, empathetic joy, & equanimity, he gains stilling within, then he, I tell you, is practicing the practice proper to a contemplative.

"If a person from a noble-warrior family goes forth and—through the ending of the effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, then he, I tell you, is a contemplative through the ending of the effluents.

"If a person from a brahman family goes forth…

"If a person from a merchant family goes forth…

"If a person from a worker family goes forth…

"If a person from any family at all goes forth and—through the ending of the effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, then he, I tell you, is a contemplative through the ending of the effluents."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Given the widespread misperception that arahantship is a selfish goal, it's important to take note of this statement—that part of the motivation to become an arahant is how it will benefit other people.

2. The first ten stains of a contemplative are identical with the first ten of the sixteen defilements listed in MN 7.

3. Reading *samaṇa-kasāvānaṁ* with the Thai edition. Other editions read *samaṇa-kasaṭānaṁ:* dregs of a contemplative.

See also: DN 2; MN 29–30; MN 39; MN 61; AN 3:83; AN 3:123; Dhp 258–261; Dhp 264–269

(Brahmans) of Sāla

Sāleyyaka Sutta (MN 41)

I have heard that on one occasion, while the Blessed One was on a wandering tour among the Kosalans with a large Saṅgha of monks, he arrived at a brahman village of the Kosalans called Sāla.

The brahman householders of Sāla heard it said: "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Sāla. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect & pure. It is good to see such a worthy one.'"

So the brahman householders of Sāla went to the Blessed One. On arrival, some of them, bowing down to him, sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them, placing their hands palm-to-palm over the heart in his direction, sat to one side. Some of them, announcing their name and clan in his presence, sat to one side. Some of them, remaining silent, sat to one side.

As they were sitting there, the brahman householders of Sāla said to the Blessed One, "What is the reason, Master Gotama, what is the condition, whereby some beings here, with the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm,

hell? And what is the reason, what is the condition, whereby some beings here, with the break-up of the body, after death, reappear in a good destination, a heavenly world?"

"Householders, it's by reason of un-Dhamma conduct, dissonant[1] conduct that some beings here, with the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell. It's by reason of Dhamma conduct, harmonious[1] conduct that some beings here, with the break-up of the body, after death, reappear in a good destination, a heavenly world."

"We don't understand the detailed meaning of Master Gotama's brief statement, the detailed meaning of what he hasn't analyzed. It would be good if Master Gotama would teach the Dhamma so that we would understand the detailed meaning of Master Gotama's brief statement, the detailed meaning of what he hasn't analyzed."

"Very well, in that case, householders, listen & pay careful attention. I will speak."

"As you say, master," the brahman householders of Sāla responded to the Blessed One.

The Blessed One said: "Householders, there are three sorts of un-Dhamma conduct, dissonant conduct with the body; four sorts of un-Dhamma conduct, dissonant conduct with speech; and three sorts of un-Dhamma conduct, dissonant conduct with the mind.

Unskillful Bodily Action

"And how are there three sorts of un-Dhamma conduct, dissonant conduct with the body?

"There is the case where a certain person takes life, is brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings.

"He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them.

"He engages in sensual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers,

their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man.

"This is how there are three sorts of un-Dhamma conduct, dissonant conduct with the body.

Unskillful Verbal Action

"And how are there four sorts of un-Dhamma conduct, dissonant conduct with speech?

"There is the case where a certain person engages in false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward.

"He engages in divisive speech.[2] What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism.

"He engages in abusive speech. He speaks words that are harsh, cutting, bitter to others, abusive of others, provoking anger and destroying concentration.

"He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dhamma, & the Vinaya, words that are not worth treasuring: unseasonable, unreasonable, uncircumscribed, unconnected with the goal.

"This is how there are four sorts of un-Dhamma conduct, dissonant conduct with speech.

Unskillful Mental Action

"And how are there three sorts of un-Dhamma conduct, dissonant conduct with the mind?

"There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!'

"He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!'

"He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.'[3]

"This is how there are three sorts of un-Dhamma conduct, dissonant conduct with the mind.

"It's by reason of this un-Dhamma conduct & dissonant conduct that some beings here, with the break-up of the body, after death, re-appear in a plane of deprivation, a bad destination, a lower realm, hell.

"Householders, there are three sorts of Dhamma conduct, harmonious conduct with the body; four sorts of Dhamma conduct, harmonious conduct with speech; and three sorts of Dhamma conduct, harmonious conduct with the mind.

Skillful Bodily Action

"And how are there three sorts of Dhamma conduct, harmonious conduct with the body?

"There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He doesn't take, in the manner of a thief, things in a

village or a wilderness that belong to others and have not been given by them.

"Abandoning sensual misconduct, he abstains from sensual misconduct. He doesn't get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man.

"This is how there are three sorts of Dhamma conduct, harmonious conduct with the body.

Skillful Verbal Action

"And how are there three sorts of Dhamma conduct, harmonious conduct with speech?

"There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he doesn't tell there to break those people apart from these people here. What he has heard there he doesn't tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing, pleasing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the

Dhamma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"This is how there are four sorts of Dhamma conduct, harmonious conduct with speech.

Skillful Mental Action

"And how are there three sorts of Dhamma conduct, harmonious conduct with the mind?

"There is the case where a certain person is not covetous. He doesn't covet the belongings of others, thinking, 'O, that what belongs to others would be mine!'

"He bears no ill will and is not corrupt in the resolves of his heart. (He thinks,) 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!'[4]

"He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.'[5]

"This is how there are three sorts of Dhamma conduct, harmonious conduct with the mind.

"It's by reason of this Dhamma conduct & harmonious conduct that some beings here, with the break-up of the body, after death, re-appear in a good destination, a heavenly world.

"Householders, if one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among well-to-do noble warriors,' it is possible that one—with the break-up of the body, after death—would appear among well-to-do noble warriors. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.[6]

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among well-to-do brahmans,' it is possible that one—with the break-up of the body, after death—would appear among well-to-do brahmans. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among well-to-do householders,' it is possible that one—with the break-up of the body, after death—would appear among well-to-do householders. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among the Devas of the Four Great Kings,' it is possible that one—with the break-up of the body, after death—would appear among the Devas of the Four Great Kings. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among the Devas of the Thirty-three… the Devas of the Hours… the Contented devas… the devas Delighting in Creation… the devas Wielding Power over the Creations of Others,' it is possible that one—with the break-up of the body, after death—would appear among the devas Wielding Power over the Creations of Others. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.[7]

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among the devas in Brahmā's retinue… the Radiant devas… the Devas of Limited Radiance… the Devas of Immeasurable Radiance… the Devas of Streaming Radiance… the Beautiful devas … the Devas of Limited Beauty… the Devas of Immeasurable Beauty… the Beautiful Black devas… the Sky-fruit devas,' it is possible that one—with the break-up of the body, after death—would appear among the Sky-fruit devas. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.[8]

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among the Not Falling Away devas… the Untroubled devas… the Good-looking devas… the Clear-seeing devas… the Peerless devas,' it is possible that one—with the break-up of the body, after death—would appear among the Peerless devas. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.[9]

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I, with the break-up of the body, after death, were to reappear among the devas who have reached the dimension of the infinitude of space… the devas who have reached the dimension of the infinitude of consciousness… the devas who have reached the dimension of nothingness… the devas who have reached the dimension of neither perception nor non-perception,' it is possible that one—with the break-up of the body, after death—would appear among the devas who have reached the dimension of neither perception nor non-perception. Why is that? Because one is a person of Dhamma conduct, harmonious conduct.[10]

"If one—a person of Dhamma conduct, harmonious conduct—should wish: 'O if I—with the ending of the effluents—were to enter & remain in the effluent-free awareness-release & discernment-release, having directly known and realized them for myself right in the here & now,' it is possible that one—with the ending of the effluents—would enter & remain in the effluent-free awareness-release & discernment-release, having directly known and realized them for oneself right in the here & now.[11] Why is that? Because one is a person of Dhamma conduct, harmonious conduct."

When this was said, the brahman householders of Sāla said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. We go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forward, for life."

Notes

1. Dissonant and harmonious *(visama* and *sama):* Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Dissonant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama*—"even"—describes an instrument tuned on-pitch. AN 6:55 contains a famous passage where the Buddha reminds Soṇa Koḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but "evenly" tuned.

2. *Pisuṇā vācā:* Some translators mistakenly render this term as "slander," which is actually a form of false speech. *Pisuṇā vācā* deals with true matters but is intended to break friendships or to prevent them from happening.

3. This is the materialist view espoused by Ajita Kesakambalin (DN 2), who maintained that there was no birth after death and that actions bore no results. "Nothing given" means that the act of generosity bears no karmic fruit. "No this world, no next world" means that there is no life after death. "No spontaneously reborn beings" means that there are no inhabitants of heaven or hell.

4. This passage is the basis for the expressions of goodwill that are often chanted in Theravāda countries.

5. This definition of right view—called "mundane" right view in MN 117—is a level of right view that is a preliminary to transcendent right view, i.e., right view in terms of the four noble truths. Mundane right view establishes two principles—that actions bear fruit and that death is normally followed by rebirth—as basic working hypotheses for the practice. MN 60 notes that if a person who does not accept these principles, "it can be expected that, shunning these three skillful activities—good bodily conduct, good verbal conduct, good mental conduct—they will adopt & practice these three unskillful activities: bad bodily conduct, bad verbal conduct, bad mental conduct. Why is that? Because (they) do not see, in unskillful activities, the drawbacks, the degradation, and the defilement; nor in skillful activities the rewards of renunciation, resembling cleansing."

6. This and the following passages on the power of a wish made by a virtuous person are apparently related to a principle—expressed in SN 41:10—that a wish made by a virtuous person can succeed through the purity of his/her virtue. However, other passages in the Canon suggest that virtue on its own—

even when combined with the levels of conviction and discernment embodied in the three types of skillful mental action—may not be enough for any of the attainments listed here. In other words, the ten types of skillful action may be necessary causes for these attainments, but they may not be sufficient causes.

For example, MN 135 states that one must be generous in order to be born into a wealthy family. AN 3:71 states that the rebirth into the six deva realms beginning with the Devas of the Four Great Kings is based on five qualities: conviction, virtue, learning, generosity, and discernment. AN 7:49 correlates different motivations for giving with the attainment of different levels of rebirth among these realms after death. AN 4:123 and 125 state that rebirth in Brahmā's retinue can follow on the attainment of the first jhāna or the meditative development of immeasurable goodwill.

It should also be noted, in line with MN 136, that skillful conduct in this lifetime is not always rewarded in the immediate next birth, either because of previous bad actions or because of bad actions adopted toward the end of one's life. In such a case, the desired destination will be delayed to a later lifetime. This may be why the Buddha states that "it is possible" that a person of Dhamma conduct will attain his/her desired destination in the next life. Only with the attainment of stream-entry is one guaranteed not to fall into the lower realms.

Conversely, it is not always the case that a person who engages in unskillful conduct in this lifetime will go to a lower destination in the next. There is always the possibility that such a person may have good kamma from the past, or may change his/her ways later in this lifetime. In SN 42:8 the Buddha criticizes those who teach that misdeeds inevitably lead to a bad destination in the next lifetime, saying that anyone who believed such a teaching and knew that he/she had already committed misdeeds would feel that he/she had already been consigned to hell. A more skillful way to regard past misdeeds would be to recognize that they were wrong, to resolve not to repeat them, and to develop attitudes of immeasurable goodwill, compassion, empathetic joy, and equanimity to reinforce one's resolve not to treat anyone in an unskillful way.

AN 3:101 adds that the results of past misdeeds can be mitigated both through the practice of the four immeasurables and through training the mind so that it is not overcome by feelings of pleasure or pain.

7. The six deva realms listed here, beginning with the Four Great Kings, are the realms of the sensual heavens.

8. These are the devas (also called Brahmās) on the level of form. The commentary notes that the term "Radiant devas" is actually a class name encompassing the following three levels: the Devas of Limited Radiance, the Devas of Immeasurable Radiance, and the Devas of Streaming Radiance. Similarly, the "Beautiful devas" encompass the Devas of Limited Beauty, the Devas of Immeasurable Beauty, and the Beautiful Black devas. According to AN 4:123 and 125, rebirth among the Devas of Streaming Radiance can follow on the attainment of the second jhāna or the meditative development of immeasurable compassion; rebirth among the Beautiful Black devas can follow on the attainment of the third jhāna or the meditative development of immeasurable empathetic joy; rebirth among the Sky-fruit devas can follow on the attainment of the fourth jhāna or the meditative development of immeasurable equanimity.

An Abhidhamma text, the Vibhaṅga—drawing on a passage in DN 1—mentions another level of devas of form not listed here: the Non-percipient beings, a level in which there is no perception at all. The commentary explains that they are not listed here because this attainment is open to hermits and seers outside the Buddha's teaching, and does not require virtue. This, however, ignores the fact that the four jhānas and four formless states are also open to people outside the Buddha's teaching; and although virtue helps with the attainment of jhāna, it is nowhere stated in the Canon that the jhānas cannot be attained by a person whose virtue is not pure. A more likely reason for omitting the Non-percipient beings here is that this state, unlike the jhānas and four formless states, is not conducive to the arising of insight, and so would not be considered a desirable goal.

9. These are the Pure Abodes: the Brahmā heavens into which non-returners are reborn and where they attain total unbinding. AN 4:124 and 126 state that, to attain these realms, one masters any of the four jhānas or four immeasurable abidings (based on goodwill, etc.), and then contemplates the resulting mental state in this way: "One regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears among the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people."

10. These are the devas (also called Brahmās) of the formless levels, corresponding to the four formless attainments.

11. This is the standard description of arahantship, which requires not only heightened virtue, but also heightened mastery of concentration and heightened discernment (see AN 3:90).

See also: MN 9; MN 60; MN 135; AN 3:71; AN 4:123-126; AN 7:49; AN 8:54; AN 10:165

The Greater Set of Questions & Answers
Mahā Vedalla Sutta (MN 43)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery. Then Ven. Mahā Koṭṭhita, emerging from his seclusion in the evening, went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

Discernment

As he was sitting there, he said to Ven. Sāriputta, "Friend, 'One of poor discernment, one of poor discernment': Thus is it said. To what extent is one said to be 'one of poor discernment'?"

"'One doesn't discern, one doesn't discern': Thus, friend, one is said to be 'one of poor discernment.' And what doesn't one discern? One doesn't discern, 'This is stress.' One doesn't discern, 'This is the origination of stress.' One doesn't discern, 'This is the cessation of stress.' One doesn't discern, 'This is the practice leading to the cessation of stress.' 'One doesn't discern, one doesn't discern': Thus one is said to be 'one of poor discernment.'"

Saying, "Very good, friend," Ven. Mahā Koṭṭhita—delighting in & approving of Ven. Sāriputta's statement—asked him a further question: "Discerning, discerning': Thus is it said. To what extent, friend, is one said to be 'discerning'?"

"'One discerns, one discerns': Thus, friend, one is said to be 'discerning.' And what does one discern? One discerns, 'This is stress.' One discerns, 'This is the origination of stress.' One discerns, 'This is the cessation of stress.' One discerns, 'This is the practice leading to the cessation of stress.' 'One discerns, one discerns': Thus one is said to be 'discerning.'"

Consciousness

"'Consciousness, consciousness': Thus is it said. To what extent, friend, is it said to be 'consciousness'?"

"'It cognizes, it cognizes': Thus, friend, it is said to be 'consciousness.' And what does it cognize? It cognizes 'pleasant.' It cognizes 'painful.' It cognizes 'neither painful nor pleasant.' 'It cognizes, it cognizes': Thus it is said to be 'consciousness.'"

"Discernment & consciousness, friend: Are these qualities conjoined or disjoined? Is it possible, having separated them one from the other, to delineate the difference between them?"

"Discernment & consciousness are conjoined, friend, not disjoined. It's not possible, having separated them one from the other, to delineate the difference between them. For what one discerns, that one cognizes. What one cognizes, that one discerns. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference between them."

"Discernment & consciousness, friend: What is the difference between these qualities that are conjoined, not disjoined?"

"Discernment & consciousness, friend: Of these qualities that are conjoined, not disjoined, discernment is to be developed, consciousness is to be fully comprehended."[1]

Feeling

"'Feeling, feeling': Thus is it said. To what extent, friend, is it said to be 'feeling'?"

"'It feels, it feels': Thus, friend, it is said to be 'feeling.' And what does it feel? It feels pleasure. It feels pain. It feels neither pleasure nor pain. 'It feels, it feels': Thus it is said to be 'feeling.'"

Perception

"'Perception, perception': Thus is it said. To what extent, friend, is it said to be 'perception'?"

"'It perceives, it perceives': Thus, friend, it is said to be 'perception.' And what does it perceive? It perceives blue. It perceives yellow. It perceives red. It perceives white. 'It perceives, it perceives': Thus it is said to be 'perception.'"

"Feeling, perception, & consciousness, friend: Are these qualities conjoined or disjoined? Is it possible, having separated them one from another, to delineate the difference among them?"

"Feeling, perception, & consciousness are conjoined, friend, not disjoined. It is not possible, having separated them one from another, to delineate the difference among them. For what one feels, that one perceives. What one perceives, that one cognizes. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference among them."

The Eye of Discernment

"Friend, what can be known with the purified intellect-consciousness divorced from the five (sense) faculties?"

"Friend, with the purified intellect-consciousness divorced from the five faculties, the dimension of the infinitude of space can be known (as) 'infinite space,' the dimension of the infinitude of consciousness can be known (as) 'infinite consciousness,' the dimension of nothingness can be known (as) 'There is nothing.'[2]

"With what does one know a quality that can be known?"

"One knows a quality that can be known with the eye of discernment."

"And what is the purpose of discernment?"

"The purpose of discernment is direct knowledge, its purpose is full comprehension, its purpose is abandoning."

Right View

"Friend, how many conditions are there for the arising of right view?"

"Friend, there are two conditions for the arising of right view: the voice of another and appropriate attention. These are the two conditions for the

arising of right view."

"And assisted by how many factors does right view have awareness-release as its fruit & reward, and discernment-release as its fruit & reward?"

"Assisted by five factors, right view has awareness-release as its fruit & reward, and discernment-release as its fruit & reward. There is the case where right view is assisted by virtue, assisted by learning, assisted by discussion, assisted by tranquility, assisted by insight. Assisted by these five factors, right view has awareness-release as its fruit & reward, and discernment-release as its fruit & reward."

Becoming

"Friend, how many kinds of becoming are there?"

"Friend, there are these three kinds of becoming: sensual becoming, form becoming, formless becoming."

"And how is further becoming in the future brought about?"

"The delight, now here, now there, of beings hindered by ignorance & fettered by craving: That's how further becoming in the future is brought about."

"And how is further becoming in the future not brought about?"

"Through the fading of ignorance, the arising of clear knowing, & the cessation of craving: That's how further becoming in the future is not brought about."

The First Jhāna

"What, friend, is the first jhāna?"

"There is the case, friend, where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is called the first jhāna."

"And how many factors does the first jhāna have?"

"The first jhāna has five factors. There is the case where, in a monk who has attained the five-factored first jhāna, there occurs directed thought, evaluation, rapture, pleasure, & singleness of mind. It's in this way that the first jhāna has five factors."

"And how many factors are abandoned in the first jhāna, and with how many is it endowed?"

"Five factors are abandoned in the first jhāna, and with five is it endowed. There is the case where, in a monk who has attained the first jhāna, sensual desire is abandoned, ill will is abandoned, sloth & torpor is abandoned, restlessness & anxiety is abandoned, uncertainty is abandoned. And there occur directed thought, evaluation, rapture, pleasure, & singleness of mind. It's in this way that five factors are abandoned in the first jhāna, and with five it is endowed."

The Five Faculties

"Friend, there are these five faculties each with a separate range, a separate domain, and they do not experience one another's range & domain: the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty. Now what do these five faculties—each with a separate range, a separate domain, not experiencing one another's range & domain: the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty—have as their (common) arbitrator? What experiences (all) their ranges & domains?"

"Friend, these five faculties—each with a separate range, a separate domain, not experiencing one another's range & domain: the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty—have the intellect as their (common) arbitrator. The intellect is what experiences (all) their ranges & domains."

"Now, these five faculties—the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty: In dependence on what do they remain standing?"

"These five faculties—the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, & the body-faculty—remain standing in dependence on vitality."[3]

"And vitality remains standing in dependence on what?"

"Vitality remains standing in dependence on heat."

"And heat remains standing in dependence on what?"

"Heat remains standing in dependence on vitality."

"Just now, friend Sāriputta, we understood you to say, 'Vitality remains standing in dependence on heat.' And just now we understood you to say, 'Heat remains standing in dependence on vitality.' Now how is the meaning of these statements to be seen?"

"In that case, friend, I will give you analogy, for there are cases where it is through an analogy that an intelligent person understands the meaning of a statement. Suppose an oil lamp is burning. Its radiance is discerned in dependence on its flame, and its flame is discerned in dependence on its radiance. In the same way, vitality remains standing in dependence on heat, and heat remains standing in dependence on vitality.

Vitality-fabrications

"Friend, are vitality-fabrications[4] the same thing as feeling-states? Or are vitality-fabrications one thing, and feeling-states another?"

"Vitality-fabrications are not the same thing as feeling-states, friend. If vitality-fabrications were the same thing as feeling-states, the emergence of a monk from the attainment of the cessation of feeling & perception would not be discerned. It's because vitality-fabrications are one thing and feeling-states another that the emergence of a monk from the attainment of the cessation of perception & feeling is discerned."

"When this body lacks how many qualities does it lie discarded & forsaken, like a senseless log?"

"When this body lacks these three qualities—vitality, heat, & consciousness—it lies discarded & forsaken like a senseless log."

"What is the difference between one who is dead, who has completed his time, and a monk who has attained the cessation of perception & feeling?"

"In the case of the one who is dead, who has completed his time, his bodily fabrications have ceased & subsided, his verbal fabrications… his

mental fabrications have ceased & subsided, his vitality is exhausted, his heat subsided, & his faculties are scattered. But in the case of a monk who has attained the cessation of perception & feeling, his bodily fabrications have ceased & subsided, his verbal fabrications… his mental fabrications have ceased & subsided, his vitality is not exhausted, his heat has not subsided, & his faculties are exceptionally clear. This is the difference between one who is dead, who has completed his time, and a monk who has attained the cessation of perception & feeling."

Awareness-release

"Friend, how many conditions are there for the attainment of the neither-pleasant-nor-painful awareness-release?"

"Friend, there are four conditions for the attainment of the neither-pleasant-nor-painful awareness-release. There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. These are the four conditions for the attainment of the neither-pleasant-nor-painful awareness-release.

"How many conditions are there for the attainment of the theme-less awareness-release?"[5]

"There are two conditions for the attainment of the theme-less awareness-release: lack of attention to all themes and attention to the theme-less property. These are the two conditions for the attainment of the theme-less awareness-release."

"And how many conditions are there for the persistence of the theme-less awareness-release?"

"There are three conditions for the persistence of the theme-less awareness-release: lack of attention to all themes, attention to the theme-less property, and a prior act of will. These are the three conditions for the persistence of the theme-less awareness-release."

"And how many conditions are there for the emergence from the theme-less awareness-release?"

"There are two conditions for the emergence from the theme-less awareness-release: attention to all themes and lack of attention to the theme-less property. These are the two conditions for the emergence from the theme-less awareness-release."

"The immeasurable awareness-release, the nothingness awareness-release, the emptiness awareness-release, the theme-less awareness-release: Are these qualities different in meaning & different in name, or are they one in meaning and different only in name?"

"The immeasurable awareness-release, the nothingness awareness-release, the emptiness awareness-release, the theme-less awareness-release: There is a way of explanation by which these qualities are different in meaning & different in name, and there is a way of explanation by which these qualities are one in meaning and different only in name.

"And what is the way of explanation by which these qualities are different in meaning & different in name? There is the case where a monk keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion… an awareness imbued with empathetic joy.…

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing world with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

"This is called the immeasurable awareness-release.

"And what is the nothingness awareness-release? There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains

in the dimension of nothingness. This is called the nothingness awareness-release.

"And what is the emptiness awareness-release? There is the case where a monk, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.'[6] This is called the emptiness awareness-release.

"And what is the theme-less awareness-release? There is the case where a monk, through not attending to all themes, enters & remains in the theme-less concentration of awareness. This is called the theme-less awareness-release.

"This is the way of explaining by which these qualities are different in meaning & different in name.

"And what is the way of explaining whereby these qualities are one in meaning and different only in name?

"Passion, friend, is a making of measurement. Aversion is a making of measurement. Delusion is a making of measurement. In a monk whose effluents are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Now, to the extent that there is immeasurable awareness-release, the unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a something. Aversion is a something. Delusion is a something. In a monk whose effluents are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Now, to the extent that there is nothingness awareness-release, the unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a making of themes. Aversion is a making of themes. Delusion is a making of themes. In a monk whose effluents are ended, these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future

arising. Now, to the extent that there is theme-less awareness-release, the unprovoked awareness-release is declared the foremost. And this unprovoked awareness-release is empty of passion, empty of aversion, empty of delusion.

"This, friend, is the way of explaining whereby these qualities are one in meaning and different only in name."

That is what Ven. Sāriputta said. Gratified, Ven. Mahā Koṭṭhita delighted in Ven. Sāriputta's words.

Notes

1. Discernment is to be developed because it is part of the fourth noble truth, the path of practice leading to the end of suffering. Consciousness is to be fully comprehended because, as an object of clinging, it is part of the first noble truth, the truth of suffering & stress. See SN 56:11.

2. The import of this passage is that while one is in any of these three formless states, one can analyze them with discernment in a way that can lead to release. On the fact that this cannot be done with regard to the fourth formless state, see MN 111. On the fact that the external senses can fall silent while one is in these states, see AN 9:37.

3. Vitality *(āyu)* is the force that determines the length of one's life.

4. Vitality-fabrications are the intentions to continue living. The Buddha entered total nibbāna three months after abandoning his vitality-fabrications. See DN 16.

5. See MN 121.

6. See MN 106.

See also: *AN 9:37*; *MN 44*; *MN 122*; *SN 22:23*; *SN 22:79*

The Shorter Set of Questions & Answers
Cūḷa Vedalla Sutta (MN 44)

The Buddha praised Dhammadinnā the nun as the foremost Dhamma teacher among his nun disciples. In this discourse she answers questions put to her by a layman—Visākha—who, according to the commentary, was her former husband, a merchant of Rājagaha, and a non-returner.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Visākha the lay follower went to Dhammadinnā the nun and, on arrival, having bowed down to her, sat to one side.

Self-identification

As he was sitting there he said to her, "'Self-identification, self-identification,' it is said, lady. Which self-identification is described by the Blessed One?"

"There are these five clinging-aggregates, friend Visākha: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate. These five clinging-aggregates are the self-identification described by the Blessed One."

Saying, "Yes, lady," Visākha the lay follower delighted & rejoiced in what Dhammadinnā the nun had said. Then he asked her a further question: "'The origination of self-identification, the origination of self-identification,' it is said, lady. Which origination of self-identification is described by the Blessed One?"

"The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for

sensual pleasure, craving for becoming, craving for non-becoming: This, friend Visākha, is the origination of self-identification described by the Blessed One."

"'The cessation of self-identification, the cessation of self-identification,' it is said, lady. Which cessation of self-identification is described by the Blessed One?"

"The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving: This, friend Visākha, is the cessation of self-identification described by the Blessed One."

"'The way of practice leading to the cessation of self-identification, the way of practice leading to the cessation of self-identification,' it is said, lady. Which way of practice leading to the cessation of self-identification is described by the Blessed One?"

"Precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration: This, friend Visākha, is the way of practice leading to the cessation of self-identification described by the Blessed One."

"Is it the case, lady, that clinging is the same thing as the five clinging-aggregates or is it something separate?"

"Friend Visākha, neither is clinging the same thing as the five clinging-aggregates, nor is it something separate. Whatever desire & passion there is with regard to the five clinging-aggregates, that is the clinging there."

"But, lady, how does self-identification view come about?"

"There is the case, friend Visākha, where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form [e.g., the body] to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self.…

"He assumes perception to be the self.…

"He assumes fabrications to be the self.…

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification view comes about."

"But, lady, how does self-identification view not come about?"

"There is the case where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma— doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self.…

"He doesn't assume perception to be the self.…

"He doesn't assume fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification view does not come about."

The Noble Eightfold Path

"Now, again, lady, what is the noble eightfold path?"

"This is the noble eightfold path, friend Visākha: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Is the noble eightfold path fabricated or unfabricated?"

"The noble eightfold path is fabricated."

"And are the three aggregates [of virtue, concentration, & discernment] included under the noble eightfold path, lady, or is the noble eightfold path included under the three aggregates?"

"The three aggregates are not included under the noble eightfold path, friend Visākha, but the noble eightfold path is included under the three aggregates. Right speech, right action, & right livelihood come under the aggregate of virtue. Right effort, right mindfulness, & right concentration come under the aggregate of concentration. Right view & right resolve come under the aggregate of discernment."

"Now what is concentration, lady, what qualities are its themes, what qualities are its requisites, and what is its development?"

"Singleness of mind is concentration, friend Visākha; the four establishings of mindfulness are its themes; the four right exertions are its requisites; and any cultivation, development, & pursuit of these qualities is its development."

Fabrications

"Now, lady, what are fabrications?"

"These three fabrications, friend Visākha: bodily fabrications, verbal fabrications, & mental fabrications."

"But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"

"In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications."

"But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?"

"In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications."

"Now, lady, how does the attainment of the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is attaining the cessation of perception & feeling that 'I am about to attain the cessation of perception & feeling' or that 'I am attaining the cessation of perception & feeling' or that 'I have attained the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is attaining the cessation of perception & feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception & feeling, friend Visākha, verbal fabrications cease first, then bodily fabrications, then mental fabrications."[1]

"Now, lady, how does emergence from the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is emerging from the cessation of perception & feeling that 'I am about to emerge from the cessation of perception & feeling' or that 'I am emerging from the cessation of perception & feeling' or that 'I have emerged from the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is emerging from the cessation of perception & feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is emerging from the cessation of perception & feeling, friend Visākha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

"When a monk has emerged from the cessation of perception & feeling, lady, how many contacts make contact?"

"When a monk has emerged from the cessation of perception & feeling, friend Visākha, three contacts make contact: contact with emptiness, contact with the theme-less, & contact with the undirected."[2]

"When a monk has emerged from the cessation of perception & feeling, lady, to what does his mind lean, to what does it tend, to what does it incline?"

"When a monk has emerged from the cessation of perception & feeling, friend Visākha, his mind leans to seclusion, tends to seclusion, inclines to seclusion."[3]

Feeling

"Now, lady, how many kinds of feeling are there?"

"These three kinds of feeling: pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling."

"What is pleasant feeling? What is painful feeling? What is neither-pleasant-nor-painful feeling?"

"Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling."

"In what way is pleasant feeling pleasant, lady, and in what way painful? In what way is painful feeling painful, and in what way pleasant? In what way is neither-pleasant-nor-painful feeling pleasant, and in what way painful?"

"Pleasant feeling is pleasant in remaining, & painful in changing, friend Visākha. Painful feeling is painful in remaining & pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

"What obsession gets obsessed with pleasant feeling? What obsession gets obsessed with painful feeling? What obsession gets obsessed with neither-pleasant-nor-painful feeling?"

"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

"Does passion-obsession get obsessed with all pleasant feeling? Does resistance-obsession get obsessed with all painful feeling? Does ignorance-obsession get obsessed with all neither-pleasant-nor-painful feeling?"

"No…."

"But what is to be abandoned with regard to pleasant feeling? What is to be abandoned with regard to painful feeling? What is to be abandoned with regard to neither-pleasant-nor-painful feeling?"

"Passion-obsession is to be abandoned with regard to pleasant feeling. Resistance-obsession is to be abandoned with regard to painful feeling.

Ignorance-obsession is to be abandoned with regard to neither-pleasant-nor-painful feeling."

"Is passion-obsession to be abandoned with regard to all pleasant feeling? Is resistance-obsession to be abandoned with regard to all painful feeling? Is ignorance-obsession to be abandoned with regard to all neither-pleasant-nor-painful feeling?"

"No .... There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With that he abandons passion. No passion-obsession gets obsessed there.[4] There is the case where a monk considers, 'O when will I enter & remain in the dimension that those who are noble now enter & remain in?' And as he thus nurses this yearning for the unexcelled liberations, there arises within him sorrow based on that yearning. With that he abandons resistance. No resistance-obsession gets obsessed there.[5] There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. With that he abandons ignorance. No ignorance-obsession gets obsessed there."[6]

"Now what, lady, lies on the other side of pleasant feeling?"

"Passion lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"Resistance lies on the other side of painful feeling."[7]

"What lies on the other side of neither-pleasant-nor-painful feeling?"

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

"What lies on the other side of ignorance?"

"Clear knowing lies on the other side of ignorance."

"What lies on the other side of clear knowing?"

"Release lies on the other side of clear knowing."

"What lies on the other side of release?"

"Unbinding lies on the other side of release."

"What lies on the other side of unbinding?"

"You've gone too far, friend Visākha. You can't keep holding on up to the limit of questions. For the holy life gains a footing in unbinding, culminates in unbinding, has unbinding as its final end. If you wish, go to the Blessed One and ask him the meaning of these things. Whatever he says, that's how you should remember it."

Then Visākha the lay follower, delighting & rejoicing in what Dhammadinnā the nun had said, bowed down to her and, keeping her to his right, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he told the Blessed One the full extent of the conversation he had had with Dhammadinnā the nun. When this was said, the Blessed One said to him, "Dhammadinnā the nun is wise, Visākha, a woman of great discernment. If you had asked me those things, I would have answered you in the same way she did. That is the meaning of those things. That is how you should remember it."

That is what the Blessed One said. Gratified, Visākha the lay follower delighted in the Blessed One's words.

Notes

1. Verbal fabrication grows still on attaining the second jhāna; bodily fabrication grows still on attaining the fourth jhāna; mental fabrication grows still on attaining the cessation of perception & feeling.

2. Emptiness, the theme-less, & the undirected are names for a state of concentration that lies on the threshold of unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend unbinding as theme-less; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

3. According to the commentary, "seclusion" here stands for unbinding. On emerging from the cessation of perception & feeling, and having had contact with emptiness/the theme-less/the undirected, the mind inclines naturally to a direct experience of unbinding.

4. In other words, once the pleasure of the first jhāna has been used as a basis for giving rise to the discernment that leads to arahantship, the mind has no

further passion-obsession with pleasant feeling. (The commentary says that this is true at attainment of non-returning, but this must be a mistake, as non-returners are still subject to passion for form and formless phenomena.)

5. Once this sorrow has been used as a basis for giving rise to the discernment that leads to non-returning, the mind has no further resistance-obsession with painful feeling.

6. Once this feeling of neither pleasure nor pain has been used as a basis for giving rise to the discernment that leads to arahantship, the mind has no further ignorance-obsession with feelings of neither pleasure nor pain.

7. This reading follows the Thai edition of the Pali Canon. The PTS edition gives the first two questions and answers of this exchange as follows:

"Now what, lady, lies on the other side of pleasant feeling?"

"Painful feeling lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"Pleasant feeling lies on the other side of painful feeling."

For some reason, the editors of neither edition seem to have been aware of the reading in the other edition.

See also: *MN 109*; *MN 111*; *MN 148*; *SN 22:121*; *SN 36:6*; *SN 36:11*; *AN 5:200*; *AN 7:11–12*; *AN 8:70*

The Shorter Discourse on Taking on Practices
Cūḷa Dhammasamādāna Sutta (MN 45)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, there are these four ways of taking on practices. Which four? There is the taking on of a practice that is pleasant in the present but yields pain in the future. There is the taking on of a practice that is painful in the present and yields pain in the future. There is the taking on of a practice that is painful in the present but yields pleasure in the future. There is the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"Now, what is the taking on of a practice that is pleasant in the present but yields pain in the future? There are some contemplatives & brahmans who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'Now what future danger concerning sensual pleasures do those (other) contemplatives & brahmans foresee that they have spoken of the relinquishment of sensual pleasures and describe the full comprehension of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

"Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they go to a plane of deprivation, a bad destination, a lower realm, hell. There they experience sharp, burning pains. They say: '*This* was the future danger concerning sensual pleasures

those contemplatives & brahmans foresaw that they spoke of the relinquishment of sensual pleasures and described the full comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"Just as if a māluvā creeper pod were to burst open in the last month of the hot season, and a māluvā creeper seed were to fall at the foot of a Sal tree. The deva living in the tree would become frightened, apprehensive, & anxious. Her friends & companions, relatives & kin—garden devas, forest devas, tree devas, devas living in herbs, grass, & forest monarchs—would gather together to console her: 'Have no fear, have no fear. In all likelihood a peacock is sure to swallow this māluvā creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed.'

"And then no peacock swallowed it, no deer ate it, no brush fire burned it up, no woodsmen picked it up, no termites carried it off, and it really *was* a seed. Watered by a rain-laden cloud, it sprouted properly and curled its soft, tender, downy tendril around the Sal tree.

"The thought occurred to the deva living in the Sal tree: 'Now what future danger did my friends & companions, relatives & kin—garden devas, forest devas, tree devas, devas living in herbs, grass, & forest monarchs—foresee in that māluvā creeper seed that they gathered together to console me: "Have no fear, have no fear. In all likelihood a peacock is sure to swallow this māluvā creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed." It's pleasant, the touch of this māluvā creeper's soft, tender, downy tendril.'

"Then the creeper, having enwrapped the Sal tree, having made a canopy over it, & cascading down around it, caused the massive limbs of the Sal tree to come crashing down. The thought occurred to the deva living in the tree: *'This* was the future danger my friends… foresaw in that māluvā creeper seed, that they gathered together to console me.… It's because of that māluvā creeper seed that I'm now experiencing sharp, burning pains.'

"In the same way, monks, there are some contemplatives & brahmans who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'Now, what future danger do those (other) contemplatives & brahmans foresee that they speak of the abandoning of sensual pleasures and describe the comprehension of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they reappear in a plane of deprivation, a bad destination, a lower realm, hell. There they experience sharp, burning pains. They say: '*This* was the future danger concerning sensual pleasures those contemplatives & brahmans foresaw that they spoke of the abandoning of sensual pleasures and described the comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"This is called the taking on of a practice that is pleasant in the present but yields pain in the future.

"And what is the taking on of a practice that is painful in the present and yields pain in the future?

"There is the case where someone is a cloth-less[1] ascetic, rejecting conventions, licking his hands, not coming when called, not staying when asked. He doesn't consent to food brought to him or food dedicated to him or to an invitation to a meal. He accepts nothing from the mouth of a pot or from the mouth of a bowl. He accepts nothing from across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a nursing woman, from a woman living with a man, from where it is announced that food is to be distributed, from where a dog is waiting or flies are buzzing. He takes no fish or meat. He drinks no liquor, wine, or fermented drink. He limits himself to one house & one morsel a day, or two houses & two morsels… seven houses & seven morsels. He lives on one saucerful a day, two… seven saucerfuls a

day. He takes food once a day, once every two days… once every seven days, and so on up to a fortnight, devoted to regulating his intake of food. He is an eater of greens, millet, wild rice, hide-parings, moss, rice bran, rice-scum, sesame flour, grass, or cow dung. He lives on forest roots & berries. He feeds on fallen fruits. He wears hemp, canvas, shrouds, refuse rags, tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-hair garments, animal wool, owl's wings. He is a hair-&-beard puller, one devoted to the practice of pulling out his hair & beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus in a variety of ways he stays devoted to the practice of tormenting & afflicting the body. With the break-up of the body, after death, he reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"This is called the taking on of a practice that is painful in the present and yields pain in the future.

"And what is the taking on of a practice that is painful in the present but yields pleasure in the future? There is the case of a person who is normally strongly passionate by nature and frequently experiences pain & grief born of passion; a person who is normally strongly aversive by nature and frequently experiences pain & grief born of aversion; a person who is normally strongly deluded by nature and frequently experiences pain & grief born of delusion. Even though touched with pain & grief, crying with a tearful face, he lives the holy life that is utterly perfect, surpassingly pure. With the break-up of the body, after death, he reappears in a good destination, a heavenly world. This is called the taking on of a practice that is painful in the present but yields pleasure in the future.

"And what is the taking on of a practice that is pleasant in the present and yields pleasure in the future? There is the case of a person who is not normally strongly passionate by nature and doesn't frequently experience pain & grief born of passion; who is not normally strongly aversive by nature and doesn't frequently experience pain & grief born of aversion; who is not normally strongly deluded by nature and doesn't frequently experience pain & grief born of delusion. Quite secluded from sensuality,

secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. With the break-up of the body, after death, he reappears in a good destination, a heavenly world. This is called the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"And these are the four ways of taking on practices."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Note

1. *Acelaka:* "One without cloth." Often translated as "naked," but as the description shows, such a person might wear garments made of something other than cloth.

See also: MN 13; MN 14; SN 36:11; AN 4:115; AN 4:192; AN 6:63; AN 10:20

In Kosambī

Kosambiyā Sutta (MN 48)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. And on that occasion the monks in Kosambī were given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth. They did not persuade one another, and did not agree to be persuaded by one another. They did not convince one another, and did not agree to be convinced by one another.[1]

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Lord, the monks in Kosambī are now given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth. They don't persuade one another, and don't agree to be persuaded by one another. They don't convince one another, and don't agree to be convinced by one another.

Then the Blessed One told a certain monk, "Come, monk. In my name, call those monks, saying, 'The Teacher calls you, venerable ones.'"

Responding, "As you say, lord," to the Blessed One, the monk went to those monks, and on arrival he said to them, "The Teacher calls you, venerable ones."

Responding, "As you say, my friend," to the monk, those monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them, "Is it true, monks, that you are given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth? That you don't persuade one another, and don't agree to be persuaded by one another? That you don't convince one another, and don't agree to be convinced by one another?"

"Yes, lord."

"And while you are given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth, are you set on bodily acts of good will with regard to your companions in the holy life, to their faces & behind their backs? Are you set on verbal acts of good will with regard to your companions in the holy life, to their faces & behind their backs? Are you set on mental acts of good will with regard to your companions in the holy life, to their faces & behind their backs?"

"No, lord."

"So then, while you are given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth, you are not set on bodily acts of good will with regard to your companions in the holy life, to their faces & behind their backs; you are not set on verbal acts of good will with regard to your companions in the holy life, to their faces & behind their backs; you are not set on mental acts of good will with regard to your companions in the holy life, to their faces & behind their backs. Then what could you worthless men possibly know or see that you are given to arguing and quarreling and disputing, stabbing one another with weapons of the mouth? That will be to your long-term harm and suffering."

Then the Blessed One addressed the monks: "Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"There is the case where a monk is set on bodily acts of good will with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on verbal acts of good will with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on mental acts of good will with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with a view in tune with those of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Of these six conditions conducive to amiability, this is the summit, this the girding, this the kingpin: the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress. Just as in a building with a ridged roof, this is the summit, this the girding, this the kingpin: the ridge beam; in the same way, of these six conditions conducive to amiability, this is the summit,

this the girding, this the kingpin: the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress.[2]

"And how is there the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress?

"There is the case where a monk, having gone to the wilderness, to the root of a tree, or to an empty dwelling, considers thus: 'Is there any internal subjugation unabandoned in me that, subjugated by which, my subjugated mind would not know or see things as they have come to be?' If a monk is subjugated by sensual passion, monks, then his mind is subjugated. If he is subjugated by ill will, then his mind is subjugated. If he is subjugated by sloth & torpor, then his mind is subjugated. If he is subjugated by restlessness & anxiety, then his mind is subjugated. If he is subjugated by uncertainty, then his mind is subjugated. If a monk is absorbed in speculation about this world, then his mind is subjugated. If a monk is absorbed in speculation about the other world, then his mind is subjugated. If a monk is given to arguing and quarreling and disputing, stabbing others with weapons of the mouth, then his mind is subjugated.

"He discerns that, 'There is no subjugation unabandoned in me that, subjugated by which, my subjugated mind would not know and see things as they have come to be. My mind is well directed for awakening to the truths.' This is the first knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'When I cultivate, develop, and pursue this view, do I personally obtain tranquility, do I personally obtain unbinding?'

"He discerns that, 'When I cultivate, develop, and pursue this view, I personally obtain tranquility, I personally obtain unbinding.' This is the second knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'Is there, outside of this (Dhamma & Vinaya), any other contemplative or brahman endowed with the sort of view with which I am endowed?'

"He discerns that, 'There is no other contemplative or brahman outside (the Dhamma & Vinaya) endowed with the sort of view with which I am endowed.' This is the third knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'I am endowed with the character of a person consummate in view?'[3] And what, monks, is the character of a person consummate in view? This is the character of a person consummate in view: Although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to observant companions in the holy life; having done that, he undertakes restraint for the future. Just as a young, tender infant lying on his back, when he has hit a live ember with his hand or his foot, immediately draws back; in the same way, this is the character of a person consummate in view: Although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to observant companions in the holy life; having done that, he undertakes restraint for the future.

"He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fourth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'I am endowed with the character of a person consummate in view?' And what, monks, is the character of a person consummate in view? This is the character of a person consummate in view: Although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, & training in heightened discernment. Just as a cow with a new calf watches after her calf all the while she is grazing on grass, in the same way, this is the character of a person consummate in view: Although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, & training in heightened discernment.

"He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fifth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'I am endowed with the strength of a person consummate in view?' And what, monks, is the strength of a person consummate in view? This is the strength of a person consummate in view: When the Dhamma & Vinaya proclaimed by the Tathāgata is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dhamma with eager ears.

"He discerns that, 'I am endowed with the strength of a person consummate in view.' This is the sixth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"And further, the disciple of the noble ones considers thus: 'I am endowed with the strength of a person consummate in view?' And what, monks, is the strength of a person consummate in view? This is the strength of a person consummate in view: When the Dhamma & Vinaya proclaimed by the Tathāgata is being taught, he gains understanding of the meaning, gains understanding of the Dhamma, gains gladness connected with the Dhamma.

"He discerns that, 'I am endowed with the strength of a person consummate in view.' This is the seventh knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"A disciple of the noble ones thus endowed with seven factors has well examined the character for the realization of the fruit of stream entry. A disciple of the noble ones thus endowed with seven factors is endowed with the fruit of stream entry."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. This is apparently not the same Kosambī quarrel as that described in Mv X. This quarrel seems to have been settled in Kosambī with the discourse the Buddha gives here. That quarrel was much harder to settle. The Buddha had to leave Kosambī and take up residence in Sāvatthī before the monks in Kosambī

came to their senses, followed him to Sāvatthī, and settled their differences there.

2. SN 48:52 contains a similar image, applied to the five faculties, to make the point that the lower, supporting faculties are not solid until the highest faculty—discernment—is in place, just as the rafters in the roof of a ridge-roofed building are not stable or firm until the ridge-beam is in place.

3. In this and the remaining three considerations, the words of the consideration follow the syntax of a declarative sentence, but the context seems to require a question. There are other instances in the Canon where this happens, suggesting that—as in, say, English or French—a native speaker of Pali could phrase a question in the declarative, indicating the question by the tone of voice.

See also: DN 16; SN 48:53; AN 3:74; AN 5:179; AN 6:12; AN 10:92

The Brahmā Invitation
Brahma-nimantanika Sutta (MN 49)

Introduction

In this sutta, the Buddha faces two antagonists: Baka, a Brahmā who believes that his Brahmā-attainment is the highest attainment there is; and Māra, who wants (1) to keep Baka under his power by allowing Baka to maintain his deluded opinion, and (2) to prevent the Buddha from sharing his awakened knowledge with others. Of the two, Māra is the more insidious, a point illustrated by the fact that Māra always speaks through someone else and never directly shows his face. (Another interesting point is illustrated by the fact that Māra is the source of the demand that one obey a creator god.)

In overcoming his antagonists, the Buddha asserts the superiority of his knowledge in two major fashions: through a description of his awakened knowledge and through a display of psychic powers.

The Buddha describes his awakened knowledge in a variety of ways:

—by identifying Māra whenever he possesses an attendant of Baka's assembly,

—by describing the full extent of Baka's power,

—by identifying levels of being that Baka does not know,

—by describing an awakened consciousness that is not known by means of any of the six senses at all,

—by asserting an awareness that avoids delight in both becoming and the quest for non-becoming, and

—by asserting that he has abandoned all possible conditions that would lead to further rebirth.

Some of these assertions—in particular, the assertion of a consciousness not mediated by any of the six senses—are extremely important Dhamma lessons,

which are further explained in the notes. But as the sutta shows, even the Buddha's description of these teachings was not enough to win over Baka or the members of his following. They were convinced only when the Buddha then performed a feat of psychic power that (1) even Baka could not fathom and (2) illustrated the Buddha's major point. Up to then, in identifying Māra and the range of Baka's power, the Buddha was in effect saying, "I see you, but you don't see me." With his display of psychic power, in which Brahmā and his following could not see him but could hear his voice, he demonstrated his point in such graphic terms that Baka and his following were immediately won over.

In this way, the protagonists of this sutta react in a way very different from that of a typical modern reader. We at present, when reading this sutta, may be more impressed with the Buddha's explanation of his awakened knowledge than we are with the account of his display of psychic power, for after all, both aspects of the sutta—the description of the Buddha's knowledge and the description of his psychic power—are, for us, just that: descriptions. But, for those who witnessed it, his display of power was an undeniable fact that went beyond words. They saw him go beyond their range. Prior to that display, they regarded his claims of knowledge simply as that: mere claims. When he showed, however, that he could perform a miracle that even Baka could not perform, they were forced to concede his superiority. Thus this sutta imparts a lesson often forgotten at present, that the Buddha taught not only by word but also by example, and that some of his examples required a dimension of power that even the gods could not match.

Strictly speaking, of course, the Buddha's display of power did not prove that he had gone beyond becoming. After all, in becoming invisible to Baka, he may simply have gone to another level of becoming of which Baka was unaware. However, the Buddha correctly surmised that a display of power would subdue the pride of his listeners, awaken a sense of conviction in his attainment, and thus enable them to enter the path of practice. As he states in MN 27, only when one sees the four noble truths—usually a synonym for stream-entry—is one's conviction in the Buddha's awakening confirmed. Only when one puts an end to one's mental effluents does one have firm proof of the Buddha's awakening. The Buddha notes in DN 11 that a display of psychic powers can sometimes backfire, in that one's audience might assume that one is engaging in cheap magic tricks. Thus, instead of inspiring conviction, the display simply increases doubt. Nevertheless, there are other instances in the Canon—most

notably in the story of the Kassapa brothers (Mv.I.15-22) and that of Aṅgulimāla (MN 86)—where the Buddha was able to display his powers to good effect. But because he could not trust even his arahant disciples to possess his same sense of when such powers would work and when they would backfire, he forbade his disciples from displaying psychic powers to lay people. (See Cv.V.8; Buddhist Monastic Code, vol. 2, chapter 10.)

The conclusion of the sutta states that the sutta's name comes from two facets of the story: the fact that it contains an invitation from a Brahmā—when Baka welcomes the Buddha to his realm—and from the silencing of Māra. The first point is clear enough, but the second requires explanation. It is a play on the word Brahmā, *which is not only a noun denoting the highest levels of devas, but also an adjective meaning "of great or high power." The Buddha's last statement, in which he declares his freedom from rebirth, is something of an invitation to Māra: Māra is welcome to refute it if he can. Up to that point, Māra has phrased his threats to the Buddha in terms of the fortunate rebirths the Buddha will experience if he obeys Māra's advice, and the unfortunate ones he will experience if he doesn't. Now that the Buddha declares, in a way that Māra cannot refute, that he has abandoned all possible conditions for rebirth, Māra has nothing more on which to base his threats. Thus he is left speechless. In this way, the Buddha's last statement is a brahma-invitation: a statement that anyone is welcome to refute, but of such great power that no one can refute it at all.*

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "On one occasion recently I was staying in Ukkaṭṭha in the Subhaga forest at the root of a royal Sal tree. Now on that occasion an evil viewpoint had arisen to Baka Brahmā: 'This is constant. This is permanent. This is eternal. This is total. This is not subject to falling away—for this does not take birth, does not age, does not die, does not fall away, does not reappear.[1] And there is no other, higher escape.'

"So I—having known with my awareness the line of thinking in Baka Brahmā's awareness—as a strong man would extend his flexed arm or flex his extended arm, vanished into the root of the royal Sal tree in the Subhaga forest in Ukkaṭṭha and appeared in that Brahmā world. Baka Brahmā saw me coming in the distance and, on seeing me, said, 'Come, good sir. You are well-come, good sir. It has been long, good sir, since you arranged to come here—for this, good sir, is constant. This is permanent. This is eternal. This is total. This is not subject to falling away—for here one does not take birth, does not age, does not die, does not fall away, does not reappear. And there is no other, higher escape.'

"When this was said, I told Baka Brahmā, 'How immersed in ignorance is Baka Brahmā! How immersed in ignorance is Baka Brahmā! — in that what is actually inconstant he calls "constant." What is actually impermanent he calls "permanent." What is actually non-eternal he calls "eternal." What is actually partial he calls "total." What is actually subject to falling away he calls "not subject to falling away." Where one takes birth, ages, dies, falls away, and reappears, he says, "For here one does not take birth, does not age, does not die, does not fall away, does not reappear." And there being another, higher escape, he says, "There is no other, higher escape."'

"Then Māra, the Evil One, taking possession of an attendant of the Brahmā assembly, said to me, 'Monk! Monk! Don't attack him! Don't attack him! For this Brahmā, monk, is the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. There were, monk, before your time, contemplatives & brahmans in the world

who found fault with earth and were disgusted with earth,

who found fault with liquid and were disgusted with liquid,

who found fault with fire and were disgusted with fire,

who found fault with wind and were disgusted with wind,

who found fault with beings and were disgusted with beings,

who found fault with devas and were disgusted with devas,

who found fault with Pajāpati and were disgusted with Pajāpati,[2]

who found fault with Brahmā and were disgusted with Brahmā.

"'They, with the break-up of the body, with the cutting off of life, were established in a coarse body.[3] There were, monk, before your time, contemplatives & brahmans in the world

who praised earth and were delighted with earth,

who praised liquid and were delighted with liquid,

who praised fire and were delighted with fire,

who praised wind and were delighted with wind,

who praised beings and were delighted with beings,

who praised devas and were delighted with devas,

who praised Pajāpati and were delighted with Pajāpati,

who praised Brahmā and were delighted with Brahmā.

"'They, with the break-up of the body, with the cutting off of life, were established in a refined body. So I tell you, monk, "Please, good sir, do only as Brahmā says. Don't defy the word of Brahmā. If you defy the word of Brahmā, then—as a man, when the goddess of fortune approaches, chases her away with a stick, or as a man, falling into hell, loses hold of the earth with his hands and feet—that will be what you have accomplished. Please, good sir, do only as Brahmā says. Don't defy the word of Brahmā. Don't you see that Brahmā's assembly has gathered?"' And so Māra the Evil One directed my attention to Brahmā's assembly.

"When this was said, I told Māra the Evil One, 'I know you, Evil One. Don't assume, "He doesn't know me." You are Māra, Evil One. And Brahmā, and Brahmā's assembly, and the attendants of Brahmā's assembly have all come into your hands. They have all come under your sway. And you think, "This one, too, has come into my hands, has come under my sway." But, Evil One, I have neither come into your hands nor have I come under your sway.'

"When this was said, Baka Brahmā told me, 'But, good sir, what is actually constant I call "constant." What is actually permanent I call "permanent." What is actually eternal I call "eternal." What is actually total I call "total." What is actually not subject to falling away I call "not subject to falling away." Where one does not take birth, age, die, fall away, or

reappear, I say, "For this does not take birth, does not age, does not die, does not fall away, does not reappear." And there being no other, higher escape, I say, "There is no other, higher escape."

"'There were, monk, before your time, contemplatives & brahmans in the world whose ascetic practice lasted as long as your entire life span. They knew, when there was another, higher escape, that there was another, higher escape; or, when there was no other, higher escape, that there was no other, higher escape. So I tell you, monk, both that you will not find another, higher escape, and that, to that extent, you will reap your share of trouble & weariness. Monk, if you relish earth, you will lie close to me, lie within my domain, for me to banish and to do with as I like. If you relish liquid… fire… wind… beings… devas… Pajāpati… Brahmā, you will lie close to me, lie within my domain, for me to banish and to do with as I like.'

"'I, too, know that, Brahmā. If I relish earth, I will lie close to you, lie within your domain, for you to banish and to do with as you like. If I relish liquid… fire… wind… beings… devas… Pajāpati… Brahmā, I will lie close to you, lie within your domain, for you to banish and to do with as you like. Moreover, I discern your sphere, I discern your splendor: "Baka Brahmā has this much great power. Baka Brahmā has this much great might. Baka Brahmā has this much great influence."'

"'Well, monk, how do you discern my sphere, how do you discern my splendor: "Baka Brahmā has this much great power. Baka Brahmā has this much great might. Baka Brahmā has this much great influence"?'

> "'As far as suns & moons revolve,
> shining, illuminating the directions,
> over a thousand-fold world
> your control holds sway.
> There you know those above & below,
> those with lust & those without,
> the state of what is as it is,
> the state of what becomes otherwise,
> the coming & going of beings.

"'That, Brahmā, is how I discern your sphere, that is how I discern your splendor: "Baka Brahmā has this much great power. Baka Brahmā has this much great might. Baka Brahmā has this much great influence." There are, Brahmā, bodies other than yours that you don't know, don't see, but that I know, I see. There is, Brahmā, the body named Ābhassarā [Radiant] from which you fell away & reappeared here.[4] From your having lived here so long, your memory of that has become muddled. That is why you don't know it, don't see it, but I know it, I see it. Thus I am not your mere equal in terms of direct knowing, so how could I be inferior? I am actually superior to you.

"'There is, Brahmā, the body named Subhakiṇhā [Beautiful Black]… the body named Vehapphalā [Sky-fruit], {the body named Abhibhū [Conqueror]}[5] which you don't know, don't see, but that I know, I see. Thus I am not your mere equal in terms of direct knowing, so how could I be your inferior? I am actually superior to you.

"'Having directly known earth as earth, and having directly known the extent of what has not been experienced through the earthness of earth,[6] I wasn't earth, I wasn't in earth, I wasn't coming from earth, I wasn't "Earth is mine." I didn't affirm earth.[7] Thus I am not your mere equal in terms of direct knowing, so how could I be inferior? I am actually superior to you.

"'Having directly known liquid as liquid… fire as fire… wind as wind… beings as beings… devas as devas… Pajāpati as Pajāpati… Brahmā as Brahmā… the radiant as radiant… the beautiful black as the beautiful black… the sky-fruit as the sky-fruit… the conqueror as the conqueror…

"'Having directly known the all as the all,[8] and having directly known the extent of what has not been experienced through the allness of the all, I wasn't the all, I wasn't in the all, I wasn't coming forth from the all, I wasn't "The all is mine." I didn't affirm the all. Thus I am not your mere equal in terms of direct knowing, so how could I be inferior? I am actually superior to you.'

"'If, good sir, you have directly known the extent of what has not been experienced through the allness of the all, may it not turn out to be actually vain and void for you.'

"'Consciousness without surface,

endless, radiant all around,

has not been experienced through the earthness of earth… the liquidity of liquid… the fieriness of fire… the windiness of wind… the allness of the all.'[9]

"'Well then, good sir, I will disappear from you.'

"'Well then, Brahmā, disappear from me if you can.'

"Then Baka Brahmā, (thinking,) 'I will disappear from Gotama the contemplative. I will disappear from Gotama the contemplative,' was not able to disappear from me. When this was said, I said to Baka Brahmā, 'Well then, Brahmā, I will disappear from you.'

"'Well then, good sir, disappear from me if you can.'

"So then, monks, I fabricated a fabrication of psychic power to the extent that Brahmā, the Brahmā assembly, and the attendants of the Brahmā assembly heard my voice but did not see me. Having disappeared, I recited this verse:

'Having seen
danger
right in becoming,
and becoming
in searching for non-becoming,[10]
I didn't affirm
any kind of becoming,
or cling to any delight.'

"Then in Brahmā, the Brahmā assembly, and the attendants of the Brahmā assembly there arose a sense of amazement & astonishment: 'How amazing! How astounding! — The great power, the great might of Gotama the contemplative! Never before have we seen or heard of any other contemplative or brahman of such great power, such great might as that of this Gotama the contemplative, who went forth from a Sakyan clan! Living in a generation that so delights in becoming, so rejoices in becoming, is so fond of becoming, he has pulled out becoming by the root!'

"Then Māra, the Evil One, taking possession of an attendant of the Brahmā assembly, said to me, 'If, good sir, this is what you discern, if this is what you have awakened to, do not lead (lay) disciples or those gone forth. Do not teach the Dhamma to (lay) disciples or those gone forth. Do not yearn for (lay) disciples or those gone forth. There were, good sir, before your time, contemplatives & brahmans in the world who claimed to be worthy & rightly self-awakened. They led (lay) disciples & those gone forth. They taught the Dhamma to (lay) disciples & those gone forth. They yearned for (lay) disciples & those gone forth. Having led (lay) disciples & those gone forth, having taught the Dhamma to (lay) disciples & those gone forth, having yearned for (lay) disciples & those gone forth, they—on the break-up of the body, with the cutting off of life—were established in a coarse body.

"'There were, good sir, before your time, contemplatives & brahmans in the world who claimed to be worthy & rightly self-awakened. They did not lead (lay) disciples or those gone forth. They did not teach the Dhamma to (lay) disciples or those gone forth. They did not yearn for (lay) disciples or those gone forth. Having not led (lay) disciples or those gone forth, having not taught the Dhamma to (lay) disciples or those gone forth, having not yearned for (lay) disciples or those gone forth, they—on the break-up of the body, with the cutting off of life—were established in a refined body.

"'So, monk, I tell you this: Please, good sir, be effortless. Abide committed to a pleasant abiding in the here & now—for it's skillful, good sir, that this not be taught. Don't instruct others.'

"When this was said, I told Māra the Evil One, 'I know you, Evil One. Don't assume, "He doesn't know me." You are Māra, Evil One. And it's not sympathetic to welfare that you speak thus to me. It's sympathetic to what is not welfare that you speak thus to me. You think this, Evil One: "Those to whom Gotama the contemplative will teach the Dhamma will defy my sovereignty". Without being rightly self-awakened, Evil One, your contemplatives & brahmans claimed to be rightly self-awakened. I, however, being rightly self-awakened, claim to be rightly self-awakened. For when the Tathāgata is teaching the Dhamma to his disciples, he is Such. When he is not teaching the Dhamma to his disciples, he is Such. When leading his disciples he is Such. When not leading his disciples he

is Such. Why is that? The effluents that defile, that lead to further becoming, that disturb, that ripen in stress, that tend to future birth, aging, & death: Those the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Just as a palmyra tree with its crown cut off is incapable of growing again; so, too, the effluents that defile, that lead to further becoming, that disturb, that ripen in stress, that tend to future birth, aging, & death: Those the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.'"

Thus, because of the silencing of Māra, and because of the Brahmā's invitation, this discourse is entitled, "The Brahmā Invitation."

Notes

1. Baka Brahmā here appears to be referring both to his Brahmā world and to the state of mind that enables one to inhabit his Brahmā world.

2. *Pajāpati* has different meanings in different contexts. In some contexts, it refers to a creator deva dwelling in a Brahmā world of form. In other contexts, it refers to the chief wife of a major deva.

3. The word *body* in this discourse refers to three things: an individual body, a group of beings on a particular level of being, and the level of being as a whole. The Commentary says that *coarse body* here refers to the four levels of deprivation, and *refined body,* further on, to the Brahmā worlds.

4. The Ābhassarā Brahmā-body is attained through mastering and relishing the second jhāna. The next two Brahmā-bodies are attained through mastering and relishing the third and fourth. See AN 4:123 & 125, and in particular note 2 under the latter sutta.

5. The phrase in braces is from the Burmese edition of the Canon.

6. What is not experienced through the earthness of earth (and so on through the list of categories up through the allness of the all) is nibbāna, or unbinding. It is described in these terms because it is directly known, without intermediary of any sort.

7. These statements can be read in two ways. The first way is to regard them in light of the standard definition of self-identification view (see, for instance, MN 44, MN 109, and SN 22:1) in which one defines self either as identical with an aggregate, as possessing an aggregate, as being contained in an aggregate, or as containing an aggregate within it. The second way is to regard

the statements in light of the parallel passage from MN 1, in which one engages in metaphysical speculation as to whether one's being is identical with something, lies within something, or comes from something. For more on this topic, see the introduction to MN 1.

8. "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore, would be put to grief. Why is that? Because it lies beyond range." —*SN 35:23*

For more on this topic, see *The Mind Like Fire Unbound,* Chapter 1.

9. Consciousness without surface *(viññāṇaṁ anidassanaṁ):* This term appears to be related to the following image from SN 12:64:

"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?"

"On the western wall, lord."

"And if there is no western wall, where does it land?"

"On the ground, lord."

"And if there is no ground, where does it land?"

"On the water, lord."

"And if there is no water, where does it land?"

"It doesn't land, lord."

"In the same way, where there is no passion for the nutriment of physical food… contact… intellectual intention… consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-&-form does not alight. Where name-&-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."

In other words, normal sensory consciousness is experienced because it has a "surface" against which it lands: the sense organs and their objects, which constitute the "all." For instance, we experience visual consciousness because of the eye and forms of which we are conscious. Consciousness without surface,

however, is directly known, without intermediary, free from any dependence on conditions at all.

This consciousness thus differs from the consciousness factor in dependent co-arising, which is defined in terms of the six sense media. Lying outside of time and space, it would also not come under the consciousness-aggregate, which covers all consciousness near and far; past, present, and future. And, as SN 35:23 notes, the word "all" in the Buddha's teaching covers only the six sense media, which is another reason for not including this consciousness under the aggregates. However, the fact that it is outside of time and space—in a dimension where there is no here, there, or in between (Ud 1:10), no coming, no going, or staying (Ud 8:1)—means that it cannot be described as permanent or omnipresent, terms that have meaning only within space and time.

Some have objected to the equation of this consciousness with nibbāna, on the grounds that nibbāna is nowhere else in the Canon described as a form of consciousness. Thus they have proposed that consciousness without surface be regarded as an arahant's consciousness of nibbāna in meditative experience, and not nibbāna itself. This argument, however, contains a flaw: If nibbāna is an object of mental consciousness (as a dhamma), it would come under the all, as an object of the intellect. There are passages in the Canon (such as AN 9:36) that describe meditators experiencing nibbāna as a dhamma, but these passages seem to indicate that this description applies up through the level of non-returning. Other passages, however, describe nibbāna as the ending of all dhammas. For instance, Sn 5:6 quotes the Buddha as calling the attainment of the goal the transcending of all dhammas. Sn 4:6 and Sn 4:10 state that the arahant has transcended dispassion, said to be the highest dhamma. Thus, for the arahant, nibbāna is not an object of consciousness. Instead it is directly known without mediation. Because consciousness without feature is directly known without mediation, there seems good reason to equate the two.

Also, given that this consciousness is independent of the six senses, and that at the death of the arahant the six senses simply grow cold (Iti 44), then such an event should have no effect on it.

10. In other words, the act of searching for non-becoming—or annihilation—is also a type of becoming. Although the Buddhist path aims at the cessation of becoming *(bhava),* it does not attempt this cessation by trying to annihilate the process of becoming. Instead, it does so by focusing on what has already come to be *(bhūta),* developing dispassion for what has come to be and for the nutriment—the causes—of what has come to be. With no more passion, there is

no clinging to or taking sustenance from the causes of what has come to be. And through this lack of clinging or sustenance comes release. On this point see SN 12:31 and Iti 49.

See also: DN 11; MN 1; MN 72; MN 86

To Kandaraka
Kandaraka Sutta (MN 51)

I have heard that on one occasion the Blessed One was staying near Campā on the banks of the Gaggarā Lake with a large community of monks. Then Pessa the elephant driver's son and Kandaraka the wanderer went to the Blessed One. On arrival, Pessa the elephant driver's son, bowing down to the Blessed One, sat to one side, while Kandaraka the wanderer exchanged courteous greetings with the Blessed One and, after an exchange of friendly greetings & courtesies, stood to one side. As he was standing there, he glanced around at the community of monks sitting silently, silently, and then said to the Blessed One, "It's amazing, Master Gotama. It's astounding how the community of monks has been led by Master Gotama to practice rightly. Those who, in the past, were Worthy Ones, Rightly Self-awakened, at most led their community of monks to practice rightly as Master Gotama has led the community of monks to practice rightly at present. And those who, in the future, will be Worthy Ones, Rightly Self-awakened, will at most lead their community of monks to practice rightly as Master Gotama has led the community of monks to practice rightly at present."

"That's how it is, Kandaraka. That's how it is. Those who, in the past, were Worthy Ones, Rightly Self-awakened, at most led their community of monks to practice rightly as I have led the community of monks to practice rightly at present. And those who, in the future, will be Worthy Ones, Rightly Self-awakened, will at most lead their community of monks to practice rightly as I have led the community of monks to practice rightly at present.

"In this community of monks, Kandaraka, there are monks who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and are released through right gnosis. In this

community of monks there are monks in training,[1] of constant virtue, living with constant virtue; wise, living with wisdom, who remain with their minds well-established in the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world."

When this was said, Pessa the elephant driver's son said to the Blessed One, "It's amazing, lord. It's astounding—how these four establishings of mindfulness have been so well described by the Blessed One for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, and for the realization of unbinding. We, too—householders clad in white—from time to time remain with our minds well-established in the four establishings of mindfulness. There is the case where we remain focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. We remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"It's amazing, lord. It's astounding—how, with so much human convolution, so much human muck, so much human deception going on, the Blessed One knows the welfare & harm of beings. For human beings are a convolution, lord, while an animal is perfectly clear. Lord, I can drive an elephant to be tamed, and in the time it takes to go back & forth to Campā, it will show me all its deception & duplicity & fraudulence & crookedness. But our 'slaves' & 'workers' & 'servants' behave one way with the body, a different way with their speech, and their mind is different from that. It's amazing, lord. It's astounding—how, with so much human convolution, so much human muck, so much human deception going on, the Blessed One knows the welfare & harm of beings. For human beings are a convolution, lord, while an animal is perfectly clear."

"That's the way it is, Pessa. That's the way it is. Human beings are a convolution, while an animal is perfectly clear.

"Pessa, there are these four types of persons to be found existing in the world. Which four? There is the case where a certain person torments himself and is devoted to the practice of torturing himself. There is the case where a certain person torments others and is devoted to the practice of torturing others. There is the case where a certain person torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others. There is the case where a certain person neither torments himself nor is devoted to the practice of torturing himself, neither torments others nor is devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind.

"Now, of these four persons, Pessa, which one satisfies your mind?"

"Lord, the person who torments himself and is devoted to the practice of torturing himself doesn't satisfy my mind. The person who torments others and is devoted to the practice of torturing others doesn't satisfy my mind. The person who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others doesn't satisfy my mind. The person who neither torments himself nor is he devoted to the practice of torturing himself, and neither torments others nor is he devoted to the practice of torturing others, who—neither tormenting himself nor tormenting others—dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind does satisfy my mind."

"But why, Pessa, do those three persons not satisfy your mind?"

"Lord, the person who torments himself and is devoted to the practice of torturing himself: He torments & tortures his self who loves pleasure & abhors pain. That's why that person doesn't satisfy my mind. The person who torments others and is devoted to the practice of torturing others: He torments & tortures another who loves pleasure & abhors pain. That's why that person doesn't satisfy my mind. The person who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others: He torments & tortures his self & another, both of whom love pleasure & abhor pain. That's why that person doesn't satisfy my mind. The person

who neither torments himself nor is devoted to the practice of torturing himself, and neither torments others nor is devoted to the practice of torturing others: He—neither tormenting himself nor tormenting others—dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind.[2] That's why that person does satisfy my mind.

"Well, then, lord, I am going. Many are my duties, many my responsibilities."

"Then do, Pessa, what you think it is now time to do."

So Pessa the elephant driver's son, delighting & rejoicing in the Blessed One's words, rose from his seat, and—after bowing down to him & circumambulating him—left.

Then, not long after he had left, the Blessed One addressed the monks, "Wise, monks, is Pessa the elephant driver's son. Greatly discerning is Pessa the elephant driver's son. If he had stayed a moment longer while I analyzed these four persons in detail, he would have met with great benefit. But even as it is, he has met with great benefit."

"This is the time, lord. This is the time, O One Well-gone, for the Blessed One to analyze these four persons in detail! Having listened to the Blessed One in detail,[3] the monks will bear it in mind."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "And which is the person who torments himself and is devoted to the practice of torturing himself? There is the case where a certain person goes without cloth, rejecting conventions, licking his hands, not coming when called, not staying when asked. He doesn't accept food brought or specially made. He doesn't consent to an invitation (to a meal). He doesn't receive anything from the mouth of a pot, from the mouth of a container, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman nursing a child, from a woman living with a man, from where it is announced that food is to be distributed, from where a dog is waiting, from where flies are buzzing. He accepts no meat, no distilled liquor, no wine, no fermented liquor. He limits himself to one house for one morsel,

to two houses for two morsels… to seven houses for seven morsels. He lives on one saucerful a day, two saucerfuls a day… seven saucerfuls a day. He takes food once a day, once every two days… once every seven days, and so on up to once every half-month. He remains devoted to the practice of regulating his intake of food. He eats a diet of green vegetables or millet or wild rice or hide-parings or moss or rice bran or rice-water or sesame flour or grass or cow dung. He lives off forest roots & fruits. He eats fallen fruits. He clothes himself in hemp, in canvas, in shrouds, in thrown-away rags, in tree bark, in antelope hide, in wood-shavings fabric, in head-hair wool, in wild-animal wool, in owls' wings. He is a hair-&-beard puller, one devoted to the practice of pulling out his hair & beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus, in these many ways, he is devoted to the practice of tormenting & torturing the body. This is called a person who torments himself and is devoted to the practice of torturing himself.

"And which is the person who torments others and is devoted to the practice of torturing others? There is the case where a certain person is a butcher of sheep, a butcher of pigs, a butcher of fowl, a trapper, a hunter, a fisherman, a thief, an executioner,[4] a prison warden, or anyone who follows any other bloody occupation. This is called a person who torments others and is devoted to the practice of torturing others.

"And which is the person who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others? There is the case where a person is a head-anointed noble warrior king, or a brahman of great wealth. Having had a new temple built to the east of the city, having shaved off his hair & beard, having dressed himself in a rough hide, having smeared his body with ghee & oil, and scratching his back with a deer horn, he enters the new temple along with his chief queen & brahman high priest. There he makes his bed on the bare ground strewn with grass. The king lives off the milk from the first teat of a cow with an identical calf; the queen lives off the milk from the second teat; the brahman high priest, off the milk from

the third teat. The milk from the fourth teat they pour[5] into the fire. The calf lives on what is left.

"He says, 'Let so many bulls be slaughtered for the sacrifice. Let so many bullocks… so many heifers… so many goats… so many sheep.… Let so many horses be slaughtered for the sacrifice.[6] Let so many trees be cut down for the sacrificial posts; let so many plants be mowed down for the sacrificial grass.' And his slaves, servants, & workers make preparations, weeping with tearful faces, spurred on by punishment, spurred on by fear. This is called a person who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others.

"And which is the person who neither torments himself nor is devoted to the practice of torturing himself, neither torments others nor is devoted to the practice of torturing others; who—neither tormenting himself nor tormenting others—dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure with a Brahmā-like mind?

"There is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, sympathetic for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high & luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, & violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward & returning, he makes himself alert. When looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & tasting… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration,

unification of awareness free from directed thought & evaluation—internal assurance.

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

The Three Knowledges

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the recollection of past lives [literally: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. This, too, is how striving is fruitful, how exertion is fruitful.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the passing away & re-appearance of beings. He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held

wrong views and undertook actions under the influence of wrong views—with the breakup of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the breakup of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, the monk directs & inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This is called a person who neither torments himself nor is devoted to the practice of torturing himself, who neither torments others nor is devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. *Sekha,* in training, means that the monks have at least gained the Dhamma eye, the first experience of the deathless, but are not yet fully awakened. See AN 3:74 and AN 3:87.

2. Following the Thai edition of the Canon. Other editions add an extra sentence here: "He neither torments nor tortures his self nor another, both of whom love pleasure & abhor pain."

3. Following the Thai edition of the Canon. Other editions omit *vitthārena*, "in detail," here.

4. The Burmese edition of the Canon here adds, "a slaughterer of cows."

5. Following the Sinhalese, Burmese, and PTS editions of the Canon. The Thai edition reads, "he pours."

6. The PTS and Sinhalese editions omit the sentence, "Let so many horses be slaughtered for the sacrifice."

See also: *AN 4:95*; *AN 4:96*; *AN 4:99*

To the Man from Aṭṭhakanagara
Aṭṭhakanāgara Sutta (MN 52)

I have heard that on one occasion Ven. Ānanda was staying near Vesālī at Veḷuvagāmaka. Now on that occasion Dasama the householder from Aṭṭhakanagara[1] had arrived at Pāṭaliputta on some business. Then he went to a certain monk at Kukkaṭa Monastery and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the monk, "Where is Ven. Ānanda staying now? I'd like to see him."

"Householder, the Ven. Ānanda is staying near Vesālī at Veḷuvagāmaka."

Then Dasama the householder from Aṭṭhakanagara, on completing his business at Pāṭaliputta, went to Ven. Ānanda at Veḷuvagāmaka near Vesālī. On arrival, having bowed down to him, he sat to one side. As he was sitting there, he said to Ven. Ānanda: "Venerable sir, is there a single quality declared by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—where the unreleased mind of a monk who dwells there heedful, ardent, & resolute becomes released, or his unended effluents go to their total ending, or he attains the unexcelled security from the yoke that he had not attained before?"

"Yes, householder, there is…"

"And what is that one quality, venerable sir…?"

"There is the case, householder, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born from seclusion, accompanied by directed thought & evaluation. He reflects on this and discerns, 'This first jhāna is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation.' Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total wasting away of the five lower fetters [self-identification views, grasping at habits & practices,

uncertainty, sensual passion, and irritation]—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"This, householder, is a single quality declared by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—where the unreleased mind of a monk who dwells there heedful, ardent, & resolute becomes released, or his unended effluents go to their total ending, or he attains the unexcelled security from the yoke that he had not attained before.

[Similarly with the second, third, and fourth jhānas.]

"Then again, a monk keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, expansive, unlimited, without hostility, without ill will. He reflects on this and discerns, 'This awareness-release through goodwill is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation.' Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total wasting away of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"This too, householder, is a single quality declared by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—where the unreleased mind of a monk who dwells there heedful, ardent, & resolute becomes released, or his unended effluents go to their total ending, or he attains the unexcelled security from the yoke that he had not attained before.

[Similarly with awareness-release through compassion, through empathetic joy, & through equanimity.]

"Then again, a monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space'—enters & remains in the dimension of the infinitude of space. He

reflects on this and discerns, 'This attainment of the infinitude of space is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation.' Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total wasting away of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"This too, householder, is a single quality declared by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—where the unreleased mind of a monk who dwells there heedful, ardent, & resolute becomes released, or his unended effluents go to their total ending, or he attains the unexcelled security from the yoke that he had not attained before.

[Similarly with the dimension of the infinitude of consciousness and the dimension of nothingness.]

When this was said, Dasama the householder from Aṭṭhakanagara said to Ven. Ānanda, "Venerable Ānanda, just as if a man seeking a single opening onto treasure were all at once to come upon eleven openings onto treasure, in the same way I—seeking a single doorway to the deathless—have all at once come to hear of eleven doorways to the deathless. And just as if a man whose house had eleven doors could take himself to safety by means of any one of those doors, in the same way I can take myself to safety by means of any one of these eleven doors to the deathless. Venerable sir, when sectarians search for a teacher's fee for their teachers, why shouldn't I pay homage to Ven. Ānanda?"

So Dasama the householder from Aṭṭhakanagara, having assembled the Saṅgha of monks from Vesālī and Pāṭaliputta, with his own hands served & satisfied them with refined staple & non-staple foods. He presented a pair of cloths to each monk, and a triple robe to Ven. Ānanda. And for Ven. Ānanda he had a dwelling built worth five hundred (kahāpanas).

Note

1. The term *aṭṭhakanāgara*—with the fourth "a" marked with a macron—means, "a person from Aṭṭhakanagara."

See also: MN 140; AN 9:36

The Practice for One in Training
Sekha-paṭipadā Sutta (MN 53)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall[1] had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare & happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One—after adjusting his lower robe and taking his bowl & outer robe—went together with a Saṅgha of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The Saṅgha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans

washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One—having spent most of the night instructing, urging, rousing, & encouraging the Kapilavatthu Sakyans with a Dhamma talk—said to Ven. Ānanda, "Ānanda, speak to the Kapilavatthu Sakyans about the person who follows the practice for one in training.[2] My back aches. I will rest it."

Ven. Ānanda responded, "As you say, lord."

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.

Then Ven. Ānanda addressed Mahānāma the Sakyan[3]: "There is the case, Mahānāma, where a disciple of the noble ones is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, is devoted to wakefulness, is endowed with seven qualities, and obtains at will—without trouble or difficulty—the four jhānas that constitute heightened awareness and a pleasant abiding in the here & now.

"And how is the disciple of the noble ones consummate in virtue? There is the case where the disciple of the noble ones is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how the disciple of the noble ones is consummate in virtue.

"And how does the disciple of the noble ones guard the doors to his sense faculties? There is the case where the disciple of the noble ones, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On feeling a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how the disciple of the noble ones guards the doors to his sense faculties.

"And how does the disciple of the noble ones know moderation in eating? There is the case where the disciple of the noble ones, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort.' This is how the disciple of the noble ones knows moderation in eating.

"And how is the disciple of the noble ones devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how the monk is devoted to wakefulness.

"And how is the disciple of the noble ones endowed with seven qualities?

"[1] There is the case where the disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled

trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"[2] He feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct.

"[3] He feels compunction over (the suffering that would result from) bodily misconduct, verbal misconduct, mental misconduct.

"[4] He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"[5] He keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"[6] He is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago.

"[7] He is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress.

"This is how the disciple of the noble ones is endowed with seven qualities.

"And how does the disciple of the noble ones obtain at will—without trouble or difficulty—the four jhānas that constitute heightened awareness and a pleasant abiding in the here & now? There is the case where, quite secluded from sensuality, secluded from unskillful qualities, the disciple of the noble ones enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure &

pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how the disciple of the noble ones obtains at will—without trouble or difficulty—the four jhānas that constitute heightened awareness and a pleasant abiding in the here & now.

"Now, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will—without trouble or difficulty—the four jhānas that constitute heightened awareness and a pleasant abiding in the here & now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.[4]

"Just as if a hen had eight, ten, or twelve eggs that she covered rightly, warmed rightly, & incubated rightly: Even though this wish did not occur to her—'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!'—still it is possible that the chicks would break through the shells with their spiked claws or beaks and hatch out safely. In the same way, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will—without trouble or difficulty—the four jhānas that constitute heightened awareness and a pleasant abiding in the here & now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such

my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details. This is his first breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. This is his second breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.[5] This is his third breaking out, like that of the hen's chicks from their shells.

"Now, when the disciple of the noble ones is consummate in virtue, that is a matter of his conduct. When he guards the doors to his sense faculties… knows moderation in eating… is devoted to wakefulness… is endowed with seven qualities, that is a matter of his conduct. When he obtains at will—without trouble or difficulty—the four jhānas that

constitute heightened awareness and a pleasant abiding in the here & now, that is a matter of his conduct.

"When he recollects his manifold past lives… in their modes & details, that is a matter of his clear-knowing. When he sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing.… When he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, that is a matter of his clear knowing.

"This, Mahānāma, is called a disciple of the noble ones who is consummate in clear-knowing, consummate in conduct, consummate in clear-knowing & conduct. And by the Brahmā Sanaṅkumāra this verse was said:

> 'The noble warrior is the best among people
> when judging by clan.
> But a person consummate
> in clear-knowing & conduct,
> is the best of beings
> human & divine.'

"This verse was well-sung by the Brahmā Sanaṅkumāra, not ill-sung; well-said, not ill-said; connected with the goal, not unconnected with the goal. It was endorsed by the Blessed One."

Then the Blessed One got up and said to Ven. Ānanda, "Good, good, Ānanda. What you have said to the Kapilavatthu Sakyans about the person who follows the practice for one in training is good."

That is what Ven. Ānanda said, and the Teacher approved. Gratified, the Kapilavatthu Sakyans delighted in Ven. Ānanda's words.

Notes

1. According to the Commentary, this was a hall built to receive royal guests, together with their entourages.

2. This phrase—"the person who follows the practice for one in higher training"—translates the Pali phrase, *sekho pāṭipado.* Although this phrase may be taken as two separate words, the Commentary treats it as a compound and translates it as "one who follows the *sekha-paṭipadā*." Grammatically, as a

compound, the form is strange, with the first member maintaining its case ending, instead of being reduced to a stem form connected with the following member of the compound, as in a normal compound. However, this form has been found in other parts of the Canon as well, and modern grammarians have coined a term to describe it: a syntactical compound. I have thus followed the Commentary in my translation.

"One in training" is a person who has attained at least stream entry, but not yet arahantship.

3. The chief of the Kapilavatthu Sakyans. See AN 3:73; AN 11:12; and AN 11:13.

4. The yoke is fourfold: the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance. See AN 4:10.

5. At this point, one becomes an *asekha,* one no longer in training because one's training is complete. In other words, one is an arahant.

See also: *SN 22:101*; *SN 48:53*; *SN 55:1*; *AN 4:37*; *AN 7:6*

To Potaliya (Excerpt)
Potaliya Sutta (MN 54)

In this passage, the Buddha teaches Potaliya the householder what it means, in the discipline of a noble one, to have entirely cut off one's worldly affairs.

* * *

…. "Suppose a dog, overcome with weakness & hunger, were to come across a slaughterhouse, and there a dexterous butcher or butcher's apprentice were to fling him a chain of bones—thoroughly scraped, without any flesh, smeared with blood. What do you think? Would the dog, gnawing on that chain of bones—thoroughly scraped, without any flesh, smeared with blood—appease its weakness & hunger?"

"No, lord. And why is that? Because the chain of bones is thoroughly scraped, without any flesh, & smeared with blood. The dog would get nothing but its share of weariness & vexation."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a chain of bones, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness,[1] where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a vulture, a kite, or a hawk, seizing a lump of flesh, were to take off, and other vultures, kites, or hawks—following right after it—were to tear at it with their beaks & pull at it with their claws. What do you think? If that vulture, kite, or hawk were not quickly to drop that lump of flesh, would it meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a lump of flesh, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man were to come against the wind, carrying a burning grass torch. What do you think? If he were not quickly to drop that grass torch, would he burn his hand or his arm or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a grass torch, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor smoking, and a man were to come along—loving life, hating death, loving pleasure, abhorring pain—and two strong men, grabbing him with their arms, were to drag him to the pit of embers. What do you think? Wouldn't the man twist his body this way & that?"

"Yes, lord. And why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.'"

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a pit of glowing embers, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on

singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man, when dreaming, were to see delightful parks, delightful forests, delightful stretches of land, & delightful lakes, and on awakening were to see nothing. In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a dream, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man having borrowed some goods—a manly carriage, fine jewels, & ear ornaments—were to go into the market preceded & surrounded by his borrowed goods, and people seeing him would say, 'How wealthy this man is, for this is how the wealthy enjoy their possessions,' but the actual owners, wherever they might see him, would strip him then & there of what is theirs. What do you think? Should the man rightly be upset?"

"No, lord.[2] And why is that? The owners are stripping him of what is theirs."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to borrowed goods, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose that, not far from a village or town, there were a dense forest grove, and there in the grove was a tree with delicious fruit, abundant fruit, but with no fruit fallen to the ground. A man would come along, desiring fruit, looking for fruit, searching for fruit. Plunging into the forest grove, he would see the tree… and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, but I know how to climb a tree. Why don't I

climb the tree, eat what I like, and fill my clothes with the fruit?' So, having climbed the tree, he would eat what he liked and fill his clothes with the fruit. Then a second man would come along, desiring fruit, looking for fruit, searching for fruit and carrying a sharp ax. Plunging into the forest grove, he would see the tree… and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, and I don't know how to climb a tree. Why don't I chop down this tree at the root, eat what I like, and fill my clothes with the fruit?' So he would chop the tree at the root. What do you think? If the first man who climbed the tree didn't quickly come down, wouldn't the falling tree crush his hand or foot or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to the fruits of a tree, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it has come to be, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he

discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"It's to this extent, householder, that there is the all-around in-every-way cutting off of one's affairs in the discipline of a noble one"…

Notes

1. MN 137 (passage 179 in *The Wings to awakening)* identifies "equanimity based on multiplicity" as equanimity with regard to forms, sounds, smells, tastes, and tactile sensations. It identifies "equanimity based on singleness" as the four formless attainments. In the context of this sutta, however, the Commentary defines equanimity based on singleness as the fourth jhāna, and this interpretation seems correct. Toward the end of this passage, the equanimity based on singleness functions as the basis for the three knowledges, a function normally filled by the fourth jhāna.

2. Following the Thai edition. The Burmese and PTS editions say, "Yes, lord," apparently reading the Buddha's question as meaning, "Would that be enough for the man to be upset?" This, however, ignores the monks' reason for their answer. The fact that the owners are taking what is theirs does not relate to the question of whether the man would be upset, but it does relate to the question of whether he would rightly be upset.

See also: *MN 13*; *MN 14*; *MN 22*; *MN 82*; *AN 5:76*; *AN 7:70*; *Dhp 146–156*; *Sn 4:1*; *Thig 13:1*; *Thig 13:5*; *Thig 14*

To Jīvaka
Jīvaka Sutta (MN 55)

I have heard that on one occasion the Blessed One was staying near Rājagaha, in Jīvaka Komārabhacca's mango grove.[1] Then Jīvaka Komārabhacca went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I have heard it said that 'They slaughter animals for the sake of Gotama the contemplative. Gotama the contemplative knowingly eats the meat prepared for his sake in dependence on that action.' Those who say, 'They slaughter animals for the sake of Gotama the contemplative. Gotama the contemplative knowingly eats the meat prepared for his sake in dependence on that action': Are they speaking in line with what the Blessed One has said, are they not slandering the Blessed One with what is unfactual, and are they speaking in line with the Dhamma so that no one whose thinking is in line with the Dhamma would have grounds for criticizing them?"

"Jīvaka, those who say, 'They slaughter animals for the sake of Gotama the contemplative. Gotama the contemplative knowingly eats the meat prepared for his sake in dependence on that action': They are not speaking in line with what I have said, and they are slandering me with what is unfactual.

"I say that there are three instances in which meat should not be consumed: when it is seen, heard, or suspected [that the animal was killed for one's sake].[2] These are the three instances in which I say that meat should not be consumed.

"I say that there are three instances in which meat may be consumed: when it is not seen, not heard, and not suspected. These are the three instances in which I say that meat may be consumed.

"There is the case where a monk lives in dependence on a certain village or town. He keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will.

"Then a householder or householder's son, having gone to him, invites him for the next day's meal. If he wants to, he acquiesces. With the ending of the night, early in the morning, having adjusted his under robe and carrying his robes & bowl, he goes to the home of the householder or householder's son. On arrival, he sits down on a seat laid out. The householder or householder's son serves him with exquisite almsfood. The thought doesn't occur to him, 'How good it is that this householder or householder's son serves me with exquisite almsfood! O, if only this householder or householder's son would serve me with exquisite almsfood like this in the future!' That thought doesn't occur to him. He eats that almsfood unattached to it, uninfatuated, guiltless, seeing the drawbacks [of attachment to it], and discerning the escape from them.

"What do you think, Jīvaka? Does that monk on that occasion intend for his own affliction, does he intend for the affliction of others, or does he intend for the affliction of both?"

"No, lord."

"Doesn't the monk on that occasion eat that food blamelessly?"

"Yes, lord. I have heard it said that 'Brahmā dwells in goodwill.' Lord, the Blessed One is my visible witness to that, for the Blessed One dwells in goodwill."

"Jīvaka, any passion, aversion, or delusion by which he would have ill will: That passion, aversion, & delusion have been abandoned by the Tathāgata, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. If what you said was in reference to that, I allow it of you."

"What I said was precisely in reference to that, lord."

"There is the case, Jīvaka, where a monk lives in dependence on a certain village or town. He keeps pervading the first direction [the east] with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

"Then a householder or householder's son, having gone to him, invites him for the next day's meal. If he wants to, he acquiesces. With the ending of the night, early in the morning, having adjusted his under robe and carrying his robes & bowl, he goes to the home of the householder or householder's son. On arrival, he sits down on a seat laid out. The householder or householder's son serves him with exquisite almsfood. The thought doesn't occur to him, 'How good it is that this householder or householder's son serves me with exquisite almsfood! O, if only this householder or householder's son would serve me with exquisite almsfood like this in the future!' That thought doesn't occur to him. He eats that almsfood unattached to it, uninfatuated, guiltless, seeing the drawbacks [of attachment to it], and discerning the escape from them.

"What do you think, Jīvaka? Does that monk on that occasion intend for his own affliction, does he intend for the affliction of others, or does he intend for the affliction of both?"

"No, lord."

"Doesn't the monk on that occasion eat that food blamelessly?"

"Yes, lord. I have heard it said that 'Brahmā dwells in equanimity.' Lord, the Blessed One is my visible witness to that, for the Blessed One dwells in equanimity."

"Jīvaka, any passion, aversion, or delusion by which he would have annoyance, displeasure, or irritation: That passion, aversion, & delusion have been abandoned by the Tathāgata, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. If what you said was in reference to that, I allow it of you."

"What I said was precisely in reference to that, lord."

"Jīvaka, whoever slaughters an animal for the sake of the Tathāgata or a disciple of the Tathāgata produces much demerit in five instances.

"When a householder says, 'Go fetch that animal': With this first instance he produces much demerit.

"When the animal, being led along with a rope around its neck, experiences pain & distress: With this second instance he produces much demerit.

"When he says, 'Go slaughter this animal': With this third instance he produces much demerit.

"When the animal, being slaughtered, experiences pain & distress: With this fourth instance he produces much demerit.

"When he provides the Tathāgata or a disciple of the Tathāgata with what is unallowable: With this fifth instance he produces much demerit.

"Jīvaka, whoever slaughters an animal for the sake of the Tathāgata or a disciple of the Tathāgata produces much demerit in these five instances."

When this was said, Jīvaka Komārabhacca said to the Blessed One, "It's amazing, lord. It's astounding—how allowable is the food the monks eat! How blameless is the food the monks eat!

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. Jīvaka, the physician to King Bimbisāra, became the Buddha's personal physician. His story is told at length in Mv VIII.1.

2. Mv VI.31.14 contains this rule: "One should not knowingly consume meat killed on purpose (for a bhikkhu). Whoever should consume it: an offense

of wrong doing. I allow fish and meat that is pure in three respects: One has not seen, heard, or suspected (that it was killed on purpose for a bhikkhu)."

Other rules on the consumption of meat can be found at Mv VI.23.9–15. See also the discussion of staple foods in *The Buddhist Monastic Code*, volume 1, Chapter 8.

See also: *DN 2*; *AN 4:28*; *AN 4:37*

The Teaching to Upāli
Upālivāda Sutta (MN 56)

I have heard that on one occasion the Blessed One was staying near Nālandā in Pāvarika's mango grove. And on that occasion, the Nigaṇṭha Nāṭaputta was dwelling near Nālandā with a large following of Nigaṇṭhas.

Then Dīgha Tapassin the Nigaṇṭha, after going for alms in Nālanda and returning from his almsround, after his meal went to the Blessed One in Pāvarika's mango grove. On arrival, he exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he stood to one side.

As he was standing there, the Blessed One said to him, "There are seats, Dīgha Tapassin. Sit down if you want." When this was said, Dīgha Tapassin the Nigaṇṭha took a seat and sat to one side.

As he was sitting there, the Blessed One said to him, "How many actions, Dīgha Tapassin, does the Nigaṇṭha Nāṭaputta describe for the making of evil kamma, the production of evil kamma?"

"Friend Gotama, the Nigaṇṭha Nāṭaputta isn't used to using the term, 'action.' He's used to using the term, 'rod.'"

"Then how many rods does the Nigaṇṭha Nāṭaputta describe for the making of evil kamma, the production of evil kamma?"

"Three are the rods that the Nigaṇṭha Nāṭaputta describes for the making of evil kamma, the production of evil kamma: the bodily rod, the verbal rod, & the mental rod."

"And is the bodily rod one thing, the verbal rod another, and the mental rod still another?"

"The bodily rod is one thing, the verbal rod another, and the mental rod still another."

"And of these three rods—thus analyzed, thus differentiated, Dīgha Tapassin—which rod does the Nigaṇṭha Nāṭaputta describe as the most greatly blameworthy for the making of evil kamma, the production of evil kamma: the bodily rod, the verbal rod, or the mental rod?"

"Of these three rods—thus analyzed, thus differentiated, friend Gotama—the Nigaṇṭha Nāṭaputta describes the bodily rod as the most greatly blameworthy for the making of evil kamma, the production of evil kamma, not so much the verbal rod, not so much the mental rod."

"Do you say, 'bodily rod,' Dīgha Tapassin?"

"I say, 'bodily rod,' friend Gotama."

"Do you say, 'bodily rod,' Dīgha Tapassin?"

"I say, 'bodily rod,' friend Gotama."

"Do you say, 'bodily rod,' Dīgha Tapassin?"

"I say, 'bodily rod,' friend Gotama."

In this way did the Blessed One get Dīgha Tapassin to assert his position up to three times.

When this was said, Dīgha Tapassin said to the Blessed One, "And what about you, friend Gotama? How many rods do you describe for the making of evil kamma, the production of evil kamma?"

"Dīgha Tapassin, the Tathāgata isn't used to using the term, 'rod.' He's used to using the term, 'action.'"

"Then how many actions, friend Gotama, do you describe for the making of evil kamma, the production of evil kamma?"

"Three are the actions that I describe for the making of evil kamma, the production of evil kamma: bodily action, verbal action, & mental action."

"And is bodily action one thing, verbal action another, and mental action still another?"

"Bodily action is one thing, verbal action another, and mental action still another."

"And of these three actions—thus analyzed, thus differentiated, friend Gotama—which action do you describe as the most greatly blameworthy

for the making of evil kamma, the production of evil kamma: bodily action, verbal action, or mental action?"

"Of these three rods—thus analyzed, thus differentiated, Dīgha Tapassin—I describe mental action as the most greatly blameworthy for the making of evil kamma, the production of evil kamma, not so much bodily action, not so much verbal action."

"Do you say, 'mental action,' friend Gotama?"

"I say, 'mental action,' Dīgha Tapassin."

"Do you say, 'mental action,' friend Gotama?"

"I say, 'mental action,' Dīgha Tapassin."

"Do you say, 'mental action,' friend Gotama?"

"I say, 'mental action,' Dīgha Tapassin."

Having thus gotten the Blessed One to assert his position up to three times, Dīgha Tapassin got up from his seat and went to the Nigaṇṭha Nāṭaputta.

Now, on that occasion the Nigaṇṭha Nāṭaputta was sitting with a large lay following from Bālaka headed by Upāli. He saw Dīgha Tapassin the Nigaṇṭha coming from afar, and on seeing him, said, "Where are you coming from, Tapassin, in the middle of the day?"

"I am coming, lord, from the presence of Gotama the contemplative."

"And did you have any discussion with Gotama the contemplative?"

"I did have some discussion with Gotama the contemplative."

"And how did your discussion with Gotama the contemplative go?"

Then Dīgha Tapassin the Nigaṇṭha told the Nigaṇṭha Nāṭaputta the entire extent of his discussion with the Blessed One.

When this was said, the Nigaṇṭha Nāṭaputta said to Dīgha Tapassin the Nigaṇṭha, "That was good, very good Tapassin. The way an instructed disciple would rightly understand the message of the Teacher is how Dīgha Tapassin the Nigaṇṭha answered Gotama the contemplative. For what does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is most greatly blameworthy

for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod."

When this was said, Upāli the householder said to the Nigaṇṭha Nāṭaputta, "That was good, lord, very good of Tapassin. The way an instructed disciple would rightly understand the message of the Teacher is how Dīgha Tapassin the Nigaṇṭha answered Gotama the contemplative. For what does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most greatly blameworthy for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod.

"So then, lord, I am going. I will overthrow Gotama the contemplative's teaching on the grounds of this position. If he asserts in my presence what Ven. Tapassin got him to assert, then just as a strong man, seizing a long-haired ram by the hair, would drag him to and drag him fro and drag him all around, in the same way I, statement by statement, will drag Gotama the contemplative to and drag him fro and drag him all around. Just as a strong distillery worker, throwing a large distiller's strainer into a deep water tank and grabbing it by the corners, would drag it to and drag it fro and drag it all around, in the same way I, statement by statement, will drag Gotama the contemplative to and drag him fro and drag him all around. Just as a strong distillery ruffian, grabbing a horse-hair strainer by the corners, would shake it down and shake it out and thump it, in the same way I, statement by statement, will shake Gotama the contemplative down and shake him out and thump him. Just as a sixty-year old elephant, plunging into a deep pond, would amuse itself playing the game of hemp-washing, in the same way I will amuse myself playing the game of hemp-washing Gotama the contemplative, as it were.[1] So then, lord, I am going. I will overthrow Gotama the contemplative's teaching on the grounds of this position."

"Go, householder, and refute Gotama the contemplative's teaching on the grounds of this position. For either I or Dīgha Tapassin or you could refute his teaching."

When this was said, Dīgha Tapassin the Nigaṇṭha said to the Nigaṇṭha Nāṭaputta, "It doesn't seem right to me, lord, that Upāli the householder should [try to] overthrow Gotama the contemplative's teaching, because

Gotama the contemplative is a magician, and he knows a converting magic by which he converts the disciples of other sects."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder. Go, householder, and refute Gotama the contemplative's teaching on the grounds of this position. For either I or Dīgha Tapassin or you could refute his teaching."

A second time… A third time, Dīgha Tapassin the Nigaṇṭha said to the Nigaṇṭha Nāṭaputta, "It doesn't seem right to me, lord, that Upāli the householder should [try to] overthrow Gotama the contemplative's teaching, because Gotama the contemplative is a magician, and he knows a converting magic by which he converts the disciples of other sects."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder. Go, householder, and refute Gotama the contemplative's teaching on the grounds of this position. For either I or Dīgha Tapassin or you could refute his teaching."

Having responded, "As you say, lord," to the Nigaṇṭha Nāṭaputta, Upāli the householder got up from his seat, bowed down to him, and—keeping him on his right—went to the Blessed One in Pāvarika's mango grove. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, did Dīgha Tapassin the Nigaṇṭha come here?"

"Yes, householder, Dīgha Tapassin the Nigaṇṭha came here."

"And did you have any discussion with him?"

"I had some discussion with him."

"And how did your discussion with him go?"

Then the Blessed One related the entire extent of his discussion with Dīgha Tapassin the Nigaṇṭha.

When this was said, Upāli the householder said to the Blessed One, "That was good, very good of Tapassin. The way an instructed disciple would rightly understand the message of the Teacher is how Dīgha Tapassin the Nigaṇṭha answered the Blessed One. For what does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most greatly blameworthy for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod."

"If, householder, you will confer taking a stand on the truth, we might have some discussion here."

"Lord, I will confer taking a stand on the truth. Let us have some discussion here."

"What do you think, householder? There might be the case where a Nigaṇṭha is diseased, pained, severely ill, refusing cold water and taking warm water. He, not getting cold water, would die. Where would the Nigaṇṭha Nāṭaputta describe his reappearance?"

"Lord, there are the devas called Attached-in-Mind. He reappears there. Why is that? He is bound in mind when he dies."

"Householder, householder, pay attention, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after. And yet you made this statement: 'Lord, I will confer taking a stand on the truth. Let us have some discussion here.'"

"Lord, even though the Blessed One says that, still the bodily rod is the most greatly blameworthy for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod."

"What do you think, householder? There might be the case where a Nigaṇṭha is restrained with the fourfold restraint: constrained by all constraints, yoked to all constraints, cleansed by all constraints, attained to all constraints. As he walks back & forth, he brings many small beings to destruction. What (kammic) result would the Nigaṇṭha Nāṭaputta describe for him?"

"What is unintended, lord, the Niganṭha Nāṭaputta does not describe as greatly blameworthy."

"But if he intends it?"

"Greatly blameworthy, lord."

"And under what does Niganṭha Nāṭaputta classify intention?"

"Under the mental rod, lord."

"Householder, householder, pay attention, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after. And yet you made this statement: 'Lord, I will confer taking a stand on the truth. Let us have some discussion here.'"

"Lord, even though the Blessed One says that, still the bodily rod is more greatly reprehensible for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod."

"What do you think, householder? Is this Nālandā powerful & rich, populous & crowded with people?"

"Yes, lord."

"What do you think? There is the case where a man might come with uplifted sword. He would say, 'In a single moment, in a single instant, I will turn whatever beings there are in this Nālandā into a single pile of flesh, a single heap of flesh.' What do you think? Would that man be able—in a single moment, in a single instant—to turn whatever beings there are in this Nālandā into a single pile of flesh, a single heap of flesh?"

"Lord, not even ten men, twenty men, thirty men, forty men, fifty men would be able—in a single moment, in a single instant—to turn whatever beings there are in this Nālandā into a single pile of flesh, a single heap of flesh. So what would one trivial man count for?"

"What do you think, householder? There is the case where a contemplative or brahman with supernormal power, attained to mastery of mind, might come. He would say, 'With a single mental act of hatred, I will turn this Nālandā to ash.' What do you think? Would that contemplative or brahman with supernormal power, attained to mastery

of mind, be able—with a single mental act of hatred—to turn this Nālandā to ash?"

"Lord, with a single mental act of hatred he would be able to turn even ten Nālandās, twenty Nālandās, thirty Nālandās, forty Nālandās, fifty Nālandās to ash. So what would one trivial Nālandā count for?"

"Householder, householder, pay attention, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after. And yet you made this statement: 'Lord, I will confer taking a stand on the truth. Let us have some discussion here.'"

"Lord, even though the Blessed One says that, still the bodily rod is more greatly blameworthy for the doing of evil kamma, for the production of evil kamma, not so much the verbal rod, not so much the mental rod."

"What do you think, householder? Have you heard how the Daṇḍakī wilderness, the Kāliṅga wilderness, the Mejjha wilderness, & the Mātaṅga wilderness became wildernesses?"

"Yes, lord, I have…."

"What do you think, householder? From what you have heard, how did the Daṇḍakī wilderness, the Kāliṅga wilderness, the Mejjha wilderness, & the Mātaṅga wilderness become wildernesses?"

"Lord, I have heard that it was through a mental act of hatred on the part of seers that the Daṇḍakī wilderness, the Kāliṅga wilderness, the Mejjha wilderness, & the Mātaṅga wilderness became wildernesses."

"Householder, householder, pay attention, and answer (only) after having paid attention! What you said after isn't consistent with what you said before, nor is what you said before consistent with what you said after. And yet you made this statement: 'Lord, I will confer taking a stand on the truth. Let us have some discussion here.'"

"Lord, I was gratified and won over by the Blessed One's very first simile. But wanting to hear these very artful ways of handling questions from the Blessed One, I thought I should treat him as an opponent. Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who

was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

"Make a careful scrutiny, householder. It is good for well-known people like you to be careful scrutinizers."

"That, lord, has me to an ever greater extent gratified & pleased with the Blessed One, that he says to me, 'Make a careful scrutiny, householder. It is good for well-known people like you to be careful scrutinizers.' For other sectarians, on gaining me as a disciple, would carry a banner all around Nālanda [announcing], 'Upāli the householder has entered into discipleship under us.' Yet on the contrary, the Blessed One says to me, 'Make a careful scrutiny, householder. It is good for well-known people like you to be careful scrutinizers.' For a second time, lord, I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

"Householder, your family compound has long been like a waterhole for the Niganṭhas, and you should consider that almsfood should be given to them when they come to it."

"That, lord, has me to an ever greater extent gratified & pleased with the Blessed One, that he says to me, 'Householder, your family compound has long been like a waterhole for the Niganṭhas, and you should consider that almsfood should be given to them when they come to it.' I have heard it said, lord, that 'Gotama the contemplative says, "A gift should be given only to me, and not to others. A gift should be given only to my disciples, and not to the disciples of others. What is given only to me bears great fruit, not what is given to others. What is given only to my disciples bears great fruit, not what is given to the disciples of others."'[2] Yet on the contrary, the Blessed One encourages me to give gifts to the Niganṭhas. But at any rate, lord, I will know the time for that. For a third time, lord, I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of

monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Then the Blessed One gave a graduated talk to Upāli the householder, i.e., a talk on giving, a talk on virtue, a talk on heaven; he proclaimed the drawbacks of, degradation in, & defilement in sensuality, and the rewards of renunciation. Then—when he knew that Upāli the householder was of ready mind, malleable mind, unhindered mind, exultant mind, confident mind—he proclaimed to him the distinctive teaching of the Awakened Ones: stress, origination, cessation, path. Just as a white cloth with stains removed would rightly take dye, in the same way there arose to Upāli the householder, in that very seat, the dustless, stainless Dhamma eye: *Whatever is subject to origination is all subject to cessation.* Then—having seen the Dhamma, having reached the Dhamma, known the Dhamma, gained a footing in the Dhamma, having crossed over & beyond doubt, having had no more questioning—Upāli the householder gained fearlessness and was independent of others with regard to the Teacher's message.

Then Upāli the householder said to the Blessed One, "Now, lord, I must go. Many are my duties, many my responsibilities."

"Then do, householder, what you consider it is now time to do."

Then Upāli the householder, delighting in & approving of the Blessed One's words, got up from his seat, bowed down to him, and—keeping him on his right—went to his own home. On arrival, he said to the gatekeeper, "From this day forth, my good gatekeeper, I close the door to male & female Nigaṇṭhas and leave the door unclosed to the Blessed One's monks, nuns, male lay followers, & female lay followers. In case any Nigaṇṭha comes, you are to tell him, 'Stay there, venerable sir. Don't come in. From this day forward, Upāli the householder has entered into discipleship under Gotama the contemplative. The door is closed to male & female Nigaṇṭhas, but not closed to the Blessed One's monks, nuns, male lay followers, & female lay followers. If you have need of almsfood, stay right there, and I will bring it to you right there.'"

Dīgha Tapassin the Nigaṇṭha heard, "They say that Upāli the householder has entered into discipleship under Gotama the contemplative." So he went to the Nigaṇṭha Nāṭaputta and on arrival said

to him. "I have heard it said, lord, that Upāli the householder has entered into discipleship under Gotama the contemplative."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder."

A second time… A third time, Dīgha Tapassin the Nigaṇṭha said to the Nigaṇṭha Nāṭaputta, "I have heard it said, lord, that Upāli the householder has entered into discipleship under Gotama the contemplative."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder."

"Very well, lord, I will go to find out whether or not Upāli the householder has entered into discipleship under Gotama the contemplative."

"Go, Tapassin, and find out whether or not Upāli the householder has entered into discipleship under Gotama the contemplative."

So Dīgha Tapassin the Nigaṇṭha went to the home of Upāli the householder. The gatekeeper saw him coming from afar and, on seeing him, said to him, "Stay there, venerable sir. Don't come in. From this day forward, Upāli the householder has entered into discipleship under Gotama the contemplative. The door is closed to male & female Nigaṇṭhas, but not closed to the Blessed One's monks, nuns, male lay followers, & female lay followers. If you have need of almsfood, stay right there, and I will bring it to you right there."

Saying, "I have no need of almsfood, friend," Dīgha Tapassin the Nigaṇṭha turned around and went to the Nigaṇṭha Nāṭaputta. On arrival, he said to him, "It's only too true, lord, that Upāli the householder has entered into discipleship under Gotama the contemplative. That's what I couldn't get from you when I said, 'It doesn't seem right to me, lord, that Upāli the householder should [try to] overthrow Gotama the contemplative's teaching, because Gotama the contemplative is a magician, and he knows a converting magic by which he converts the

disciples of other sects.' Upāli the householder has been converted away from you by Gotama the contemplative's converting magic."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder."

A second time… A third time, Dīgha Tapassin the Nigaṇṭha said to the Nigaṇṭha Nāṭaputta, "It's only too true, lord, that Upāli the householder has entered into discipleship under Gotama the contemplative. That's what I couldn't get from you when I said, 'It doesn't seem right to me, lord, that Upāli the householder should [try to] overthrow Gotama the contemplative's teaching, because Gotama the contemplative is a magician, and he knows a converting magic by which he converts the disciples of other sects.' Upāli the householder has been converted away from you by Gotama the contemplative's converting magic."

"It's impossible, Tapassin, it could not happen, that Upāli the householder would enter into discipleship under Gotama the contemplative. But there is the possibility that Gotama the contemplative would enter into discipleship under Upāli the householder.

"Very well, Tapassin, I will go to find out whether or not Upāli the householder has entered into discipleship under Gotama the contemplative."

So the Nigaṇṭha Nāṭaputta, together with a large following of Nigaṇṭhas, went to the home of Upāli the householder. The gatekeeper saw him coming from afar and, on seeing him, said to him, "Stay there, venerable sir. Don't come in. From this day forward, Upāli the householder has entered into discipleship under Gotama the contemplative. The door is closed to male & female Nigaṇṭhas, but not closed to the Blessed One's monks, nuns, male lay followers, & female lay followers. If you have need of almsfood, stay right there, and I will bring it to you right there."

"In that case, my good gatekeeper, go to Upāli the householder and, on arrival, tell him, 'The Nigaṇṭha Nāṭaputta, together with a large following of Nigaṇṭhas, is standing outside the gatehouse. He wants to see you.'"

Responding, "As you say, venerable sir," to the Nigaṇṭha Nāṭaputta, the gatekeeper went to Upāli the householder and, on arrival, said to him, "Venerable sir, the Nigaṇṭha Nāṭaputta, together with a large following of Nigaṇṭhas, is standing outside the gatehouse. He wants to see you."

"In that case, my good gatekeeper, arrange seats in the middle gate hall."

Responding, "As you say, venerable sir," to Upāli the householder, the gatekeeper, after arranging seats in the middle gate hall, went to Upāli the householder and, on arrival, said to him, "Venerable sir, seats have been arranged in the middle gate hall. Do what you consider it is now time to do."

Then Upāli the householder went to the middle gate hall and, on arrival, he himself sat down on the foremost, best, highest, & most exquisite seat there. Then he addressed the gatekeeper, "In that case, my good gatekeeper, go to the Nigaṇṭha Nāṭaputta and, on arrival, say to him, 'Venerable sir, Upāli the householder says, "Enter, venerable sir, if you want."'"

Responding, "As you say, venerable sir," to Upāli the householder, the gatekeeper went to the Nigaṇṭha Nāṭaputta and, on arrival, said to him, "Venerable sir, Upāli the householder says, 'Enter, venerable sir, if you want.'"

So the Nigaṇṭha Nāṭaputta, together with a large following of Nigaṇṭhas, went to the middle gate hall.

Now, before, when Upāli the householder saw the Nigaṇṭha Nāṭaputta coming from afar, he would, on seeing him, go out to greet him and, with his own upper robe, would dust off the foremost, best, highest, & most exquisite seat there and, straightening it out all around, would have the Nigaṇṭha Nāṭaputta seated there. But now, seated himself on the foremost, best, highest, & most exquisite seat there, he said to the Nigaṇṭha Nāṭaputta, "Venerable sir,[3] there are seats. Sit down if you want."

When this was said, the Nigaṇṭha Nāṭaputta said to Upāli the householder, "You've gone mad, householder! You're an arrogant fool! Having gone, saying, 'Lord, I am going. I will overthrow Gotama the contemplative's teaching,' you've come back tied up in the web of his

doctrine. It's just as if a man, having gone to remove someone else's testicles, came back with his own testicles removed, or as if a man, having gone to gouge out someone else's eyes, came back with his own eyes gouged out; in the same way, having gone, saying, 'Lord, I am going. I will overthrow Gotama the contemplative's teaching,' you've come back tied up in the web of his doctrine. You've been converted, householder, by Gotama the contemplative's converting magic!"

"Auspicious, venerable sir, is the converting magic! Admirable, venerable sir, is the converting magic! If my dear relatives & kin were to be converted by the converting magic, it would be for their long-term welfare & happiness. If all noble warriors were to be converted by the converting magic, it would be for their long-term welfare & happiness. If all brahmans… If all merchants… If all workers were to be converted by the converting magic, it would be for their long-term welfare & happiness. If the entire cosmos with its devas, Māras & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk were to be converted by the converting magic, it would be for their long-term welfare & happiness.

"In that case, venerable sir, I will give you an analogy, for there are cases where it's through analogies that observant people can understand the meaning of what is being said.

"Once there was an old brahman—aged, advanced in years—whose young brahman wife was pregnant & near to giving birth. She said to him, 'Go, brahman. Having bought a male baby monkey in the market, bring it back. It'll be a playmate for my son.'

"When this was said, the brahman said to his wife, 'Wait, my dear, until you have given birth. If you give birth to a son, I—having gone to the market and having bought a male baby monkey—will bring it back. It'll be a playmate for your son. If you give birth to a daughter, I—having gone to the market and having bought a female baby monkey—will bring it back. It'll be a playmate for your daughter.'

"A second time… A third time, the young brahman wife said to the brahman, Go, brahman. Having bought a male baby monkey in the market, bring it back. It'll be a playmate for my son.'

"So the brahman—in love with his wife, his mind bound to her—went to the market and, having bought a male baby monkey and having brought it back, said to her, 'Here is your male baby monkey from the market that I have bought and brought back. It'll be a playmate for your son.'

"When this was said, the young brahman wife said to the brahman, 'Go, brahman. Taking this male baby monkey, go to Rattapāṇin, the dyer's son, and on arrival tell him, "I want, my good Rattapāṇin, this male baby monkey dyed the color called 'golden-plaster,' pounded back & forth, and ironed on both sides."'

"So the brahman—in love with his wife, his mind bound to her—taking the male baby monkey—went to Rattapāṇin, the dyer's son, and on arrival told him, 'I want, my good Rattapāṇin, this male baby monkey dyed the color called "golden-plaster," pounded back & forth, and ironed on both sides.'

"When this was said, Rattapāṇin, the dyer's son said to the brahman, 'Venerable sir, this male baby monkey of yours will endure a dyeing, but not a pounding or an ironing.'

"In the same way, venerable sir, the doctrine of the foolish Niganṭhas will endure a dyeing by fools, but not an examination or ironing out by the wise.

"Then, at another time, the brahman—taking a new pair of cloths—went to Rattapāṇin, the dyer's son, and on arrival told him, 'I want, my good Rattapāṇin, this new pair of cloths dyed the color called "golden-plaster," pounded back & forth, and ironed on both sides.'

"When this was said, Rattapāṇin, the dyer's son said to the brahman, 'Venerable sir, this new pair of cloths of yours will endure a dyeing & a pounding & an ironing.'

"In the same way, venerable sir, the doctrine of the Blessed One, worthy & rightly self-awakened, will endure a dyeing & an examination & an ironing out by the wise. But it won't endure an examination or an ironing out by fools."

"Householder, people—including the king—know you as a disciple of the Niganṭha Nāṭaputta. Whose disciple should they (now) regard you

as?"

When this was said, Upāli the householder—rising from his seat, arranging his upper robe over one shoulder, and placing his hands palm-to-palm over his heart toward the Blessed One—said to the Nigaṇṭha Nāṭaputta: "In that case, venerable sir, listen to whose disciple I am."[4]

Of the enlightened, devoid-of–delusion, barrenness-broken
winner of victory—
free from oppression, harmonious-minded, advanced in
virtue,[5] excellent in discernment,
poisons-crossed-over,[6] stainless:
Of that Blessed One, I'm a disciple.

Of the perplexity-free, contented, baits-of-the-world-disgorged,
empathetic,
completed-contemplative person; the bearing-his-last-body
man—
incomparable, spotless:
Of that Blessed One, I'm a disciple.

Of the free-from-doubt, skillful discipliner; the foremost
leader;
the unexcelled, splendid-in-qualities, free-from-incertitude
maker of light;
the conceit-cut-through hero:
Of that Blessed One, I'm a disciple.

Of the bull—immeasurable, deep, attained to sagacity;
the provider-of-safety knower—Dhamma-established, well-
restrained in mind,
gone beyond bonds, released:
Of that Blessed One, I'm a disciple.

Of the nāga living in remote dwellings; the fetters-ended,
released,
amiable speaker—purifed,[7] banner laid down, devoid of
passion,
tamed, objectification-free:
Of that Blessed One, I'm a disciple.

Of the truest seer;[8] the free-from-deceit, triple-knowledge,
attained-to-Brahmā,[9]
cleansed, well versed,[10] calm, knowledge-discoverer;
Sakka, the ancient giver:[11]
Of that Blessed One, I'm a disciple.

Of the noble, developed-in-mind, attainment-attained
explainer—
mindful, clear-seeing, not bent forward, not bent back,
unperturbed, mastery-attained:
Of that Blessed One, I'm a disciple.

Of the path-completed, absorbed-in-jhāna, uninfluenced-
within, pure,
independent, fearless, living-secluded, attained-to-the-summit,
crossed-over one leading others across:
Of that Blessed One, I'm a disciple.

Of the peaceful, deeply-discerning, greatly-discerning, free-
from-greed,
One Truly Gone—well-gone, without rival, without peer,
mature, subtle:
Of that Blessed One, I'm a disciple.

Of the craving-cut-through, awakened, unsmoky, unsmeared,
worthy-of-gifts spirit,[12] the highest person without equal—
great, attained to the summit of prestige:
Of that Blessed One, I'm a disciple.

"Householder, when did you compose these praises of Gotama the contemplative?"

"Venerable sir, it's as if there were a great heap of flowers—many kinds of flowers—and from them a dexterous garland-maker or garland-maker's apprentice were to tie together a multi-colored garland. In the same way, the Blessed One has many splendors, many hundreds of splendors.[13] Who wouldn't give praise to one deserving of praise?"

Then, because the Niganṭha Nāṭaputta could not bear the homage paid to the Blessed One, hot blood gushed out of his mouth right there.

Notes

1. This simile was apparently common among Niganṭhas and their followers. Saccaka, another Niganṭha debater, uses it in MN 35.

2. See SN 3:24.

3. The Thai edition here has Upāli using the insulting expression *"Bhante gahapati,"*—"Venerable householder."

4. The following verses are among the few in the Canon composed in the musical *gaṇacchanda* meter called *gīti.* Other examples of *gaṇacchanda* poems in the Canon include Sn 1:8 and Sn 4:14. On this meter, see A. K. Warder, *Pali Metre,* and also the Introduction to *Sutta Nipāta: The Discourse Group.* Upāli's poem here is also unusual in that, for the most part, it consists of strings of epithets in the genitive case. Much of its music, which cannot be reproduced in English, consists of the rhythmic, almost obsessive, repetition of the genitive ending: *-assa.*

5. Reading *vuḍḍha-sīlassa* with the Sinhalese edition. The Thai edition has *buddha-sīlassa,* awakened-virtue.

6. Reading *vessantarassa* with the Sinhalese and PTS editions. The Thai reading, *vesamantarassa,* does not fit the meter. This word, or a variant of it—*vissantarassa*—also appears in Iti 38.

7. Reading *dhonassa* with the PTS edition. The Thai edition has *monassa,* sagacity.

8. *Isisattamassa:* In Vedic culture, this term would mean "seventh seer," referring to the seventh of the seven great Vedic seers. Here it is adopted into the Buddhist tradition and turned into a piece of wordplay that could either mean "seventh seer," referring to the tradition that the Buddha is the seventh Buddha, counting from the Buddha Vipassin, or "truest seer," as above.

9. Here again, a Vedic term is borrowed and given a Buddhist meaning: attained to nibbāna. For another example of the use of this epithet with this meaning, see SN 7:9 (cited in Sn 3:4, note 8).

10. Reading *padakassa* with the Thai edition. This term has been borrowed from the Vedic tradition, where it means well versed in the Vedas. Here it means that the Buddha knows many instructive verses.

11. Sakka is the king of the devas of the Thirty-three, a level of heaven that contains many of the old Vedic devas. "Ancient giver" *(purindada)* is the Pali transformation of the Vedic epithet for Sakka, *puraṁdara,* "fort-shatterer." This transformation reflects the more peaceful role that Sakka assumes as a disciple

of the Buddha in the Pali Canon (see DN 21). For another instance of this new epithet, see DN 20.

12. *Yakkha.* See Sn 3:4, note 17, and Sn 4:11, note 5.

13. This is a pun on the word *vaṇṇa,* which means both "praise" and "beauty/splendor."

See also: *DN 29*; *MN 14*; *MN 35*; *MN 36*; *MN 58*; *MN 101*; *SN 42:8*; *SN 42:9*; *SN 55:23*, *AN 3:62*; *AN 3:71*; *AN 4:195*; *AN 9:38*

To Prince Abhaya
Abhaya Rāja-kumāra Sutta (MN 58)

Introduction

In this discourse, the Buddha shows the factors that go into deciding what is and is not worth saying. The main factors are three: whether or not a statement is true, whether or not it is beneficial, and whether or not it is pleasing to others. The Buddha himself would state only those things that are true and beneficial, and would have a sense of time for when pleasing and unpleasing things should be said. Notice that the possibility that a statement might be untrue yet beneficial is not even entertained.

This discourse also shows, in action, the Buddha's teaching on the four categories of questions and how they should be answered (see AN 4:42). The prince asks him two questions, and in both cases he responds first with a counter-question, before going on to give an analytical answer to the first question and a categorical answer to the second. Each counter-question serves a double function: to give the prince a familiar reference point for understanding the answer about to come, and also to give him a chance to speak of his own intelligence and good motives. This provides him with the opportunity to save face after being stymied in his desire to best the Buddha in argument. The Commentary notes that the prince had placed his infant son on his lap as a cheap debater's trick: If the Buddha had put him in an uncomfortable spot in the debate, the prince would have pinched his son, causing him to cry and thus effectively bringing the debate to a halt. The Buddha, however, uses the infant's presence to remove any sense of a debate and also to make an effective point. Taking Nigaṇṭha Nāṭaputta's image of a dangerous object stuck in the throat, he applies it to the infant, and then goes on to make the point that, unlike the Nigaṇṭhas—who were content to leave someone with a potentially lethal object in the throat—the Buddha's desire is to remove such objects, out of sympathy and compassion. In this way, he brings the prince over to his side, converting a potential opponent into a disciple.

Thus this discourse is not only about *right speech, but also shows right speech in action.*

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary.

Then Prince Abhaya went to Niganṭha Nāṭaputta and on arrival, having bowed down to him, sat to one side. As he was sitting there, Niganṭha Nāṭaputta said to him, "Come, now, prince. Refute the words of Gotama the contemplative, and this admirable report about you will spread afar: 'The words of Gotama the contemplative—so mighty, so powerful—were refuted by Prince Abhaya!'"

"But how, lord, will I refute the words of Gotama the contemplative—so mighty, so powerful?"

"Come now, prince. Go to Gotama the contemplative and on arrival say this: 'Lord, would the Tathāgata say words that are unendearing & disagreeable to others?' If Gotama the contemplative, thus asked, answers, 'The Tathāgata would say words that are unendearing & disagreeable to others,' then you should say, 'Then how is there any difference between you, lord, and run-of-the-mill people? For even run-of-the-mill people say words that are unendearing & disagreeable to others.' But if Gotama the contemplative, thus asked, answers, 'The Tathāgata would not say words that are unendearing & disagreeable to others,' then you should say, 'Then how, lord, did you say of Devadatta that "Devadatta is doomed to deprivation, Devadatta is doomed to hell, Devadatta will stay for an eon, Devadatta is incurable"? For Devadatta was upset & disgruntled at those words of yours.' When Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up. Just as if a two-horned chestnut[1] were stuck in a man's throat: He would not be able to swallow it down or spit it up. In the same way, when Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up."

Responding, "As you say, lord," to Niganṭha Nāṭaputta, Prince Abhaya got up from his seat, bowed down to Niganṭha Nāṭaputta, circumambulated him, and then went to the Blessed One. On arrival,

having bowed down to the Blessed One, he sat to one side. As he was sitting there, he glanced up at the sun and thought, "Today is not the time to refute the Blessed One's words. Tomorrow in my own home I will refute the Blessed One's words." So he said to the Blessed One, "Lord, may the Blessed One, together with three others, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then Prince Abhaya, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One, circumambulated him, and left.

Then, after the night had passed, the Blessed One early in the morning adjusted his lower robe and, taking his bowl & outer robe, went to Prince Abhaya's home. On arrival, he sat down on a seat made ready. Prince Abhaya, with his own hand, served & satisfied the Blessed One with fine staple & non-staple foods. Then, when the Blessed One had eaten and had rinsed his bowl & hands, Prince Abhaya took a lower seat and sat to one side. As he was sitting there he said to the Blessed One, "Lord, would the Tathāgata say words that are unendearing & disagreeable to others?"

"Prince, there is no categorical yes-or-no answer to that."

"Then right here, lord, the Niganṭhas are destroyed."

"But prince, why do you say, 'Then right here, lord, the Niganṭhas are destroyed'?"

"Just yesterday, lord, I went to Niganṭha Nāṭaputta and… he said to me… 'Come now, prince. Go to Gotama the contemplative and on arrival say this: "Lord, would the Tathāgata say words that are unendearing & disagreeable to others?" … Just as if a two-horned chestnut were stuck in a man's throat: He would not be able to swallow it down or spit it up. In the same way, when Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up.'"

Now at that time a baby boy was lying face-up on the prince's lap. So the Blessed One said to the prince, "What do you think, prince? If this young boy, through your own negligence or that of the nurse, were to take a stick or a piece of gravel into its mouth, what would you do?"

"I would take it out, lord. If I couldn't get it out right away, then holding its head in my left hand and crooking a finger of my right, I would take it out, even if it meant drawing blood. Why is that? Because I have sympathy for the young boy."

"In the same way, prince:

[1] In the case of words that the Tathāgata knows to be unfactual, untrue, unbeneficial [or: not connected with the goal], unendearing & disagreeable to others, he does not say them.

[2] In the case of words that the Tathāgata knows to be factual, true, unbeneficial, unendearing & disagreeable to others, he does not say them.

[3] In the case of words that the Tathāgata knows to be factual, true, beneficial, but unendearing & disagreeable to others, he has a sense of the proper time for saying them.

[4] In the case of words that the Tathāgata knows to be unfactual, untrue, unbeneficial, but endearing & agreeable to others, he does not say them.

[5] In the case of words that the Tathāgata knows to be factual, true, unbeneficial, but endearing & agreeable to others, he does not say them.

[6] In the case of words that the Tathāgata knows to be factual, true, beneficial, and endearing & agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathāgata has sympathy for living beings."

"Lord, when wise nobles or brahmans, householders or contemplatives, having formulated questions, come to the Tathāgata and ask him, does this line of reasoning appear to his awareness beforehand—'If those who approach me ask this, I—thus asked—will answer in this way'—or does the Tathāgata come up with the answer on the spot?"

"In that case, prince, I will ask you a counter-question. Answer as you see fit. What do you think? Are you skilled in the parts of a chariot?"

"Yes, lord. I am skilled in the parts of a chariot."

"And what do you think? When people come & ask you, 'What is the name of this part of the chariot?' does this line of reasoning appear to your awareness beforehand—'If those who approach me ask this, I—thus

asked—will answer in this way'—or do you come up with the answer on the spot?"

"Lord, I am renowned for being skilled in the parts of a chariot. All the parts of a chariot are well-known to me. I come up with the answer on the spot."

"In the same way, prince, when wise nobles or brahmans, householders or contemplatives, having formulated questions, come to the Tathāgata and ask him, he comes up with the answer on the spot. Why is that? Because the property of the Dhamma is thoroughly penetrated by the Tathāgata. From his thorough penetration of the property of the Dhamma, he comes up with the answer on the spot."[2]

When this was said, Prince Abhaya said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. A two-horned chestnut is the nut of a tree *(Trapa bicornis)* growing in south and southeast Asia. Its shell looks like the head of a water buffalo, with two nasty, curved "horns" sticking out of either side.

2. This statement is apparently related to the more abstract statement in AN 4:24, that what the Tathāgata knows is not "established" in him. In other words, he does not define himself or the awakened mind in terms of knowledge or views, even concerning the Dhamma, although the knowledge that led to his awakening is fully available for him to draw on at any time.

See also: *SN 11:5*; *AN 4:42*; *AN 4:183*; *AN 5:198*; *AN 8:7–8*; *AN 10:165*; *Sn 3:3*

Many Things to Be Felt
Bahuvedanīya Sutta (MN 59)

(Except for the opening and closing sentences, this sutta is identical to SN 36:19.)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Pañcakaṅga the carpenter[1] went to Ven. Udāyin and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Udāyin, "Venerable Udāyin, how many feelings have been described by the Blessed One?"

"The Blessed One has described three feelings, householder: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings described by the Blessed One."

When this was said, Pañcakaṅga the carpenter said to Ven. Udāyin, "No, Venerable Udāyin, the Blessed One hasn't described three feelings, he's described two feelings: a feeling of pleasure & a feeling of pain. As for the feeling of neither pleasure nor pain, that has been described by the Blessed One as a peaceful, sublime pleasure."

A second time… A third time, Ven. Udāyin said to Pañcakaṅga the carpenter, "No, householder, the Blessed One hasn't described two feelings, he's described three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings described by the Blessed One."

A second time… A third time, Pañcakaṅga the carpenter said to Ven. Udāyin, "No, Venerable Udāyin, the Blessed One hasn't described three feelings, he's described two feelings: a feeling of pleasure & a feeling of pain. As for the feeling of neither pleasure nor pain, that has been described by the Blessed One as a peaceful, sublime pleasure."

But neither was Ven. Udāyin able to convince Pañcakaṅga the carpenter, nor was Pañcakaṅga the carpenter able to convince Ven. Udāyin.

Ven. Ānanda heard of Ven. Udāyin's conversation with Pañcakaṅga the carpenter. So he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he told the Blessed One the entire extent of Ven. Udāyin's conversation with Pañcakaṅga the carpenter.

(The Blessed One said,) "Ānanda, it was a genuine exposition that Pañcakaṅga the carpenter didn't accept from Udāyin the monk, and it was a genuine exposition that Udāyin the monk didn't accept from Pañcakaṅga the carpenter. There is the exposition whereby I have spoken of two feelings, the exposition whereby I have spoken of three feelings… five… six… eighteen… thirty-six… one hundred and eight feelings.[2]

"Thus I have taught the Dhamma by means of exposition. When I have taught the Dhamma by means of exposition, if there are those who do not concede, allow, or approve of what has been well-spoken & well-stated by one another, it can be expected that they will dwell arguing, quarreling, & disputing, stabbing one another with weapons of the mouth.

Thus I have taught the Dhamma by means of exposition. When I have taught the Dhamma by means of exposition, if there are those who concede, allow, & approve of what has been well-spoken & well-stated by one another, it can be expected that they will dwell harmoniously, cordially, without dispute, becoming like milk mixed with water, regarding one another with affectionate eyes.

"Ānanda, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. Now, whatever pleasure & joy arises in dependence on these five strings of sensuality, that is called sensual pleasure.

"Though there are those who say, 'They [i.e., beings] experience this as the highest existing pleasure & joy,'[3] I do not grant them that. Why is that?

Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where, with the stilling of directed thoughts & evaluations, a monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the other pleasure more excellent than that pleasure and more sublime.[4]

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance,[5] and not attending to perceptions of multiplicity,[6] (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of the infinitude of

consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.[7] This is the other pleasure more excellent than that pleasure and more sublime.

"Now, it's possible, Ānanda, that some wanderers of other persuasions might say, 'Gotama the contemplative speaks of the cessation of perception & feeling and yet describes it as pleasure. What is this? How is this?' When they say that, they are to be told, 'It's not the case, friends, that the Blessed One describes only pleasant feeling as included under pleasure. Wherever pleasure is found, in whatever terms, the Blessed One describes it as pleasure.'"

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Notes

1. See MN 78.

2. See SN 36:22. SN 48:38–9 provide further explanations of the five feelings. MN 137 provides a further explanation of the eighteen and thirty-six feelings.

The two types of feelings described in SN 36:22 do not correspond to the two types cited here by Pañcakaṅga, but see note 4, below. As for the three types described in SN 36:22, they do correspond to the three types cited here by Ven. Udayin. It may be that, in this sutta, Ven. Udāyin is still smarting from the rebuke he received from the Buddha in MN 136 for trying to apply the teaching that all feelings are stressful—essentially, an assertion that there is only one type of feeling—to a question about the results of kamma: a question that, the Buddha said, should have been answered with an explanation of the three types of feeling, corresponding to the three types of action.

3. Reading, *'etaṁ paramaṃ santaṁ sukhaṁ somanassaṁ paṭisaṃvedentīti,'* with the Thai edition.

4. By identifying the neither-pleasure nor pain of the fourth jhāna as a kind of pleasure, the Buddha shows that Pañcakaṅga was, at least partially, right.

5. "Resistance" is a translation of the Pali term, *paṭigha.* According to DN 15, resistance-contact results from the characteristics of physical form and allows mental activity to know the presence of form. In other words, if form did not put up resistance to something else taking its place, one would not know that form is present. Thus the disappearance of perceptions of resistance aids in the mind's ability to transcend perceptions of form and to sense, in its place, infinite space.

6. "Multiplicity" is a translation of the Pali term, *nānattā.* MN 137 identifies multiplicity as the input of the five physical senses. See the essay, "Silence Isn't Mandatory."

7. Notice that this description of the cessation of perception & feeling lacks the statement often added in some passages where this attainment is described (as in MN 26 and AN 9:38): "and, as he sees (that) with discernment, his effluents are completely ended." This suggests that the arising of discernment may not be an automatic feature of this attainment.

See also: DN 2; DN 9; MN 14; MN 140; AN 9:33; AN 9:34; Dhp 202—204; Thag 9

A Safe Bet
Apaṇṇaka Sutta (MN 60)

Introduction

The Buddha often likened himself to a doctor, offering a treatment for the sufferings of the heart. Unlike ordinary doctors, however, he could not show newcomers the state of health—nibbāna—that his teaching was supposed to produce. If they followed his teaching, they would see it for themselves. But until they followed his teaching, he could offer them no empirical proof that nibbāna was a genuine possibility. As he stated in MN 27, the proof that he was awakened—and that awakening was a good thing—came with one's first taste of the deathless, at the first level of awakening, called stream-entry. However, stream-entry could be attained only through a serious commitment to the practice. Thus he had to provide other, non-empirical, means of persuasion to induce his listeners to give his teachings a serious try.

One of these means was the pragmatic argument, which differs from empirical arguments as follows. An empirical argument presents facts that logically imply that A must be true or false. A pragmatic argument focuses not on the facts related to A, but on the behavior that can be expected from a person who believes or rejects A. The Buddha's main pragmatic argument is that if one accepted his teachings, one would be likely to pay careful attention to one's actions, so as to do no harm. This in & of itself is a worthy activity regardless of whether the rest of the path was true. When applying this argument to the issue of rebirth and karmic results, the Buddha sometimes coupled it with a second pragmatic argument that resembles Pascal's wager: If one practices the Dhamma, one leads a blameless life in the here-and-now. Even if the afterlife and karmic results do not exist, one has not lost the wager, for the blamelessness of one's life is a reward in & of itself. If there is an afterlife with karmic results, then one has won a double reward: the blamelessness of one's life here and now, and the good rewards of one's actions in the afterlife. These two pragmatic arguments form the central message of this sutta.

The Pali title of this sutta is an adjective that has no exact equivalent in English. It is used in two different contexts. In the context of gambling, it describes a die that has not been loaded to favor one side or the other. In the context of an argument, it describes a position that is true regardless of which side of the argument is right. In other words, if there is an argument as to whether A or not-A is true, if C is true regardless of whether A is true or not, C is an apaṇṇaka position.

Although this sutta is primarily concerned with the second context, the Buddha implicitly makes the connection between this context and the first in stating that a person who rightly grasps the apaṇṇaka position has made a lucky throw, whereas a person who has wrongly grasped it has made an unlucky throw. Thus, to preserve this double context, I have translated apaṇṇaka as "safe-bet." "Cover-your-bets" might have been a more accurate translation, but it would have been unwieldy.

The sutta falls into two parts, the first part covering his "safe-bet" arguments, and the second part extolling the person who practices the Dhamma for tormenting neither himself nor others. The two parts are connected in that they both present pragmatic arguments for accepting the Buddha's teaching.

The safe-bet arguments in the first part of the sutta follow two patterns. The first pattern covers controversies over whether there is a life after death, whether actions bear results, and whether there is a causal connection between one's actions and one's experience of pleasure and pain. The pattern here is as follows:

(A) a statement of the anti-Dhamma position;

(B) a rejection of the anti-Dhamma position;

(A1) a pragmatic argument against holding to A—a person who does so is likely to act, speak, and think in unskillful ways;

(A2) further unfortunate consequences that follow from holding to A, given that A is wrong;

(A3) further unfortunate consequences that come from holding to A whether or not it is right;

(B1) a pragmatic argument for holding to B—a person who does so is likely to act, speak, and think in skillful ways;

(B2) further fortunate consequences that follow from holding to B, given that B is right;

(B3) further fortunate consequences that come from holding to B whether or not it is right.

It's noteworthy that the arguments in A2 and B2 are not safe-bet arguments, for they assume that A is wrong and B is right. Whether these arguments date from the Buddha or were added at a later date, no one knows.

The second pattern in the first part covers two controversies: whether or not a person can attain a total state of formlessness, and whether or not a person can attain total cessation of becoming. In the context of the first controversy, the safe-bet position is that even if there is no total attainment of formlessness, that still opens the possibility that one could become a deva on the level of form. In the context of the second, the safe-bet position is that even if there is no total cessation of becoming, that still leaves open the possibility that one could become a deva on the formless level. One further reflects that total formlessness would open the way to greater peace than the level of form; and that the cessation of becoming would open the way to greater freedom than formlessness. These last observations in no way prove that there is total formlessness or total cessation of becoming, but they do incline the mind to view those possibilities favorably.

The second part of the sutta divides people into four sorts: (1) those who torment themselves, (2) those who torment others, (3) those who torment themselves and others, and (4) those who torment neither themselves nor others. The first and third alternatives describe styles of religious practice that were common in the Buddha's time: practices of self-torture and self-affliction, and the offering of sacrifices. The second alternative covers any and all bloody occupations. In opposition to these alternatives, the Buddha presents the fourth alternative as ideal: the practice of his teachings all the way to full liberation.

For other pragmatic arguments for accepting and practicing the Dhamma, see AN 3:61, AN 3:65, and SN 42:8. AN 3:65 also contains a variant on the wager argument given in this sutta.

* * *

I have heard that on one occasion, when the Blessed One was on a wandering tour among the Kosalans with a large Saṅgha of monks, he

arrived at the brahman village of the Kosalans called Sāla.

The brahman householders heard, "Master Gotama the contemplative —the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Sāla. And of that master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Sāla went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they were sitting there, the Blessed One asked them, "Householders, is there any teacher agreeable to you, in whom you have found grounded conviction?"

"No, lord, there is no teacher agreeable to us, in whom we have found grounded conviction."

"As you have not found an agreeable teacher, you should adopt and practice this safe-bet teaching, for this safe-bet teaching—when accepted and adopted—will be to your long-term welfare & happiness.

"And what is the safe-bet teaching?

Existence & Non-existence

A. "There are some contemplatives & brahmans who hold this doctrine, hold this view: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.'[1]

B. "Some contemplatives & brahmans, speaking in direct opposition to those contemplatives & brahmans, say this: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.'

"What do you think, householders? Don't these contemplatives & brahmans speak in direct opposition to each other?"

"Yes, lord."

A1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves'—it can be expected that, shunning these three skillful activities—good bodily conduct, good verbal conduct, good mental conduct—they will adopt & practice these three unskillful activities: bad bodily conduct, bad verbal conduct, bad mental conduct. Why is that? Because those venerable contemplatives & brahmans do not see, in unskillful activities, the drawbacks, the degradation, and the defilement; nor in skillful activities the rewards of renunciation, resembling cleansing.

A2. "Because there actually is the next world, the view of one who thinks, 'There is no next world' is his wrong view. Because there actually is the next world, when he is resolved that 'There is no next world,' that is his wrong resolve. Because there actually is the next world, when he speaks

the statement, 'There is no next world,' that is his wrong speech. Because there actually is the next world, when he says that 'There is no next world,' he makes himself an opponent to those arahants who know the next world. Because there actually is the next world, when he persuades another that 'There is no next world,' that is persuasion in what is not true Dhamma. And in that persuasion in what is not true Dhamma, he exalts himself and disparages others. Whatever good habituation he previously had is abandoned, while bad habituation is manifested. And this wrong view, wrong resolve, wrong speech, opposition to the arahants, persuasion in what is not true Dhamma, exaltation of self, & disparagement of others: These many evil, unskillful activities come into play, in dependence on wrong view.

A3. "With regard to this, an observant person considers thus: 'If there is no next world, then—with the breakup of the body, after death—this venerable person has made himself safe. But if there is the next world, then this venerable person—on the breakup of the body, after death—will reappear in a plane of deprivation, a bad destination, a lower realm, hell. Even if we didn't speak of the next world, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still criticized in the here & now by the observant as a person of bad habits & wrong view[2]: one who holds to a doctrine of non-existence.' If there really is a next world, then this venerable person has made a bad throw twice: in that he is criticized by the observant here & now, and in that—with the breakup of the body, after death—he will reappear in a plane of deprivation, a bad destination, a lower realm, hell. Thus this safe-bet teaching, when poorly grasped & poorly adopted by him, covers (only) one side, and leaves behind the possibility of the skillful.

B1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves'—it can be expected that, shunning these three unskillful activities—bad bodily conduct, bad verbal conduct, bad mental conduct—they will adopt & practice these

three skillful activities: good bodily conduct, good verbal conduct, good mental conduct. Why is that? Because those venerable contemplatives & brahmans see in unskillful activities the drawbacks, the degradation, and the defilement; and in skillful activities the rewards of renunciation, resembling cleansing.

B2. "Because there actually is the next world, the view of one who thinks, 'There is a next world' is his right view. Because there actually is the next world, when he is resolved that 'There is a next world,' that is his right resolve. Because there actually is the next world, when he speaks the statement, 'There is a next world,' that is his right speech. Because there actually is the next world, when he says that 'There is a next world,' he doesn't make himself an opponent to those arahants who know the next world. Because there actually is the next world, when he persuades another that 'There is a next world,' that is persuasion in what is true Dhamma. And in that persuasion in what is true Dhamma, he doesn't exalt himself or disparage others. Whatever bad habituation he previously had is abandoned, while good habituation is manifested. And this right view, right resolve, right speech, non-opposition to the arahants, persuasion in what is true Dhamma, non-exaltation of self, & non-disparagement of others: These many skillful activities come into play, in dependence on right view.

B3. "With regard to this, an observant person considers thus: 'If there is the next world, then this venerable person—on the breakup of the body, after death—will reappear in a good destination, a heavenly world. Even if we didn't speak of the next world, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still praised in the here & now by the observant as a person of good habits & right view: one who holds to a doctrine of existence.' If there really is a next world, then this venerable person has made a good throw twice, in that he is praised by the observant here & now; and in that—with the breakup of the body, after death—he will reappear in a good destination, a heavenly world. Thus this safe-bet teaching, when well grasped & adopted by him, covers both sides, and leaves behind the possibility of the unskillful.

Action & Non-action

A. "There are some contemplatives & brahmans who hold this doctrine, hold this view: 'In acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing adultery, speaking falsehood—one does no evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil. Even if one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Even if one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be no merit from that cause, no coming of merit. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.'[3]

B. "Some contemplatives & brahmans, speaking in direct opposition to those contemplatives & brahmans, say this: 'In acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing adultery, speaking falsehood—one does evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be evil from that cause, there would be a coming of evil. If one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be evil from that cause, there would be a coming of evil. If one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be merit from that cause, there would be a coming of merit. Through

generosity, self-control, restraint, and truthful speech there is merit from that cause, there is a coming of merit.'

"What do you think, householders? Don't these contemplatives & brahmans speak in direct opposition to each other?"

"Yes, lord."

A1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'In acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture… one does no evil … Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit'—it can be expected that, shunning these three skillful activities—good bodily conduct, good verbal conduct, good mental conduct—they will adopt & practice these three unskillful activities: bad bodily conduct, bad verbal conduct, bad mental conduct. Why is that? Because those venerable contemplatives & brahmans do not see, in unskillful activities, the drawbacks, the degradation, and the defilement; nor in skillful activities the rewards of renunciation, resembling cleansing.

A2. "Because there actually is action, the view of one who thinks, 'There is no action' is his wrong view. Because there actually is action, when he is resolved that 'There is no action,' that is his wrong resolve. Because there actually is action, when he speaks the statement, 'There is no action,' that is his wrong speech. Because there actually is action, when he says that 'There is no action,' he makes himself an opponent to those arahants who teach action. Because there actually is action, when he persuades another that 'There is no action,' that is persuasion in what is not true Dhamma. And in that persuasion in what is not true Dhamma, he exalts himself and disparages others. Whatever good habituation he previously had is abandoned, while bad habituation is manifested. And this wrong view, wrong resolve, wrong speech, opposition to the arahants, persuasion in what is not true Dhamma, exaltation of self, & disparagement of others: These many evil, unskillful activities come into play, in dependence on wrong view.

A3. "With regard to this, an observant person considers thus: 'If there is no action, then—with the breakup of the body, after death—this venerable person has made himself safe. But if there is action, then this

venerable person—on the breakup of the body, after death—will reappear in a plane of deprivation, a bad destination, a lower realm, hell. Even if we didn't speak of action, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still criticized in the here & now by the observant as a person of bad habits & wrong view: one who holds to a doctrine of non-action.' If there really is action, then this venerable person has made a bad throw twice: in that he is criticized by the observant here & now; and in that—with the breakup of the body, after death—he will reappear in a plane of deprivation, a bad destination, a lower realm, hell. Thus this safe-bet teaching, when poorly grasped & poorly adopted by him, covers (only) one side, and leaves behind the possibility of the skillful.

B1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'In acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture… one does evil.… Through generosity, self-control, restraint, and truthful speech there is merit from that cause, there is a coming of merit'—it can be expected that, shunning these three unskillful activities —bad bodily conduct, bad verbal conduct, bad mental conduct—they will adopt & practice these three skillful activities: good bodily conduct, good verbal conduct, good mental conduct. Why is that? Because those venerable contemplatives & brahmans see in unskillful activities the drawbacks, the degradation, and the defilement; and in skillful activities the rewards of renunciation, resembling cleansing.

B2. "Because there actually is action, the view of one who thinks, 'There is action' is his right view. Because there actually is action, when he is resolved that 'There is action,' that is his right resolve. Because there actually is action, when he speaks the statement, 'There is action,' that is his right speech. Because there actually is action, when he says that 'There is action,' he doesn't make himself an opponent to those arahants who teach action. Because there actually is action, when he persuades another that 'There is action,' that is persuasion in what is true Dhamma. And in that persuasion in what is true Dhamma, he doesn't exalt himself or disparage others. Whatever bad habituation he previously had is abandoned, while good habituation is manifested. And this right view, right resolve, right speech, non-opposition to the arahants, persuasion in

what is true Dhamma, non-exaltation of self, & non-disparagement of others: These many skillful activities come into play, in dependence on right view.

B3. "With regard to this, an observant person considers thus: 'If there is action, then this venerable person—on the breakup of the body, after death—will reappear in a good destination, a heavenly world. Even if we didn't speak of action, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still praised in the here & now by the observant as a person of good habits & right view: one who holds to a doctrine of action.' If there really is a next world, then this venerable person has made a good throw twice, in that he is praised by the observant here & now; and in that—with the breakup of the body, after death—he will reappear in a good destination, a heavenly world. Thus this safe-bet teaching, when well grasped & adopted by him, covers both sides, and leaves behind the possibility of the unskillful.

Causality & Non-causality

A. "There are some contemplatives & brahmans who hold this doctrine, hold this view: 'There is no causality, no requisite condition, for the defilement of beings. Beings are defiled without causality, without requisite condition. There is no causality, no requisite condition, for the purification of beings. Beings are purified without causality, without requisite condition. There is no strength, no effort, no human energy, no human endeavor. All living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort. Subject to the changes of fate, serendipity, and nature, they experience pleasure and pain in the six great classes of birth.'[4]

B. "Some contemplatives & brahmans, speaking in direct opposition to those contemplatives & brahmans, say this: 'There is causality, there is requisite condition, for the defilement of beings. Beings are defiled with causality, with requisite condition. There is causality, there is requisite condition, for the purification of beings. Beings are purified with causality, with requisite condition. There is strength, there is effort, there is human energy, there is human endeavor. It's not the case that all living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort;

or that subject to the changes of fate, serendipity, and nature, they experience pleasure and pain in the six great classes of birth.'

"What do you think, householders? Don't these contemplatives & brahmans speak in direct opposition to each other?"

"Yes, lord."

A1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'There is no cause, no requisite condition, for the defilement of beings.... Subject to the changes of fate, serendipity, and nature, they experience pleasure and pain in the six great classes of birth'—it can be expected that, shunning these three skillful activities—good bodily conduct, good verbal conduct, good mental conduct—they will adopt & practice these three unskillful activities: bad bodily conduct, bad verbal conduct, bad mental conduct. Why is that? Because those venerable contemplatives & brahmans do not see, in unskillful activities, the drawbacks, the degradation, and the defilement; nor in skillful activities the rewards of renunciation, resembling cleansing.

A2. "Because there actually is causality, the view of one who thinks, 'There is no causality' is his wrong view. Because there actually is causality, when he is resolved that 'There is no causality,' that is his wrong resolve. Because there actually is causality, when he speaks the statement, 'There is no causality,' that is his wrong speech. Because there actually is causality, when he says that 'There is no causality,' he makes himself an opponent to those arahants who teach causality. Because there actually is causality, when he persuades another that 'There is no causality,' that is persuasion in what is not true Dhamma. And in that persuasion in what is not true Dhamma, he exalts himself and disparages others. Whatever good habituation he previously had is abandoned, while bad habituation is manifested. And this wrong view, wrong resolve, wrong speech, opposition to the arahants, persuasion in what is not true Dhamma, exaltation of self, & disparagement of others: These many evil, unskillful activities come into play, in dependence on wrong view.

A3. "With regard to this, an observant person considers thus: 'If there is no causality, then—with the breakup of the body, after death—this venerable person has made himself safe. But if there is causality, then this venerable person—on the breakup of the body, after death—will reappear

in a plane of deprivation, a bad destination, a lower realm, hell. Even if we didn't speak of causality, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still criticized in the here & now by the observant as a person of bad habits & wrong view: one who holds to a doctrine of non-causality.' If there really is a next world, then this venerable person has made a bad throw twice: in that he is criticized by the observant here & now, and in that—with the breakup of the body, after death—he will reappear in a plane of deprivation, a bad destination, a lower realm, hell. Thus this safe-bet teaching, when poorly grasped & poorly adopted by him, covers (only) one side, and leaves behind the possibility of the skillful.

B1. "Now, householders, of those contemplatives & brahmans who hold this doctrine, hold this view—'There is causality, there is requisite condition, for the defilement of beings.... It's not the case that all living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort; or that subject to the changes of fate, serendipity, and nature, they experience pleasure and pain in the six great classes of birth'—it can be expected that, shunning these three unskillful activities —bad bodily conduct, bad verbal conduct, bad mental conduct—they will adopt & practice these three skillful activities: good bodily conduct, good verbal conduct, good mental conduct. Why is that? Because those venerable contemplatives & brahmans see in unskillful activities the drawbacks, the degradation, and the defilement; and in skillful activities the rewards of renunciation, resembling cleansing.

B2. "Because there actually is causality, the view of one who thinks, 'There is causality' is his right view. Because there actually is causality, when he is resolved that 'There is causality,' that is his right resolve. Because there actually is causality, when he speaks the statement, 'There is causality,' that is his right speech. Because there actually is causality, when he says that 'There is causality,' he doesn't make himself an opponent to those arahants who teach causality. Because there actually is causality, when he persuades another that 'There is causality,' that is persuasion in what is true Dhamma. And in that persuasion in what is true Dhamma, he doesn't exalt himself or disparage others. Whatever bad habituation he previously had is abandoned, while good habituation is manifested. And this right view, right resolve, right speech, non-opposition to the arahants,

persuasion in what is true Dhamma, non-exaltation of self, & non-disparagement of others: These many skillful activities come into play, in dependence on right view.

B3. "With regard to this, an observant person considers thus: 'If there is causality, then this venerable person—on the breakup of the body, after death—will reappear in a good destination, a heavenly world. Even if we didn't speak of causality, and there weren't the true statement of those venerable contemplatives & brahmans, this venerable person is still praised in the here & now by the observant as a person of good habits & right view: one who holds to a doctrine of causality.' If there really is causality, then this venerable person has made a good throw twice, in that he is praised by the observant here & now; and in that—with the breakup of the body, after death—he will reappear in a good destination, a heavenly world. Thus this safe-bet teaching, when well grasped & adopted by him, covers both sides, and leaves behind the possibility of the unskillful.

Formlessness

"There are some contemplatives & brahmans who hold this doctrine, hold this view: 'There is no total formlessness.' Some contemplatives & brahmans, speaking in direct opposition to those contemplatives & brahmans, say this: 'There is total formlessness.' What do you think, householders? Don't these contemplatives & brahmans speak in direct opposition to each other?"

"Yes, lord."

"With regard to this, an observant person considers thus: 'As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is no total formlessness"—I haven't seen that. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is total formlessness"—I haven't known that. If I, not knowing, not seeing, were to take one side and declare, "Only this is true, anything otherwise is worthless," that would not be fitting for me. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is no total formlessness": If their statement is true, there's the safe-bet possibility that I might reappear among the mind-

made devas of form. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is total formlessness": If their statement is true, there's the safe-bet possibility that I might reappear among the perception-made devas of no form. The taking up of rods & weapons, quarrels, contention, disputes, recrimination, divisiveness, & false speech are seen to arise from form, but not from total formlessness.' Reflecting thus, he practices for disenchantment toward forms, for dispassion toward forms, and for the cessation of forms.

Cessation of Becoming

"There are some contemplatives & brahmans who hold this doctrine, hold this view: 'There is no total cessation of becoming.' Some contemplatives & brahmans, speaking in direct opposition to those contemplatives & brahmans, say this: 'There is total cessation of becoming.' What do you think, householders? Don't these contemplatives & brahmans speak in direct opposition to each other?"

"Yes, lord."

"With regard to this, an observant person considers thus: 'As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is no total cessation of becoming"—I haven't seen that. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is total cessation of becoming"—I haven't known that. If I, not knowing, not seeing, were to take one side and declare, "Only this is true, anything otherwise is worthless," that would not be fitting for me. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is no total cessation of becoming": If their statement is true, there's the safe-bet possibility that I might reappear among the perception-made devas of no form. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is total cessation of becoming": If their statement is true, it is possible that I will be totally unbound in the here & now. As for those venerable contemplatives & brahmans who hold this doctrine, hold this view—"There is no total cessation of becoming": This view of theirs borders on passion, borders on fettering, borders on relishing, borders on grasping, borders on clinging. As for those venerable contemplatives &

brahmans who hold this doctrine, hold this view—"There is total cessation of becoming": This view of theirs borders on non-passion, borders on non-fettering, borders on non-relishing, borders on non-grasping, borders on non-clinging.' Reflecting thus, he practices for disenchantment toward becomings, for dispassion toward becomings, and for the cessation of becomings.

Four Individuals

"Householders, there are these four types of individuals to be found existing in the world. Which four? There is the case where a certain individual torments himself and is devoted to the practice of torturing himself. There is the case where a certain individual torments others and is devoted to the practice of torturing others. There is the case where a certain individual torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others. There is the case where a certain individual neither torments himself nor is he devoted to the practice of torturing himself, neither torments others nor is he devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here & now free of hunger, unbound, cooled, sensitive to happiness, with a Brahmā-like mind.

"And which is the individual who torments himself and is devoted to the practice of torturing himself? There is the case where a certain individual goes without cloth, rejecting conventions, licking his hands, not coming when called, not staying when asked. He does not accept food brought or specially made. He does not consent to an invitation (to a meal). He doesn't receive anything from the mouth of a pot, from the mouth of a container, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman nursing a child, from a woman living with a man, from where it is announced that food is to be distributed, from where a dog is waiting, from where flies are buzzing. He accepts no meat, no distilled liquor, no wine, no fermented liquor. He limits himself to one house for one morsel, to two houses for two morsels… to seven houses for seven morsels. He lives on one saucerful a day, two saucerfuls a day… seven saucerfuls a day. He takes food once a day, once every two days… once every seven days,

and so on up to once every half-month. He remains devoted to the practice of regulating his intake of food. He eats a diet of green vegetables or millet or wild rice or hide-parings or moss or rice bran or rice-water or sesame flour or grass or cow dung. He lives off forest roots & fruits. He eats fallen fruits. He clothes himself in hemp, in canvas, in shrouds, in thrown-away rags, in tree bark, in antelope hide, in wood-shavings fabric, in head-hair wool, in wild-animal wool, in owls' wings. He is a hair-&-beard puller, one devoted to the practice of pulling out his hair & beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus, in these many ways, he is devoted to the practice of tormenting & torturing the body. This is called an individual who torments himself and is devoted to the practice of torturing himself.

"And which is the individual who torments others and is devoted to the practice of torturing others? There is the case where a certain individual is a butcher of sheep, a butcher of pigs, a butcher of fowl, a trapper, a hunter, a fisherman, a thief, an executioner,[5] a prison warden, or anyone who follows any other bloody occupation. This is called an individual who torments others and is devoted to the practice of torturing others.

"And which is the individual who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others? There is the case where an individual is a head-anointed noble warrior king, or a brahman of great wealth. Having had a new temple built to the east of the city, having shaved off his hair & beard, having dressed himself in a rough hide, having smeared his body with ghee & oil, and scratching his back with a deer horn, he enters the new temple along with his chief queen & brahman high priest. There he makes his bed on the bare ground strewn with grass. The king lives off the milk from the first teat of a cow with an identical calf; the queen lives off the milk from the second teat; the brahman high priest, off the milk from the third teat. The milk from the fourth teat they pour[6] into the fire. The calf lives on what is left.

"He says, 'Let so many bulls be slaughtered for the sacrifice. Let so many bullocks… so many heifers… so many goats… so many sheep.… Let so many horses be slaughtered for the sacrifice.[7] Let so many trees be cut down for the sacrificial posts; let so many plants be mowed down for the sacrificial grass.' And his slaves, servants, & workers make preparations, weeping with tearful faces, spurred on by punishment, spurred on by fear. This is called an individual who torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others.

"And which is the individual who neither torments himself nor is devoted to the practice of torturing himself, neither torments others nor is devoted to the practice of torturing others; who—neither tormenting himself nor tormenting others—dwells in the here & now free of hunger, unbound, cooled, sensitive to happiness with a Brahmā-like mind?

"There is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, sympathetic for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

"He abstains from accepting uncooked grain… raw meat… women and girls… male and female slaves… goats and sheep… fowl and pigs… elephants, cattle, steeds, and mares… fields and property.

"He abstains from running messages… from buying and selling… from dealing with false scales, false metals, and false measures… from bribery, deception, and fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward and returning, he makes himself alert. When looking toward and looking away… when bending and extending his limbs… when carrying his outer cloak, his upper robe, and his bowl… when eating, drinking, chewing, and tasting… when urinating and defecating… when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

The Three Knowledges

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. This, too, is how striving is fruitful, how exertion is fruitful.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the breakup of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the breakup of the body, after death, have

re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This is called an individual who neither torments himself nor is devoted to the practice of torturing himself, who neither torments others nor is devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here & now free of hunger, unbound, cooled, sensitive to happiness, with a Brahmā-like mind."

When this was said, the brahman householders of Sāla said, "Magnificent, master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has master Gotama—through many lines of reasoning—made the Dhamma clear. We go to master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May master Gotama remember us as lay followers who have gone to him for refuge, from this day forward, for life."

Notes

1. This was the view of Ajita Kesakambalin. See DN 2.

2. In this context—where that actual truth or falseness of the doctrine is not being addressed—"wrong view" would have to mean a view that leads a person to engage in bad conduct in body, speech, or mind.

3. This was the view of Pūraṇa Kassapa. See DN 2.

4. This was the view of Makkhali Gosāla. See DN 2.

5. The Burmese edition of the Canon here adds, "a slaughterer of cows."

6. This follows the Sinhalese, Burmese, and PTS editions of the Canon. The Thai edition reads, "he pours."

7. The PTS and Sinhalese editions omit the sentence, "Let so many horses be slaughtered for the sacrifice."

See also: *MN 41*; *MN 95*; *AN 3:62*; *AN 3:66*

The Exhortation to Rāhula at Mango Stone
Ambalaṭṭhikā Rāhulovāda Sutta (MN 61)

I have heard that on one occasion the Blessed One was staying near Rājagaha, in the Bamboo Forest, the Squirrels' Sanctuary.

At that time Ven. Rāhula[1] was staying at the Mango Stone. Then the Blessed One, emerging from his seclusion in the evening, went to where Ven. Rāhula was staying at the Mango Stone. Ven. Rāhula saw him coming from afar and, on seeing him, set out a seat & water for washing the feet. The Blessed One sat down on the seat set out and, having sat down, washed his feet. Ven. Rāhula, bowing down to the Blessed One, sat to one side.

Then the Blessed One, having left a little bit of the remaining water in the water dipper, said to Ven. Rāhula, "Rāhula, do you see this little bit of remaining water left in the water dipper?"

"Yes sir."

"That's how little of a contemplative[2] there is in anyone who feels no shame at telling a deliberate lie."

Having tossed away the little bit of remaining water, the Blessed One said to Ven. Rāhula, "Rāhula, do you see how this little bit of remaining water is tossed away?"

"Yes, sir."

"Rāhula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that."

Having turned the water dipper upside down, the Blessed One said to Ven. Rāhula, "Rāhula, do you see how this water dipper is turned upside down?"

"Yes, sir."

"Rāhula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."

Having turned the water dipper right-side up, the Blessed One said to Ven. Rāhula, "Rāhula, do you see how empty & hollow this water dipper is?"

"Yes, sir."

"Rāhula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty & hollow just like that.

"Rāhula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail, but will simply hold back its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant… having gone into battle, uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail & his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.'

"In the same way, Rāhula, when anyone feels no shame in telling a deliberate lie, there is no evil, I tell you, he will not do. Thus, Rāhula, you should train yourself, 'I will not tell a deliberate lie even in jest.'

"What do you think, Rāhula? What is a mirror for?"

"For reflection, sir."

"In the same way, Rāhula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection.

"Whenever you want to do a bodily action, you should reflect on it: 'This bodily action I want to do—would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily action with painful consequences, painful results, then any bodily action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction… it would be a skillful bodily action with pleasant consequences, pleasant results, then any bodily action of that sort is fit for you to do.

"While you are doing a bodily action, you should reflect on it: 'This bodily action I am doing—is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both… you should give it up. But if on reflection you know that it is not… you may continue with it.

"Having done a bodily action, you should reflect on it: 'This bodily action I have done—did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to an observant companion in the holy life. Having confessed it… you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction… it was a skillful bodily action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful qualities.

"Whenever you want to do a verbal action, you should reflect on it: 'This verbal action I want to do—would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful verbal action with painful consequences, painful results, then any verbal action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction… it would be a skillful verbal action with pleasant consequences, pleasant results, then any verbal action of that sort is fit for you to do.

"While you are doing a verbal action, you should reflect on it: 'This verbal action I am doing—is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both… you should give it up. But if on reflection you know that it is not… you may continue with it.

"Having done a verbal action, you should reflect on it: 'This verbal action I have done—did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful verbal action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to an observant companion in the holy life. Having confessed it… you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction… it was a skillful verbal action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful qualities.

"Whenever you want to do a mental action, you should reflect on it: 'This mental action I want to do—would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful mental action with painful consequences, painful results, then any mental action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction… it would be a skillful mental action with pleasant consequences, pleasant results, then any mental action of that sort is fit for you to do.

"While you are doing a mental action, you should reflect on it: 'This mental action I am doing—is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both… you should give it up. But if on reflection you know that it is not… you may continue with it.

"Having done a mental action, you should reflect on it: 'This mental action I have done—did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental action with painful consequences, painful results, then you should feel distressed, ashamed, & disgusted with it. Feeling distressed… you should exercise restraint in the future. But if on reflection you know that it did not lead to

affliction… it was a skillful mental action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful qualities.

"Rāhula, all those contemplatives & brahmans in the course of the past who purified their bodily actions, verbal actions, & mental actions, did it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"All those contemplatives & brahmans in the course of the future who will purify their bodily actions, verbal actions, & mental actions, will do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"All those contemplatives & brahmans at present who purify their bodily actions, verbal actions, & mental actions, do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"Thus, Rāhula, you should train yourself: 'I will purify my bodily actions through repeated reflection. I will purify my verbal actions through repeated reflection. I will purify my mental actions through repeated reflection.' That's how you should train yourself."

That is what the Blessed One said. Gratified, Ven. Rāhula delighted in the Blessed One's words.

Notes

1. Rāhula: the Buddha's son, who according to the Commentary was seven years old when this discourse was delivered to him.

2. *Sāmaññā.* Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and actions. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, metaphors for good. In Pali, the term *sama* —"even"—described an instrument tuned on-pitch. There is a famous passage (AN 6:55) where the Buddha reminds Soṇa Koḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but "evenly" tuned. This image would have special resonances with the Buddha's teaching on the middle way. It also adds meaning to the term *samaṇa*—monk or contemplative—which the texts

frequently mention as being derived from *sama.* The word *sāmaññā* —"evenness," the quality of being in tune—also means the quality of being a contemplative: The true contemplative is always in tune with what is proper and good.

See also: *MN 19*; *MN 24*; *MN 95*; *MN 121*; *AN 3:66*; *AN 4:115*; *AN 5:140*; *AN 7:80*; *AN 8:53*; *Iti 25*

The Greater Exhortation to Rāhula
Mahā Rāhulovāda Sutta (MN 62)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the Blessed One, early in the morning, adjusted his lower robe and, taking his bowl & outer robe, went into Sāvatthī for alms. And Ven. Rāhula, early in the morning, adjusted his lower robe and, taking his bowl & outer robe, went into Sāvatthī for alms following right behind the Blessed One.[1] Then the Blessed One, looking back at Rāhula, addressed him: "Rāhula, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'"

"Just form, O Blessed One? Just form, O One Well-Gone?"

"Form, Rāhula, & feeling & perception & fabrications & consciousness."

Then the thought occurred to Ven. Rāhula, "Who, having been exhorted face-to-face by the Blessed One, would go into the town for alms today?" So he turned back and sat down at the foot of a tree, folding his legs crosswise, holding his body erect, & establishing mindfulness to the fore.

Ven. Sāriputta saw Ven. Rāhula sitting at the foot of a tree, his legs folded crosswise, his body held erect, & with mindfulness set to the fore. On seeing him, he said to him, "Rāhula, develop the meditation *[bhāvanā]* of mindfulness of in-&-out breathing. The meditation of mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit."

Then Ven. Rāhula, emerging from his seclusion in the evening, went to the Blessed One and, having bowed down to him, sat to one side. As he

was sitting there he said to the Blessed One, "How, lord, is mindfulness of in-&-out breathing to be developed & pursued so as to be of great fruit, or great benefit?"

{"Rāhula, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.' There are these five properties, Rāhula. Which five? The earth property, the water property, the fire property, the wind property, & the space property.

"And what is the earth property? The earth property may be either internal or external. What is the internal earth property?}[2] Anything internal, within oneself, that's hard, solid, & sustained (by craving): head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the water property? The water property may be either internal or external. What is the internal water property? Anything internal, within oneself, that's water, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's water, watery, & sustained: This is called the internal water property. Now both the internal water property & the external water property are simply water property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the water property and makes the water property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, within oneself, that's fire, fiery, & sustained: that by which (the body) is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, within oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, within oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the (passage) whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one

becomes disenchanted with the space property and makes the space property fade from the mind.

"Rāhula, develop the meditation in tune with earth. For when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people throw what is clean or unclean on the earth—feces, urine, saliva, pus, or blood—the earth is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with water. For when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people wash what is clean or unclean in water—feces, urine, saliva, pus, or blood—the water is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with fire. For when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when fire burns what is clean or unclean—feces, urine, saliva, pus, or blood—it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with wind. For when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when wind blows what is clean or unclean—feces, urine, saliva, pus, or blood—it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with space. For when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as space is not established anywhere, in the same way, when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation of goodwill. For when you are developing the meditation of goodwill, ill-will will be abandoned.

"Develop the meditation of compassion. For when you are developing the meditation of compassion, harmfulness will be abandoned.

"Develop the meditation of empathetic joy. For when you are developing the meditation of empathetic joy, resentment will be abandoned.

"Develop the meditation of equanimity. For when you are developing the meditation of equanimity, irritation will be abandoned.

"Develop the meditation of the unattractive. For when you are developing the meditation of the unattractive, passion will be abandoned.

"Develop the meditation of the perception of inconstancy. For when you are developing the meditation of the perception of inconstancy, the conceit 'I am' will be abandoned.

"Develop the meditation of mindfulness of in-&-out breathing. Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit.

"And how, Rāhula, is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore.[3] Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in

sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in concentrating the mind.' He trains himself, 'I will breathe out concentrating the mind. [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Rāhula, is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit.

"When mindfulness of in-&-out breathing is developed & pursued in this way, even one's final in-breaths & out-breaths are known as they cease, not unknown."[4]

That is what the Blessed One said. Gratified, Ven. Rāhula delighted in the Blessed One's words.

Notes

1. According to the Commentary, Ven. Rāhula was 18 years old when this discourse took place.

2. The preceding passage in braces is missing from the editions on which both *MLS* and *MLDB* are based.

3. For notes on these sixteen steps, see MN 118.

4. In other words, one dies fully alert.

See also: *MN 28*; *MN 61*; *MN 118*; *MN 140*; *MN 147*; *AN 9:1*

The Shorter Exhortation to Māluṅkya
Cūḷa Māluṅkyovāda Sutta (MN 63)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, as Ven. Māluṅkyaputta was alone in seclusion, this line of thinking arose in his awareness: "These positions that are undisclosed, set aside, discarded by the Blessed One—'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both exists & does not exist,' 'After death a Tathāgata neither exists nor does not exist'—I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that 'The cosmos is eternal,' that 'The cosmos is not eternal,' that 'The cosmos is finite,' that 'The cosmos is infinite,' that 'The soul & the body are the same,' that 'The soul is one thing and the body another,' that 'After death a Tathāgata exists,' that 'After death a Tathāgata does not exist,' that 'After death a Tathāgata both exists & does not exist,' or that 'After death a Tathāgata neither exists nor does not exist,' then I will live the holy life under him. If he does not disclose to me that 'The cosmos is eternal,' … or that 'After death a Tathāgata neither exists nor does not exist,' then I will renounce the training and return to the lower life."

Then, emerging from his seclusion in the evening, Ven. Māluṅkyaputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, just now, as I was alone in seclusion, this line of thinking arose in my awareness: 'These positions that are undisclosed, set aside, discarded by the Blessed One… I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that "The cosmos is eternal," … or that "After death a Tathāgata neither exists nor does not exist," then I will live the holy life

under him. If he does not disclose to me that "The cosmos is eternal," … or that "After death a Tathāgata neither exists nor does not exist," then I will renounce the training and return to the lower life.'

"Lord, if the Blessed One knows that 'The cosmos is eternal,' then may he disclose to me that 'The cosmos is eternal.' If he knows that 'The cosmos is not eternal,' then may he disclose to me that 'The cosmos is not eternal.' But if he doesn't know or see whether the cosmos is eternal or not eternal, then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.' … If he doesn't know or see whether after death a Tathāgata exists… does not exist… both exists & does not exist… neither exists nor does not exist,' then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'"

"Māluṅkyaputta, did I ever say to you, 'Come, Māluṅkyaputta, live the holy life under me, and I will disclose to you that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul & the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathāgata exists,' or 'After death a Tathāgata does not exist,' or 'After death a Tathāgata both exists & does not exist,' or 'After death a Tathāgata neither exists nor does not exist'?"

"No, lord."

"And did you ever say to me, 'Lord, I will live the holy life under the Blessed One and (in return) he will disclose to me that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul & the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathāgata exists,' or 'After death a Tathāgata does not exist,' or 'After death a Tathāgata both exists & does not exist,' or 'After death a Tathāgata neither exists nor does not exist'?"

"No, lord."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?

"Māluṅkyaputta, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that "The cosmos is

eternal,' … or that 'After death a Tathāgata neither exists nor does not exist,'" the man would die and those things would still remain undisclosed by the Tathāgata.

"It's just as if a man were wounded with an arrow thickly smeared with poison. His friends & companions, kinsmen & relatives would provide him with a surgeon, and the man would say, 'I won't have this arrow removed until I know whether the man who wounded me was a noble warrior, a brahman, a merchant, or a worker.' He would say, 'I won't have this arrow removed until I know the given name & clan name of the man who wounded me… until I know whether he was tall, medium, or short… until I know whether he was dark, ruddy-brown, or golden-colored… until I know his home village, town, or city… until I know whether the bow with which I was wounded was a long bow or a crossbow… until I know whether the bowstring with which I was wounded was fiber, bamboo threads, sinew, hemp, or bark… until I know whether the shaft with which I was wounded was wild or cultivated… until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird… until I know whether the shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' The man would die and those things would still remain unknown to him.

"In the same way, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that "The cosmos is eternal," … or that "After death a Tathāgata neither exists nor does not exist,"' the man would die and those things would still remain undisclosed by the Tathāgata.

"Māluṅkyaputta, it's not the case that when there is the view, 'The cosmos is eternal,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is not eternal,' there is the living of the holy life. When there is the view, 'The cosmos is eternal,' and when there is the view, 'The cosmos is not eternal,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'The cosmos is finite,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is infinite,' there is the living of the holy life. When there is the view, 'The cosmos is finite,' and when there is the view, 'The cosmos is infinite,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'The soul & the body are the same,' there is the living of the holy life. And it's not the case that when there is the view, 'The soul is one thing and the body another,' there is the living of the holy life. When there is the view, 'The soul & the body are the same,' and when there is the view, 'The soul is one thing and the body another,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'After death a Tathāgata exists,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathāgata does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathāgata both exists & does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathāgata neither exists nor does not exist' there is the living of the holy life. When there is the view, 'After death a Tathāgata exists' … 'After death a Tathāgata does not exist' … 'After death a Tathāgata both exists & does not exist' … 'After death a Tathāgata neither exists nor does not exist,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"So, Māluṅkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed. And what is undisclosed by me? 'The cosmos is eternal,' is undisclosed by me. 'The cosmos is not eternal,' is undisclosed by me. 'The cosmos is finite' … 'The cosmos is infinite' … 'The soul & the body are the same' … 'The soul is one thing and the body another' … 'After death a Tathāgata exists' … 'After death a Tathāgata does not exist' … 'After death a Tathāgata both exists &

does not exist' … 'After death a Tathāgata neither exists nor does not exist,' is undisclosed by me.

"And why are they undisclosed by me? Because they are not connected with the goal, are not fundamental to the holy life. They do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, unbinding. That's why they are undisclosed by me.

"And what is disclosed by me? 'This is stress,' is disclosed by me. 'This is the origination of stress,' is disclosed by me. 'This is the cessation of stress,' is disclosed by me. 'This is the path of practice leading to the cessation of stress,' is disclosed by me. And why are they disclosed by me? Because they are connected with the goal, are fundamental to the holy life. They lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, unbinding. That's why they are disclosed by me.

"So, Māluṅkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed."

That is what the Blessed One said. Gratified, Ven. Māluṅkyaputta delighted in the Blessed One's words.

See also: *DN 9*; *MN 72*; *SN 12:35*; *SN 22:85–86*; *SN 44*; *SN 56:31*; *AN 4:42*; *AN 7:51*; *AN 10:93*; *AN 10:96*, *Sn 4:9*

The Longer Exhortation to Māluṅkya
Mahā Māluṅkyovāda Sutta (MN 64)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, do you remember the five lower fetters as taught by me?"

When this was said, Ven. Māluṅkyaputta said to the Blessed One, "Lord, I remember the five lower fetters as taught by the Blessed One."

"And how, Māluṅkyaputta, do you remember the five lower fetters as taught by me?"

"Lord, I remember self-identification view as a lower fetter taught by the Blessed One. I remember uncertainty as a lower fetter taught by the Blessed One. I remember grasping at habits & practices as a lower fetter taught by the Blessed One. I remember sensual desire as a lower fetter taught by the Blessed One. I remember ill will as a lower fetter taught by the Blessed One. That's how I remember the five lower fetters as taught by the Blessed One."

"And to whom, Māluṅkyaputta, do you remember my having taught the five lower fetters in that way? Wouldn't the wanderers of other sects make a rebuttal with the simile of the youngster? For even the thought 'self-identification' doesn't occur to a stupid baby boy lying on its back, so from where would self-identification view arise in it, even though a latent tendency to self-identification view lies latent within it? Even the thought 'dhammas' doesn't occur to a stupid baby boy lying on its back, so from where would uncertainty about dhammas arise in it, even though a latent tendency to uncertainty lies latent within it? Even the thought 'habits' doesn't occur to a stupid baby boy lying on its back, so from where would grasping at habits & practices arise in it, even though a latent tendency to

grasping at habits & practices lies latent within it? Even the thought 'sensuality' doesn't occur to a stupid baby boy lying on its back, so from where would sensual desire for sensuality arise in it, even though a latent tendency to sensual passion lies latent within it? Even the thought 'beings' doesn't occur to a stupid baby boy lying on its back, so from where would ill will for beings arise in it, even though a latent tendency to ill will lies latent within it?"

When this was said, Ven. Ānanda said to the Blessed One, "This is the time, O Blessed One. This is the time, O One Well-Gone, for the Blessed One to teach the five lower fetters. Having heard the Blessed One, the monks will remember it."

"In that case, Ānanda, listen and pay close attention. I will speak."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

The Blessed One said, "There is the case, Ānanda, where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—remains with his awareness possessed by self-identification view, overcome by self-identification view. He doesn't discern, as it has come to be, the escape from an arisen self-identification view. For him, that self-identification view—fixed & unsubdued in him—is a lower fetter.

"He remains with his awareness possessed by uncertainty…

"He remains with his awareness possessed by grasping at habits & practices…

"He remains with his awareness possessed by sensual passion…

"He remains with his awareness possessed by ill will, overcome by ill will. He doesn't discern, as it has come to be, the escape from arisen ill will. For him, that ill will—fixed & unsubdued in him—is a lower fetter.

"But there is the case where a well-instructed disciple of the noble ones —who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma— remains with his awareness not possessed by self-identification view, not overcome by self-identification view. He discerns, as it has come to be, the escape from an arisen self-identification

view. For him, that self-identification view—together with its latent tendency—is abandoned.

"He remains with his awareness not possessed by uncertainty…

"He remains with his awareness not possessed by grasping at habits & practices…

"He remains with his awareness not possessed by sensual passion…

"He remains with his awareness not possessed by ill will, not overcome by ill will. He discerns, as it has come to be, the escape from arisen ill will. For him, that ill will—together with its latent tendency—is abandoned.

"For one who has not followed the path, the practice, for the abandoning of the five lower fetters to know, to see, or to abandon the five lower fetters: That is impossible. It's just as if there were a great tree standing, possessed of heartwood. For its heartwood to be cut without first cutting through the bark, without cutting through the sapwood: That is impossible. In the same way, for one who has not followed the path, the practice, for the abandoning of the five lower fetters to know, to see, or to abandon the five lower fetters: That is impossible.

"For one who has followed the path, the practice, for the abandoning of the five lower fetters to know, to see, or to abandon the five lower fetters: That is possible. It's just as if there were a great tree standing, possessed of heartwood. For its heartwood to be cut after first cutting through the bark and cutting through the sapwood: That is possible. In the same way, for one who has followed the path, the practice, for the abandoning of the five lower fetters to know, to see, or to abandon the five lower fetters: That is possible.

"Suppose that the River Ganges were full of water up to the brim so that crows could drink out of it, and a weak man were to come along, (thinking,) 'I will go across this River Ganges, cutting the current with my arms, safely to the further shore.' He would not be able to go across the River Ganges, cutting the current with his arms, safely to the further shore. So it is with anyone whose mind, when the cessation of self-identification is being taught, doesn't take to it, isn't calmed by it, doesn't resolve on it, and isn't released in it: That person is to be seen as like the weak man.

"But suppose that the River Ganges were full of water up to the brim so that crows could drink out of it, and a strong man were to come along, (thinking,) 'I will go across this River Ganges, cutting the current with my arms, safely to the further shore.' He would be able to go across the River Ganges, cutting the current with his arms, safely to the further shore. So it is with anyone whose mind, when the cessation of self-identification is being taught, takes to it, is calmed by it, resolves on it, and is released in it: That person is to be seen as like the strong man.

"And what, Ānanda, is the path, what is the practice, for the abandoning of the five lower fetters? There is the case where a monk—from being secluded from acquisitions, from the abandoning of unskillful qualities, from the entire calming of bodily discomfort, quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"This, Ānanda, is the path, this is the practice, for the abandoning of the five lower fetters.

[Similarly with the second, third, and fourth jhāna.]

"And further, Ānanda, the monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space'—enters & remains in the dimension of the infinitude of space. He regards whatever phenomena there that are connected with

feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this very Dhamma-delight, and from the total ending of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"This, Ānanda, is the path, this is the practice, for the abandoning of the five lower fetters."

[Similarly with the dimension of the infinitude of consciousness and the dimension of nothingness.][1]

"But, lord, if this is the path, if this is the practice, for the abandoning of the five lower fetters, then why are some monks (said to be) 'released through awareness,' and some monks are (said to be) 'released through discernment'?"[2]

"I tell you, Ānanda: That is the difference in their faculties."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Notes

1. The list of concentration attainments to be used as a basis for insight while one remains in the attainment stops here. MN 111 indicates that the next two attainments—the dimension of neither perception nor non-perception and the cessation of perception & feeling—can be used as a basis for liberating insight only after one has emerged from the attainment. AN 9:36 notes that the attainments from the first jhāna up through the dimension of nothingness are "perception-attainments." Given that the work of insight requires perceptions, this suggests that the two higher attainments would be destroyed by trying to use the perceptions of insight while remaining in them. AN 9:36 adds, "As far as the perception-attainments go, that is as far as gnosis-penetration goes. As for

these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of perception & feeling—I tell you that they are to be rightly explained by those monks who are meditators, skilled at attainment, skilled at attainment-emergence, who have attained & emerged in dependence on them."

2. Given that arahants are described as being of two sorts—released through awareness and released through discernment—it might seem that there should be two different paths to arahantship. In this sutta, however, the Buddha is describing a single path. That's why Ven. Ānanda asks for clarification. The Buddha's response is in line with the explanation given in AN 9:43–45: "Released through discernment" does not mean that one has attained awakening without experiencing any of the jhānas. Instead, it means that one has experienced at least the first jhāna, but without any of the psychic powers that sometimes accompany the jhānas. Thus a person whose faculty of concentration was too weak to encompass any of those powers would be described as released through discernment, whereas one whose faculty of concentration was strong enough to encompass at least some of them would be described as released through awareness.

See also: *MN 52*; *MN 78*; *SN 12:70*; *SN 22:89*; *AN 3:88*; *AN 10:13*; *Dhp 218*; *Sn 1:8*

The Quail Simile
Laḍukikopama Sutta (MN 66)

I have heard that on one occasion the Blessed One was staying among the Aṅguttarāpans at an Aṅguttarāpan town named Āpaṇa. Then, early in the morning—adjusting his lower robe and carrying his outer robe & bowl—he went into Āpaṇa for alms. Having gone for alms in Āpaṇa and returning from his alms round after his meal, he went to a certain forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree.

Ven. Udāyin, too, early in the morning—adjusting his lower robe and carrying his outer robe & bowl—went into Āpaṇa for alms. Having gone for alms in Āpaṇa and returning from his alms round after his meal, he went to that forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree. Then, as he was alone in seclusion, this line of thinking arose in his awareness: "So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!"

Then, Ven. Udāyin, emerging from his seclusion in the evening, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, as I was alone in seclusion, this line of thinking arose in my awareness: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!' For in the past, lord, we used to eat in the morning, in the evening, and in the day at the wrong time (the afternoon). Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that daytime meal at the wrong time.' At the time I was upset, at the time I was sad, (thinking,) 'The exquisite staple & non-staple

foods that faithful householders give us during the day at the wrong time: even that the Blessed One has us abandon; even that the One Well-Gone has us relinquish!' But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrong-doing, we abandoned that daytime meal at the wrong time.

"So we ate both in the evening & in the morning. Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that evening meal at the wrong time.' At the time I was upset, at the time I was sad, (thinking,) 'The more exquisitely prepared of our two meals: even that the Blessed One has us abandon; even that the One Well-Gone has us relinquish!' In the past, lord, a man—obtaining some soup during the day—would say to his wife, 'Put this aside and we will all eat it together in the evening.' (Almost) all food preparation is done in the evening, and almost none during the day. But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrong-doing, we abandoned that evening meal at the wrong time.

"In the past, lord, monks going for alms in the pitch black of the night have walked into a waste-water pool, fallen into a cesspit, stumbled over a thorn patch, or stumbled over a sleeping cow. They have encountered young hooligans on the way to or from a crime. They have been propositioned by women. Once I went for alms in the pitch black of night. A woman washing a pot saw me by a lightning flash and, on seeing me, screamed out: 'I'm done for! A demon is after me!' When this was said, I said to her, 'I'm no demon, sister. I'm a monk waiting for alms.' 'Then you're a monk whose daddy's dead and whose mommy's dead. Better for you, monk, that your belly were slit open with a sharp butcher's knife than this prowling for alms for your belly's sake in the pitch black of the night!" On recollecting that, lord, the thought occurred to me: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!'"

"In the same way, Udāyin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'What? Over this little, trifling thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're

rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Suppose a quail were snared by a rotting creeper, by which it could expect injury, captivity, or death, and someone were to say, 'This rotting creeper by which this quail is snared, and by which she could expect injury, captivity, or death, is for her a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That rotting creeper… is for her a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"In the same way, Udāyin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'What? This little, trifling thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now there are some clansmen who, when I tell them, 'Abandon this,' say: 'What? The Blessed One has us abandon, the One Well-Gone has us relinquish this little, trifling thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose a royal elephant—immense, pedigreed, accustomed to battles, its tusks like chariot poles—were snared with thick leather snares, but by twisting its body a bit it could break & burst those snares and go off wherever it liked. And suppose someone were to say, 'Those thick leather snares by which the royal elephant… was snared, but which—by twisting its body a bit— it could break & burst and go off wherever it liked: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?'

"No, lord. Those thick leather snares… were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare."

"In the same way, Udāyin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'What? The Blessed One has us abandon, the One Well-Gone has us relinquish this little, trifling thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose there were a poor person, penniless & indigent, with a single little shack—dilapidated, open to the crows, not the best sort; and a single bed—dilapidated, not the best sort; and a single pot of rice & gourd seeds—not the best sort; and a single wife, not the best sort. He would go to a park and see a monk—his hands & feet washed, after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought would occur to him: How happy the contemplative state! How free of disease the contemplative state! O that I—shaving off my hair & beard and donning the ochre robe—might go forth from the household life into homelessness!' But being unable to abandon his single little shack—dilapidated, open to the crows, not the best sort; to abandon his single bed—dilapidated, not the best sort; to abandon his single pot of rice & gourd seeds—not the best sort; and to abandon his single wife, not the best sort, he wouldn't be able to shave off his hair & beard, to don the ochre robe, or to go forth from the household life into homelessness. And suppose someone were to say, 'That single little shack—dilapidated, open to the crows, not the best sort; that single bed—dilapidated, not the best sort; that single pot of rice & gourd seeds—not the best sort; and that single wife, not the best sort by which that man was snared, which he was unable to abandon, and because of which he couldn't shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That single hut… that single bed… that single pot… that single wife… were for that man a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke."

"In the same way, Udāyin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'What? This little, trifling thing? He's too

much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now suppose, Udāyin, that there were a householder or householder's son—rich, prosperous, & wealthy—with vast amounts of gold ingots, vast amounts of grain, a vast number of fields, a vast amount of land, a vast number of wives, and a vast number of male & female slaves. He would go to a park and see a monk—his hands & feet washed, after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought would occur to him: How happy the contemplative state! How free of disease the contemplative state! O that I—shaving off my hair & beard and donning the ochre robe—might go forth from the household life into homelessness!' And being able to abandon his vast amounts of gold ingots, his vast amounts of grain, his vast number of fields, his vast amount of land, his vast number of wives, and his vast number of male & female slaves, he would be able to shave off his hair & beard, to don the ochre robe, and to go forth from the household life into homelessness. Now suppose someone were to say, 'Those vast amounts of gold ingots… and a vast number of male & female slaves by which that householder or householder's son was snared but which he was able to abandon so that he could shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?"

"No, lord. Those vast amounts of gold ingots… were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare.'

"In the same way, Udāyin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'What? The Blessed One has us abandon, the One Well-Gone has us relinquish this little, trifling thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Udāyin, there are these four types of people to be found existing in the world. Which four? There is the case where a certain person is

practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He acquiesces to them. He does not abandon them, destroy them, dispel them, or wipe them out of existence. I tell you, Udāyin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He does not acquiesce to them. He abandons them, destroys them, dispels them, & wipes them out of existence. I tell you, Udāyin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then—from time to time, owing to lapses in mindfulness—he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons (those memories & resolves), destroys them, dispels them, & wipes them out of existence. Just as when two or three drops of water fall onto an iron pan heated all day: Slow is the falling of the drops of water, but they quickly vanish & disappear. In the same way, there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then—from time to time, owing to lapses in mindfulness—he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons (those memories & resolves), destroys them, dispels them, & wipes them out of existence. I tell you, Udāyin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person, realizing that acquisitions are the root of suffering & stress, is without acquisitions, released in the ending of acquisitions. I tell you, Udāyin, that this sort of

person is unfettered, not fettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"There are these four types of people to be found existing in the world.

"And, Udāyin, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear.... Aromas cognizable via the nose.... Flavors cognizable via the tongue.... Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strings of sensuality. Now, any pleasure & happiness that arises dependent on these five strings of sensuality is called sensual pleasure, a filthy pleasure, a run-of-the-mill pleasure, an ignoble pleasure. And of this pleasure I say that it is not to be associated with, not to be developed, not to be pursued, that it is to be feared.

"Now, there is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called renunciation-pleasure, seclusion-pleasure, calm-pleasure, self-awakening-pleasure. And of this pleasure I say that it is to be associated with, to be developed, to be pursued, that it is not to be feared.

"Now, there is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. That, I tell you, comes under the perturbable. And what comes

under the perturbable there? The directed thoughts & evaluations that have not ceased there: That's what comes under the perturbable there.

"There is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. That, I tell you, comes under the perturbable. And what comes under the perturbable there? The rapture-pleasure that has not ceased there: That's what comes under the perturbable there.

"There is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' That, I tell you, comes under the perturbable. And what comes under the perturbable there? The equanimity-pleasure that has not ceased there: That's what comes under the perturbable there.

"There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Now that, I tell you, comes under the imperturbable.[1]

"Now there is the case where a monk… enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. That, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk… enters & remains in the second jhāna.… That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk… enters & remains in the third jhāna .… That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk… enters & remains in the fourth jhāna.… That is its transcending. But that, too, I tell you, isn't enough.

Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. That is its transcending.

"Thus, Udāyin, I speak even of the abandoning of the dimension of neither perception nor non-perception. Do you see any fetter, large or small, of whose abandoning I don't speak?"

"No, lord."

That is what the Blessed One said. Gratified, Ven. Udāyin delighted in the Blessed One's words.

Note

1. According to the commentaries, "imperturbable" denotes not only the fourth jhāna but also the four formless attainments. MN 106, however, explicitly does *not* include the dimension of nothingness under the term—and the same, apparently, holds for any of the formless attainments higher than that.

See also: *MN 106*; *MN 137*; *MN 152*; *AN 5:30*; *AN 9:34*; *Ud 3:3*

Near Cātumā

Cātuma Sutta (MN 67)

I have heard that on one occasion the Blessed One was staying near Cātumā in an embric myrobalan forest. And on that occasion approximately 500 monks, headed by Ven. Sāriputta & Ven. Moggallāna, had arrived in Cātumā to see the Blessed One. As these visiting monks were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket. Then the Blessed One said to Ven. Ānanda, "Ānanda, what is that loud racket, that great racket, like fishermen hauling a catch of fish?"

"Lord, those are approximately 500 monks, headed by Sāriputta & Moggallāna, who have arrived in Cātumā to see the Blessed One. As these visiting monks are exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they are making a loud racket, a great racket."

"In that case, Ānanda, tell those monks in my name, 'The Teacher calls you, friends.'"

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda went to the monks and said, "The Teacher calls you, friends."

Responding, "As you say, friend," to Ven. Ānanda, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, the Blessed One said to them, "Monks, why were you making that loud racket, that great racket, like fishermen hauling a catch of fish?"

"Lord, these 500 monks, headed by Sāriputta & Moggallāna, have arrived in Cātumā to see the Blessed One. As they were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket."

"Go away, monks. I dismiss you. You are not to stay in my vicinity."

Responding, "As you say, lord," to the Blessed One, the monks got up from their seats, bowed down to the Blessed One, and left, circling him to the right. Setting their lodgings in order and taking their robes & bowls, they left.

Now, on that occasion the Cātumā Sakyans were gathered in the assembly hall on some business or other. They saw the monks coming from afar and, on seeing them, went to them and, on arrival, said to them, "Well now, where are you venerable ones going?"

"Friends, the community of monks has been dismissed by the Blessed One."

"In that case, venerable ones, sit down for a moment. Perhaps we will be able to reconcile the Blessed One."

"As you say, friends," the monks responded to the Cātumā Sakyans.

Then the Cātumā Sakyans went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "May the Blessed One delight in the community of monks! May the Blessed One welcome the community of monks! May the Blessed One aid the community of monks, just as the community of monks was aided by the Blessed One in the past! Lord, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't get to see the Blessed One, there may be a change in them, there may be an alteration.

"Just as when young seedlings don't get water, there may be a change in them, there may be an alteration; in the same way, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't get to see the Blessed One, there may be a change in them, there may be an alteration.

"Just as when a young calf doesn't see its mother, there may be a change in it, there may be an alteration; in the same way, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't see the Blessed One, there may be a change in them, there may be an alteration."

Then Brahmā Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, disappeared from the

Brahmā world and—just as a strong man might extend his flexed arm or flex his extended arm—appeared in front of the Blessed One. Then, arranging his upper robe over one shoulder and placing his hands palm-to-palm in front of his heart, Brahmā Sahampati said to the Blessed One, "May the Blessed One delight in the community of monks! May the Blessed One welcome the community of monks! May the Blessed One aid the community of monks, just as the community of monks was aided by the Blessed One in the past! Lord, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't get to see the Blessed One, there may be a change in them, there may be an alteration.

"Just as when young seedlings don't get water, there may be a change in them, there may be an alteration; in the same way, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't get to see the Blessed One, there may be a change in them, there may be an alteration.

"Just as when a young calf doesn't see its mother, there may be a change in it, there may be an alteration; in the same way, there are new monks here, not long gone forth, recently arrived at this Dhamma & Vinaya. If they don't see the Blessed One, there may be a change in them, there may be an alteration."

And so the Cātumā Sakyans & Brahmā Sahampati were able to reconcile the Blessed One by means of the simile of the seedlings & the simile of the young calf.

Then Ven. Moggallāna said to the monks, "Get up, friends! Get your robes & bowls. The Blessed One has been reconciled by the Cātumā Sakyans & Brahmā Sahampati by means of the simile of the seedlings & the simile of the young calf."

Responding, "As you say, friend," to Ven. Moggallāna, the monks got up from their seats and, carrying their robes & bowls, went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, the Blessed One said to Ven. Sāriputta, "What did you think, Sāriputta, when the community of monks was dismissed by me?"

"Lord, I thought, 'Now that the community of monks has been dismissed by the Blessed One, the Blessed One will remain inactive,

devoted to a pleasant abiding in the here-&-now. I, too, will now remain inactive, devoted to a pleasant abiding in the here-&-now."

"Wait, Sāriputta! Wait! Such a thought should not occur to you again!" Then the Blessed One addressed Ven. Moggallāna, "What did you think, Moggallāna, when the community of monks was dismissed by me?"

"Lord, I thought, 'Now that the community of monks has been dismissed by the Blessed One, the Blessed One will remain inactive, devoted to a pleasant abiding in the here-&-now. And now Sāriputta & I will look after the community of monks."

"Excellent, Moggallāna! Excellent. For either I should look after the community of monks or Sāriputta & Moggallāna should."

Then the Blessed One addressed the monks, "Monks, there are these four dangers to be expected by those who go down into the water. Which four? Danger from waves, danger from crocodiles, danger from whirlpools, & danger from sharks. These are the four dangers to be expected by those who go down into the water.

"In same way, there are these four dangers to be expected by certain individuals who have gone forth from home life into homelessness in this Dhamma & Vinaya. Which four? Danger from waves, danger from crocodiles, danger from whirlpools, & danger from sharks.

"And which is the danger from waves? There is the case where a son of a good family, out of conviction, has gone forth from the home life into homelessness, (thinking,) 'I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!' After he has thus gone forth, his fellows in the holy life admonish & instruct him: 'This is how you should go forward. This is how you should go back. This is how you should look ahead. This is how you should look away. This is how you should flex & extend your limbs. This is how you should wear & carry your patchwork robe, your upper robe, & your bowl.'

"The thought occurs to him, 'Before, when we[1] were a householder, we admonished & instructed others. But now these—who are no more than our sons & grandsons, as it were—suppose that we are to be admonished

& instructed!' He disavows the training and returns to the lower life. This, monks, is called one who has disavowed the training[2] frightened by the danger from waves—for 'danger from waves' is a synonym for anger & distress.

"And which is the danger from crocodiles? There is the case where a son of a good family, out of conviction, has gone forth from the home life into homelessness, (thinking,) 'I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!' After he has thus gone forth, his fellows in the holy life admonish & instruct him: 'This you should eat; this you shouldn't eat. This you should consume; this you shouldn't consume. This you should savor; this you shouldn't savor.[3] This you should drink; this you shouldn't drink. You should eat what is allowable; you shouldn't eat what is not allowable. You should consume what is allowable; you shouldn't consume what is not allowable. You should savor what is allowable; you shouldn't savor what is not allowable. You should drink what is allowable; you shouldn't drink what is not allowable. You should eat at the right time; you shouldn't eat at the wrong time. You should consume at the right time; you shouldn't consume at the wrong time. You should savor at the right time; you shouldn't savor at the wrong time. You should drink at the right time; you shouldn't drink at the wrong time.'

"The thought occurs to him, 'Before, when we were a householder, we ate what we wanted and didn't eat what we didn't want. We consumed what we wanted and didn't consume what we didn't want. We savored what we wanted and didn't savor what we didn't want. We drank what we wanted and didn't drink what we didn't want. We ate what was allowable and we ate what wasn't allowable. We consumed what was allowable and we consumed what wasn't allowable. We savored what was allowable and we savored what wasn't allowable. We drank what was allowable and we drank what wasn't allowable. We ate at the right time and we ate at the wrong time. We consumed at the right time and we consumed at the wrong time. We savored at the right time and we savored at the wrong time. We drank at the right time and we drank at the wrong time. When householders, out of conviction, give us exquisite staple & non-staple foods at the wrong time of the day, these ones put a muzzle on our

mouth, as it were.' He disavows the training and returns to the lower life. This, monks, is called one who has disavowed the training frightened by the danger from crocodiles—for 'danger from crocodiles' is a synonym for gluttony.

"And which is the danger from whirlpools? There is the case where a son of a good family, out of conviction, has gone forth from the home life into homelessness, (thinking,) 'I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!' Early in the morning, having adjusted his under robe and carrying his bowl & robes, he goes into a village or town for alms, with his body unguarded, his speech unguarded, his mindfulness unestablished, his faculties unrestrained. He sees a householder or householder's son going about, endowed & provided with the five strings of sensuality.

"The thought occurs to him, 'Before, when we were a householder, we too went about, endowed & provided with the five strings of sensuality. Now, our family has enough wealth that it would be possible to enjoy wealth & make merit.' He disavows the training and returns to the lower life. This, monks, is called one who has disavowed the training frightened by the danger from whirlpools—for 'danger from whirlpools' is a synonym for the five strings of sensuality.

"And which is the danger from sharks? There is the case where a son of a good family, out of conviction, has gone forth from the home life into homelessness, (thinking,) 'I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!' Early in the morning, having adjusted his under robe and carrying his bowl & robes, he goes into a village or town for alms, with his body unguarded, his speech unguarded, his mindfulness unestablished, his faculties unrestrained. He sees a woman scantily clothed, scantily dressed. On seeing a woman scantily clothed, scantily dressed, lust agitates his mind. With his mind agitated by lust, he disavows the training and returns to the lower life. This, monks, is called one who has disavowed the training frightened by the danger from sharks—for 'danger from sharks' is a synonym for a woman.

"These, monks, are the four dangers to be expected by certain individuals who have gone forth from home life into homelessness in this Dhamma & Vinaya."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. This use of "we" in Pali is somewhat like the royal we in English. In this case, it indicates pride.

2. Following the Thai reading. Other editions add "and has returned to the lower life" in this and in all the parallel passages below.

3. Pali has different words to describe the act of eating different kinds of food: "To eat" is used for non-staple foods; "to consume," for staple foods; and "to savor," for delicacies such as sweets and desserts.

See also: *SN 35:200*; *AN 5:114*; *Ud 3:3*; *Iti 109*

About Golissāni

Golissāni Sutta (MN 69)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion a monk named Golissāni,[1] a wilderness-dweller of crude behavior, had entered into the midst of the Saṅgha on some business or other.

Then Ven. Sāriputta, with reference to the monk named Golissāni, addressed the monks: "Friends, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, it should be with respect and with deference toward his fellows in the holy life. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is not respectful or deferential toward his fellows in the holy life, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is not respectful or deferential toward his fellows in the holy life?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, it should be with respect and with deference toward his fellows in the holy life.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be skilled with regard to seats, (thinking,) 'I will sit without encroaching on the elder monks, and not preempting the new monks from a seat.'[2] If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is not skilled with regard to seats, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn't know even a point of good conduct?' Because there are those who would say that of him, when a wilderness-

dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be skilled with regard to seats.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not enter the village too early or return too late in the day. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, enters the village too early and returns too late in the day, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he enters the village too early and returns too late in the day?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not enter the village too early or return too late in the day.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not go calling on families before or after the meal.[3] If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, goes calling on families before or after the meal, there are those who would say of him, 'Surely this venerable wilderness-dweller, alone in the wilderness, living independently, spends his time making untimely visits, given that he behaves this way even when he has come into the Saṅgha.' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not go calling on families before or after the meal.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be high-strung & unruly. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is high-strung & unruly, there are those who would say of him, 'Surely this venerable wilderness-dweller, alone in the wilderness, living independently, spends his time being high-strung & unruly, given that he behaves this way even in the Saṅgha.' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be high-strung & unruly.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be talkative & loose in his words. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is talkative & loose in his words, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is talkative & loose in his words?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should not be talkative & loose in his words.

"When a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be easy to instruct & have admirable friends. If a wilderness-dwelling monk, coming into the Saṅgha and living in the Saṅgha, is hard to instruct & has evil friends, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is hard to instruct & has evil friends?' Because there are those who would say that of him, when a wilderness-dwelling monk has come into the Saṅgha and is living in the Saṅgha, he should be easy to instruct & have admirable friends.

"A wilderness-dwelling monk should guard the doors of his senses. If a wilderness-dwelling monk does not guard the doors of his senses, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn't guard the doors to his senses?' Because there are those who would say that of him, a wilderness-dwelling monk should guard the doors of his senses.

"A wilderness-dwelling monk should know moderation in eating. If a wilderness-dwelling monk doesn't know moderation in eating, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he doesn't know moderation in eating?' Because there are those who would say that of him, a wilderness-dwelling monk should know moderation in eating.

"A wilderness-dwelling monk should be devoted to wakefulness. If a wilderness-dwelling monk is not devoted to wakefulness, there are those

who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he isn't devoted to wakefulness?' Because there are those who would say that of him, a wilderness-dwelling monk should be devoted to wakefulness.

"A wilderness-dwelling monk should be one with aroused persistence. If a wilderness-dwelling monk is lazy, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is lazy?' Because there are those who would say that of him, a wilderness-dwelling monk should be one with aroused persistence.

"A wilderness-dwelling monk should be one with established mindfulness. If a wilderness-dwelling monk is confused in his mindfulness, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is confused in his mindfulness?' Because there are those who would say that of him, a wilderness-dwelling monk should be one with established mindfulness.

"A wilderness-dwelling monk should be one with concentration. If a wilderness-dwelling monk is without concentration, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is without concentration?' Because there are those who would say that of him, a wilderness-dwelling monk should be one with concentration.

"A wilderness-dwelling monk should be one with discernment. If a wilderness-dwelling monk is of dull discernment, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, when he is of dull discernment?' Because there are those who would say that of him, a wilderness-dwelling monk should be one with discernment.

"A wilderness-dwelling monk should apply himself to the higher Dhamma & higher Vinaya. There are those who will ask the wilderness-dwelling monk a question about the higher Dhamma & higher Vinaya. If he, when asked a question about the higher Dhamma & higher Vinaya, isn't able to answer, there are those who would say of him, 'What good has

it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about the higher Dhamma & higher Vinaya, isn't able to answer?' Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to the higher Dhamma & higher Vinaya.

"A wilderness-dwelling monk should apply himself to the peaceful emancipations, formlessnesses beyond forms.[4] There are those who will ask the wilderness-dwelling monk a question about the peaceful emancipations, formlessnesses beyond forms. If he, when asked a question about the peaceful emancipations, formlessnesses beyond forms, isn't able to answer, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about the peaceful emancipations, formlessnesses beyond forms, isn't able to answer?' Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to the peaceful emancipations, formlessnesses beyond forms.

"A wilderness-dwelling monk should apply himself to a superior human attainment. There are those who will ask the wilderness-dwelling monk a question about a superior human attainment.[5] If he, when asked a question about a superior human attainment, isn't able to answer, there are those who would say of him, 'What good has it done for this venerable wilderness-dweller to be alone in the wilderness, living independently, if he, when asked a question about a superior human attainment, isn't able to answer?' Because there are those who would say that of him, a wilderness-dwelling monk should apply himself to a superior human attainment."

When this was said, Ven. Mahā Moggallāna said to Ven. Sāriputta, "Sāriputta my friend, are these qualities to be undertaken & practiced only by a wilderness-dwelling monk, or also by a village-dwelling monk?"

"Moggallāna my friend, these qualities are to be undertaken & practiced by a wilderness-dwelling monk, and even more so by a village-dwelling monk."

Notes

1. This spelling follows the Thai edition. Other editions spell his name Gulissāni.

2. This is one of the protocols to be followed in the meal hall. See Cv 8:4.3

3. Pācittiya 46 says: "Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper occasions, it is to be confessed. Here the proper occasions are these: a time of giving cloth, a time of making robes. These are the proper occasions here."

4. These are the formless levels of concentration, beginning with the dimension of the infinitude of space. The Commentary says that all eight levels of concentration attainment are included here, including the four jhānas, but the injunction for the monk to have concentration, mentioned above, would already appear to cover the four jhānas.

5. This covers all of the transcendent attainments.

See also: *MN 4*; *MN 5*; *MN 113*; *MN 121*; *AN 4:37*; *AN 10:48*; *AN 10:99*; *Ud 4:2*

At Kīṭāgiri
Kīṭāgiri Sutta (MN 70)

I have heard that on one occasion the Blessed One was wandering on a tour of Kāsi with a large Saṅgha of monks. There he addressed the monks: "I abstain from the nighttime meal.[1] As I am abstaining from the nighttime meal, I sense next-to-no illness, next-to-no affliction, lightness, strength, & comfortable abiding. Come, now. You, too, abstain from the nighttime meal. As you are abstaining from the nighttime meal, you, too, will sense next-to-no illness, next-to-no affliction, lightness, strength, & comfortable abiding."

"As you say, lord," the monks responded to him.

Then, as he was wandering by stages in Kāsi, the Blessed One eventually arrived at a Kāsi town called Kīṭāgiri. And there he stayed in the Kāsi town, Kīṭāgiri.

Now at that time the monks led by Assaji & Punabbasu[2] were residing in Kīṭāgiri. Then a large number of monks went to them and, on arrival, said to them, "The Blessed One and the Saṅgha of monks abstain from the nighttime meal. As they are abstaining from the nighttime meal, they sense next-to-no illness, next-to-no affliction, lightness, strength, & comfortable abiding. Come now, friends. You, too, abstain from the nighttime meal. As you are abstaining from the nighttime meal, you, too, will sense next-to-no illness, next-to-no affliction, lightness, strength, & comfortable abiding."

When this was said, the monks led by Assaji & Punabbasu said to those monks, "Friends, we eat in the evening, in the morning, & in the wrong-time during the day. As we are eating in the evening, and in the morning, & in the wrong-time during the day, we sense next-to-no illness, next-to-no affliction, lightness, strength, & comfortable abiding. Why should we, abandoning what is immediately visible, chase after something subject to

time? We will eat in the evening, in the morning, & in the wrong-time during the day."

When they were unable to convince the monks led by Assaji & Punabbasu, those monks went to the Blessed One [and told him what had happened].

Then the Blessed One told a certain monk, "Come, monk. In my name, call the monks led by Assaji & Punabbasu, saying, 'The Teacher calls you, friends.'"

"As you say, lord," the monk answered and, having gone to the monks led by Assaji & Punabbasu, on arrival he said, "The Teacher calls you, friends."

"As you say, friend," the monks led by Assaji & Punabbasu replied. Then they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, the Blessed One said to him, "Is it true, monks, that a large number of monks went to you… and you said, '…Why should we, abandoning what is immediately visible, chase after something subject to time? We will eat in the evening, in the morning, & in the wrong-time during the day.'"

"Yes, lord."

"Monks, have you ever understood me to teach the Dhamma in this way: 'Whatever a person experiences—pleasant, painful, or neither-pleasant-nor-painful—his unskillful qualities decrease and his skillful qualities grow'?"

"No, lord."

"And haven't you understood me to teach the Dhamma in this way: 'For someone feeling a pleasant feeling of this sort, unskillful qualities grow and skillful qualities decrease. But there is the case where, for someone feeling a pleasant feeling of that sort, unskillful qualities decrease and skillful qualities grow. For someone feeling a painful feeling of this sort, unskillful qualities grow and skillful qualities decrease. But there is the case where, for someone feeling a painful feeling of that sort, unskillful qualities decrease and skillful qualities grow. For someone feeling a neither-pleasant-nor-painful feeling of this sort, unskillful qualities grow and skillful qualities decrease. But there is the case where,

for someone feeling a neither-pleasant-nor-painful feeling of that sort, unskillful qualities decrease and skillful qualities grow.'"

"Yes, lord."

"Good, monks. And if it were not known by me—not seen, not observed, not realized, not touched through discernment—that 'For someone feeling a pleasant feeling of this sort, unskillful qualities grow and skillful qualities decrease,' then would it be fitting for me, not knowing that, to say, 'Abandon that sort of pleasant feeling'?"

"No, lord."

"But because it is known by me—seen, observed, realized, touched through discernment—that 'For someone feeling a pleasant feeling of this sort, unskillful qualities grow and skillful qualities decrease,' I therefore say, 'Abandon that sort of pleasant feeling.'

"If it were not known by me—not seen, not observed, not realized, not touched through discernment—that 'For someone feeling a pleasant feeling of this sort, unskillful qualities decrease and skillful qualities grow,' then would it be fitting for me, not knowing that, to say, 'Enter & remain in that sort of pleasant feeling'?"

"No, lord."

"But because it is known by me—seen, observed, realized, touched through discernment—that 'For someone feeling a pleasant feeling of this sort, unskillful qualities decrease and skillful qualities grow,' I therefore say, 'Enter & remain in that sort of pleasant feeling.'

[Similarly for painful feelings and neither-pleasant-nor-painful feelings.]

"Monks, I don't say of all monks that they have a task to do with heedfulness; nor do I say of all monks that they have no task to do with heedfulness.

"Monks who are arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: I don't say of them that they have a task to do with heedfulness. Why is that? They have done their task with heedfulness.

They are incapable of being heedless. But as for monks in higher training, who have not yet reached their hearts' goal, who still aspire for the unexcelled freedom from bondage: I say of them that they have a task to do with heedfulness. Why is that? (I think:) 'Perhaps these venerable ones, when making use of suitable resting places, associating with admirable friends, balancing their (mental) faculties,[3] will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for themselves in the here & now.' Envisioning this fruit of heedfulness for these monks, I say that they have a task to do with heedfulness.

"Monks, there are these seven individuals to be found in the world. Which seven? One (released) both ways, one released through discernment, a bodily witness, one attained to view, one released through conviction, a Dhamma-follower, and a conviction-follower.

"And what is the individual (released) both ways? There is the case where a certain individual remains touching with his body those peaceful liberations that transcend form, that are formless, and—having seen with discernment—his effluents are ended. This is called an individual (released) both ways.[4] Regarding this monk, I do not say that he has a task to do with heedfulness. Why is that? He has done his task with heedfulness. He is incapable of being heedless.

"And what is the individual released through discernment? There is the case where a certain individual does not remain touching with his body those peaceful liberations that transcend form, that are formless, but—having seen with discernment—his effluents are ended. This is called an individual who is released through discernment.[5] Regarding this monk, I do not say that he has a task to do with heedfulness. Why is that? He has done his task with heedfulness. He is incapable of being heedless.

"And what is the individual who is a bodily witness? There is the case where a certain individual remains touching with his body those peaceful liberations that transcend form, that are formless, and—having seen with discernment—some of his effluents are ended. This is called an individual who is a bodily witness.[6] Regarding this monk, I say that he has a task to do with heedfulness. Why is that? (I think:) 'Perhaps this venerable one, when making use of suitable resting places, associating with admirable

friends, balancing his (mental) faculties, will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.' Envisioning this fruit of heedfulness for this monk, I say that he has a task to do with heedfulness.

"And what is the individual attained to view? There is the case where a certain individual does not remain touching with his body those peaceful liberations that transcend form, that are formless, but—having seen with discernment—some of his effluents are ended, and he has reviewed & examined with discernment the qualities (or: teachings) proclaimed by the Tathāgata. This is called an individual who is attained to view.[z] Regarding this monk, I say that he has a task to do with heedfulness. Why is that? (I think:) 'Perhaps this venerable one, when making use of suitable resting places, associating with admirable friends, balancing his (mental) faculties, will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.' Envisioning this fruit of heedfulness for this monk, I say that he has a task to do with heedfulness.

"And what is the individual released through conviction? There is the case where a certain individual does not remain touching with his body those peaceful liberations that transcend form, that are formless, but—having seen with discernment—some of his effluents are ended, and his conviction in the Tathāgata is settled, rooted, and established. This is called an individual who is released through conviction. Regarding this monk, I say that he has a task to do with heedfulness. Why is that? (I think:) 'Perhaps this venerable one, when making use of suitable resting places, associating with admirable friends, balancing his (mental) faculties, will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.' Envisioning this fruit of heedfulness for this monk, I say that he has a task to do with heedfulness.

"And what is the individual who is a Dhamma-follower? There is the case where a certain individual does not remain touching with his body those peaceful liberations that transcend form, that are formless, nor—having seen with discernment—are his effluents ended. But with a (sufficient) measure of reflection through discernment he has come to an

agreement with the teachings proclaimed by the Tathāgata. And he has these qualities: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, & the faculty of discernment. This is called an individual who is a Dhamma-follower.[8] Regarding this monk, I say that he has a task to do with heedfulness. Why is that? (I think:) 'Perhaps this venerable one, when making use of suitable resting places, associating with admirable friends, balancing his (mental) faculties, will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.' Envisioning this fruit of heedfulness for this monk, I say that he has a task to do with heedfulness.

"And what is the individual who is a conviction-follower? There is the case where a certain individual does not remain touching with his body those peaceful liberations that transcend form, that are formless, nor—having seen with discernment—are his effluents ended. But he has a (sufficient) measure of conviction in & love for the Tathāgata. And he has these qualities: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, & the faculty of discernment. This is called an individual who is a conviction-follower. Regarding this monk, I say that he has a task to do with heedfulness. Why is that? (I think:) 'Perhaps this venerable one, when making use of suitable resting places, associating with admirable friends, balancing his (mental) faculties, will reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.' Envisioning this fruit of heedfulness for this monk, I say that he has a task to do with heedfulness.

"Monks, I do not say that the attainment of gnosis is all at once. Rather, the attainment of gnosis is after gradual training, gradual action, gradual practice. And how is there the attainment of gnosis after gradual training, gradual action, gradual practice? There is the case where, when conviction has arisen, one visits (a teacher). Having visited, one grows close. Having grown close, one lends ear. Having lent ear, one hears the Dhamma. Having heard the Dhamma, one remembers it. Remembering, one penetrates the meaning of the teachings. Penetrating the meaning, one comes to an agreement through pondering the teachings. There being an agreement through pondering the teachings, desire arises. When desire

has arisen, one is willing. When one is willing, one contemplates. Having contemplated, one makes an exertion. Having made an exertion, one realizes with the body the ultimate truth and, having penetrated it with discernment, sees it.[9]

"Now, monks, there hasn't been that conviction, there hasn't been that visiting, there hasn't been that growing close… that lending ear… that hearing of the Dhamma… that remembering… that penetration of the meaning of the teachings… that agreement through pondering the teachings… that desire… that willingness… that contemplation… that exertion. You have lost the way, monks. You have gone the wrong way, monks. How far have you strayed, foolish men, from this Dhamma & Discipline!

"Monks, there is a four-phrased statement that, when it is recited, an observant man will in no long time learn the meaning through discernment. I will recite it, and you learn it from me."

"But, lord, who are we to be learners of the Dhamma?"

"Monks, even with a teacher devoted to material things, an heir of material things, who lives attached to material things, this sort of haggling (by his students) wouldn't be proper: 'If we get this, we'll do it; if we don't, we won't.' So how could it be with regard to the Tathāgata, who dwells entirely detached from material things?

"For a disciple who has conviction in the Teacher's message & lives to penetrate it, what accords with the Dhamma is this: 'The Blessed One is the Teacher, I am a disciple. He is the one who knows, not I.' For a disciple who has conviction in the Teacher's message & lives to penetrate it, the Teacher's message is healing & nourishing. For a disciple who has conviction in the Teacher's message & lives to penetrate it, what accords with the Dhamma is this: 'Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing my persistence.' For a disciple who has conviction in the Teacher's message & lives to penetrate it, one of two fruits can be expected: either gnosis here & now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Pācittiya 37 forbids monks from eating during the period from noon until the following dawn. According to MN 66, the Buddha introduced this restriction in stages, first forbidding the afternoon meal, and then the nighttime meal.

2. Assaji and Punabbasu were two of the six ringleaders of the notorious "group-of-six" monks, whose misbehavior led to the formulation of many rules in the Vinaya. (The group is named after the number of ringleaders, not the number of members, which—according to the Commentary—reached more than one thousand.) In the origin story to Saṅghādisesa 13, the monks led by Assaji and Punabbasu behaved in many inappropriate ways to please the lay families of Kīṭāgiri, to the point where the Kīṭāgiri laypeople ridiculed well-behaved monks and refused to give them alms.

The Pali phrase for "monks led by Assaji and Punabbasu" is *assaji-punabbasukā bhikkhū.* Both *MLS* and *MLDB* mistakenly treat this phrase as the names of two monks, Assaji and Punabbasuka. Actually, the *–kā* at the end of the compound name is a suffix that converts it into an adjective, describing a group following Assaji and Punabbasu.

3. On the mental faculties, see SN 48:10. On heedfulness, see SN 48:56 and SN 55:40.

4. See DN 15 and AN 9:45.

5. See AN 9:44.

6. See AN 9:43. According to the Commentary, this category includes all noble ones (except for those who have reached the fruit of arahantship) who have also attained any of the formless dimensions.

7. According to the Commentary, this category and the following one include all noble ones (except for those who have reached the fruit of arahantship) who have not attained any of the formless dimensions.

8. According to the Commentary, this category and the following one include those who have reached the path to stream-entry, but not yet the fruit of stream-entry.

9. The steps of the practice, as presented here, follow the same sequence as that discussed in MN 95. However, in that sutta, the sequence is prefaced by instructions on how to determine whether a teacher is worthy of conviction.

See also: *MN 22*; *MN 27*; *MN 95*; *SN 25:1–10*; *SN 48:44*; *SN 55:25*, *AN 3:66*; *AN 3:87–88*; *AN 4:131*

To Vacchagotta on Fire
Aggi-vacchagotta Sutta (MN 72)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he asked the Blessed One: "How is it, Master Gotama—does Master Gotama hold the view: 'The cosmos is eternal: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'The cosmos is not eternal: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'The cosmos is finite: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'The cosmos is infinite: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'The soul & the body are the same: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'The soul is one thing and the body another: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'After death a Tathāgata exists: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'After death a Tathāgata does not exist: only this is true, anything otherwise is worthless'?"

"… no …"

"Then does Master Gotama hold the view: 'After death a Tathāgata both exists & does not exist: only this is true, anything otherwise is worthless'?"

"… no…"

"Then does Master Gotama hold the view: 'After death a Tathāgata neither exists nor does not exist: only this is true, anything otherwise is worthless'?"

"… no…"

"How is it, Master Gotama, when Master Gotama is asked if he holds the view 'the cosmos is eternal…' … 'after death a Tathāgata neither exists nor does not exist: only this is true, anything otherwise is worthless,' he says '… no…' in each case. Seeing what drawback, then, is Master Gotama thus entirely dissociated from each of these ten positions?"

"Vaccha, the position that 'the cosmos is eternal' is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, self-awakening, unbinding.

"The position that 'the cosmos is not eternal'…

"…'the cosmos is finite'…

"…'the cosmos is infinite'…

"…'the soul & the body are the same'…

"…'the soul is one thing and the body another'…

"…'after death a Tathāgata exists'…

"…'after death a Tathāgata does not exist'…

"…'after death a Tathāgata both exists & does not exist'…

"…'after death a Tathāgata neither exists nor does not exist'… does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, self-awakening, unbinding."

"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathāgata has done away with. What a Tathāgata sees is this: 'Such is form, such its origination, such its disappearance; such is feeling, such its origination, such its disappearance; such is perception… such are fabrications… such is consciousness, such its origination, such its disappearance.' Because of this, I say, a Tathāgata—with the ending, fading away, cessation, renunciation, & relinquishment of all suppositions, all excogitations, all I-making & mine-making & obsessions with conceit—is, through lack of clinging/sustenance, released."

"But, Master Gotama, the monk whose mind is thus released: Where does he reappear?"

"'Reappear,' Vaccha, doesn't apply."

"In that case, Master Gotama, he does not reappear."

"'Does not reappear,' Vaccha, doesn't apply."

"…both does & does not reappear."

"…doesn't apply."

"…neither does nor does not reappear."

"…doesn't apply."

"How is it, Master Gotama, when Master Gotama is asked if the monk reappears… does not reappear… both does & does not reappear… neither does nor does not reappear, he says, '… doesn't apply' in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured."

"Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will counter-

question you on this matter. Answer as you see fit. What do you think, Vaccha? If a fire were burning in front of you, would you know that 'This fire is burning in front of me'?"

"…yes…"

"And if someone were to ask you, Vaccha, 'This fire burning in front of you, dependent on what is it burning?': Thus asked, how would you reply?"

"…I would reply, 'This fire burning in front of me is burning dependent on grass & timber as its sustenance.'"

"If the fire burning in front of you were to go out, would you know that, 'This fire burning in front of me has gone out'?"

"…yes…"

"And if someone were to ask you, 'This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?': Thus asked, how would you reply?"

"That doesn't apply, Master Gotama. Any fire burning dependent on a sustenance of grass & timber, being unnourished—from having consumed that sustenance and not being offered any other—is classified simply as 'out' [unbound]."

"In the same way, Vaccha, any form by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form, Vaccha, the Tathāgata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does & does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply.

"Any feeling.… Any perception.… Any fabrication.…

"Any consciousness by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of consciousness, Vaccha, the Tathāgata is deep, boundless, hard to fathom, like the sea.

‘Reappears’ doesn’t apply. ‘Does not reappear’ doesn’t apply. ‘Both does & does not reappear’ doesn’t apply. ‘Neither reappears nor does not reappear’ doesn’t apply.”

When this was said, Vacchagotta the wanderer said to the Blessed One: “Master Gotama, it’s as if there were a great Sal tree not far from a village or town: From inconstancy, its branches and leaves would wear away, its bark would wear away, its sapwood would wear away, so that on a later occasion—divested of branches, leaves, bark, & sapwood—it would stand as pure heartwood. In the same way, Master Gotama’s words are divested of branches, leaves, bark, & sapwood and stand as pure heartwood.

“Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life.”

See also: *DN 15*; *MN 29–30*; *SN 6:15*; *SN 22:36*; *SN 22:85–86*; *SN 23:2*; *SN 44:1*; *SN 44:9*; *AN 4:24*; *AN 10:81*; *AN 10:93*; *Ud 8:9–10*; *Iti 63*; *Iti 112*; *Sn 5:6*; *Thig 5:10*

To LongNails
Dīghanakha Sutta (MN 74)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain, in the Boar's Cave. Then LongNails the wanderer[1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "Master Gotama, I am of the view, of the opinion, that 'All is not pleasing to me.'"

"But even this view of yours, Aggivessana—'All is not pleasing to me'—is even that not pleasing to you?'"

"Even if this view of mine were pleasing to me, Master Gotama, it would still be the same, it would still be the same."

"Well, Aggivessana, there are more than many in the world who say, 'It would still be the same, it would still be the same,' yet they both do not abandon that view and they cling to another view. There are fewer than few in the world who say, 'It would still be the same, it would still be the same,' and they both abandon that view and do not cling to another view.

"There are some contemplatives & brahmans who are of the view, of the opinion, that 'All is pleasing to me.' There are some contemplatives & brahmans who are of the view, of the opinion, that 'All is not pleasing to me.' There are some contemplatives & brahmans who are of the view, of the opinion, that 'A part is pleasing to me; a part is not pleasing to me.'

"With regard to those contemplatives & brahmans who are of the view, of the opinion, that 'All is pleasing to me': That view of theirs is close to being impassioned, close to bondage, close to delighting, close to holding, close to clinging. With regard to those contemplatives & brahmans who are of the view, of the opinion, that 'All is not pleasing to me': That view of

theirs is close to not being impassioned, close to non-bondage, close to not-delighting, close to not-holding, close to not-clinging."

When this was said, LongNails the wanderer said to the Blessed One, "Master Gotama commends my viewpoint. Master Gotama recommends my viewpoint."

"With regard to those contemplatives & brahmans who are of the view, of the opinion that 'A part is pleasing to me; a part is not pleasing to me': Whatever is pleasing to them, their view is close to being impassioned, close to bondage, close to delighting, close to holding, close to clinging. Whatever is not pleasing to them, their view is close to not being impassioned, close to non-bondage, close to not-delighting, close to not-holding, close to not-clinging.

"With regard to those contemplatives & brahmans who are of the view, of the opinion, 'All is pleasing to me': An observant person among them considers that 'If I were to grasp and insist firmly on this view of mine that "All is pleasing to me," and to state that "Only this is true, all else is worthless," I would clash with two—the contemplative or brahman who is of the view, of the opinion that "All is not pleasing to me" and the contemplative or brahman who is of the view, of the opinion that "A part is pleasing to me; a part is not pleasing to me." I would clash with these two. Where there is a clash, there is dispute. Where there is a dispute, quarreling. Where there is quarreling, annoyance. Where there is annoyance, frustration.' Envisioning for himself clash, dispute, quarreling, annoyance, frustration, he both abandons that view and does not cling to another view. Thus there is the abandoning of these views; thus there is the relinquishing of these views.

"With regard to those contemplatives & brahmans who are of the view, of the opinion that 'All is not pleasing to me': An observant person among them considers that 'If I were to grasp and insist firmly on this view of mine that "All is not pleasing to me," and to state that "Only this is true, all else is worthless," I would clash with two—the contemplative or brahman who is of the view, of the opinion that "All is pleasing to me" and the contemplative or brahman who is of the view, of the opinion that "A part is pleasing to me; a part is not pleasing to me." I would clash with these two. Where there is a clash, there is dispute. Where there is a dispute,

quarreling. Where there is quarreling, annoyance. Where there is annoyance, frustration.' Envisioning for himself clash, dispute, quarreling, annoyance, frustration, he both abandons that view and does not cling to another view. Thus there is the abandoning of these views; thus there is the relinquishing of these views.

"With regard to those contemplatives & brahmans who are of the view, of the opinion that 'A part is pleasing to me; a part is not pleasing to me': An observant person among them considers that 'If I were to grasp and insist firmly on this view of mine that "A part is pleasing to me; a part is not pleasing to me," and to state that "Only this is true, all else is worthless," I would clash with two—the contemplative or brahman who is of the view, of the opinion that "All is pleasing to me" and the contemplative or brahman who is of the view, of the opinion that "All is not pleasing to me." I would clash with these two. Where there is a clash, there is dispute. Where there is a dispute, quarreling. Where there is quarreling, annoyance. Where there is annoyance, frustration.' Envisioning for himself clash, dispute, quarreling, annoyance, frustration, he both abandons that view and does not cling to another view. Thus there is the abandoning of these views; thus there is the relinquishing of these views.

"Now, Aggivessana, this body—endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion—should be envisioned as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. In one who envisions the body as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self, any desire for the body, attraction to the body, following after the body is abandoned.

"There are these three kinds of feeling: a pleasant feeling, a painful feeling, and neither-pleasant-nor-painful feeling. On the occasion when one feels a pleasant feeling, one does not feel either a painful feeling or a neither-pleasant-nor-painful feeling. One feels only a pleasant feeling on that occasion. On the occasion when one feels a painful feeling, one does not feel either a pleasant feeling or a neither-pleasant-nor-painful feeling. One feels only a painful feeling on that occasion. On the occasion when one feels a neither-pleasant-nor-painful feeling, one does not feel either a

pleasant feeling or a painful feeling. One feels only a neither-pleasant-nor-painful feeling on that occasion.

"A pleasant feeling is inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A neither-pleasant-nor-painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing.

"Seeing this, an instructed disciple of the noble ones grows disenchanted with pleasant feeling, disenchanted with painful feeling, disenchanted with neither-pleasant-nor-painful feeling. Disenchanted, he grows dispassionate. From dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' A monk whose mind is thus released does not take sides with anyone, does not dispute with anyone. He words things by means of what is said in the world but without grasping at it."

Now at that time Ven. Sāriputta was sitting[2] behind the Blessed One, fanning him. The thought occurred to him, "Indeed, it seems that the Blessed One speaks to us of the abandoning of each of these qualities through direct knowledge.[3] Indeed, it seems that the One Well-Gone speaks to us of the relinquishing of each of these qualities through direct knowledge."[4] As Ven. Sāriputta was reflecting thus, his mind was released from effluents through not-clinging. While in LongNails the wanderer there arose the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

Then LongNails the wanderer—having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, having becoming independent of others with regard to the Teacher's message—said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many

lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."[5]

Notes

1. The Commentary states that LongNails (Dīghanakha) was a nephew of Ven. Sāriputta.

2. Following the Thai edition of the Canon. The Burmese and PTS editions say that Ven. Sāriputta was standing.

3. The Pali word *no* in this sentence can mean either "indeed" or "to us."

4. Compare this account of Ven. Sāriputta's awakening with the account given in MN 111.

5. The Commentary states that after delivering this discourse the Buddha returned to the Bamboo Forest outside of Rājagaha and met with 1,250 arahant disciples to deliver the Ovāda Pāṭimokkha—the event commemorated every year on Māgha Pūjā.

See also: *MN 18*; *AN 3:68*; *Sn 4:3*; *Sn 4:8*; *Sn 4:12–13*

To Māgaṇḍiya
Māgaṇḍiya Sutta (MN 75)

I have heard that on one occasion the Blessed One was staying in the Kuru country near a town of the Kurus called Kammāsadhamma,[1] on a spread of grass in the fire hall of a brahman of the Bhāradvāja clan.

Then early in the morning, the Blessed One adjusted his under robe and—carrying his bowl & robes—went into Kammāsadhamma for alms. Having gone for alms in Kammāsadhamma, after the meal, returning from his alms round, he went to a certain forest grove for the day's abiding. Plunging into the forest grove, he sat at the root of a certain tree for the day's abiding.

Then Māgaṇḍiya the wanderer—walking back & forth & around to exercise his legs—went to the fire hall of the brahman of the Bhāradvāja clan. There he saw the spread of grass laid out, and on seeing it, he said to the brahman of the Bhāradvāja clan, "Dear Master Bhāradvāja, whose spread of grass is laid out in the fire hall? One would think it fit to be a contemplative's bed."

"Māgaṇḍiya, there is the Master Gotama, of whom this admirable reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is that Master Gotama's bed laid out."

"What a bad thing to see that we see, Master Bhāradvāja!—that we see the bed of Master Gotama, that destroyer of growth!"

"Be careful of your words, Māgaṇḍiya! Be careful of your words! Many wise noble warrior, wise brahmans, wise householders, & wise contemplatives have full confidence in that Master Gotama and have been disciplined by him in the noble method, the Dhamma that is skillful."

"Master Bhāradvāja, even if we saw Master Gotama face to face, we would say to him face to face: 'Gotama the contemplative is a destroyer of growth.' Why is that? Because it has come down in our scripture."

"If it wouldn't be burdensome to you, Master Māgaṇḍiya, I will report this to Master Gotama."

"Go ahead, Master Bhāradvāja. You may tell him what was said."

Now, the Blessed One—by means of the divine ear-element, purified & surpassing the human—heard the conversation of the brahman of the Bhāradvāja clan with Māgaṇḍiya the wanderer. Then, emerging from his seclusion in the late afternoon, he went to the fire hall of the brahman of the Bhāradvāja clan. On arrival, he sat down on the spread of grass laid out.

Then the brahman of the Bhāradvāja clan went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the Blessed One said to him, "Bhāradvāja, did you have a conversation with Māgaṇḍiya the wanderer about this very same spread of grass?"

Terrified, his hair standing on end, the brahman of the Bhāradvāja clan said to the Blessed One, "We wanted to report this very thing to Master Gotama, but Master Gotama, without having been told at all, has told us!"

But this exchange between the Blessed One and the brahman of the Bhāradvāja clan was interrupted when Māgaṇḍiya the wanderer—walking back & forth & around to exercise his legs—went to the fire hall of the brahman of the Bhāradvāja clan and approached the Blessed One. On arrival, he exchanged courteous greetings with the Blessed One and, after an exchange of friendly greetings & courtesies, sat to one side.

As he was sitting there, the Blessed One said to him, "Māgaṇḍiya, the eye that finds pleasure in forms, that delights in forms, that rejoices in forms: That has been tamed, guarded, protected, & restrained by the Tathāgata, and he teaches the Dhamma for its restraint. Was it in reference to that that you said, 'Gotama the contemplative is a destroyer of growth'?"

"It was precisely in reference to that, Master Gotama, that I said, 'Gotama the contemplative is a destroyer of growth.' Why is that? Because

it has come down in our scripture."

"Māgaṇḍiya, the ear that finds pleasure in sounds…

"The nose that finds pleasure in aromas…

"The tongue that finds pleasure in flavors…

"The body that finds pleasure in tactile sensations…

"The intellect that finds pleasure in ideas, that delights in ideas, that rejoices in ideas: That has been tamed, guarded, protected, & restrained by the Tathāgata, and he teaches the Dhamma for its restraint. Was it in reference to that that you said, 'Gotama the contemplative is a destroyer of growth'?"

"It was precisely in reference to that, Master Gotama, that I said, 'Gotama the contemplative is a destroyer of growth.' Why is that? Because it has come down in our scripture."

"What do you think, Māgaṇḍiya? There is the case where someone may have formerly enjoyed himself with forms cognizable via the eye: agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. But then—having known at a later time, as they have come to be, the origination, the passing away, the allure, the drawbacks, & the escape from those very same forms—he would dwell having abandoned craving for forms, having removed fever for forms, free from thirst, his mind inwardly at peace. What criticism would he deserve from you?"

"None, Master Gotama."

"What do you think, Māgaṇḍiya? There is the case where someone may have formerly enjoyed himself with sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. But then—having known at a later time, as they have come to be, the origination, the passing away, the allure, the drawbacks, & the escape from those very same tactile sensations—he would dwell having abandoned craving for ideas, having removed fever for ideas, free from thirst, his mind inwardly at peace. What criticism would he deserve from you?"

"None, Master Gotama."

"Before, Māgaṇḍiya, when I was a house-dweller, I went about, endowed & provided with the five strings of sensuality: with forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; with sounds cognizable via the ear… with aromas cognizable via the nose… with flavors cognizable via the tongue… with tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire.

"I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season, I was entertained in the rainy-season palace by minstrels without a single man among them, and I did not once come down from that palace.

"But having known at a later time—as they have come to be—the origination, the passing away, the allure, the drawbacks, & the escape from those very same sensualities,[2] I now dwell having abandoned craving for sensuality, having removed fever for sensuality, free from thirst, my mind inwardly at peace.

"I see other beings who are not devoid of passion for sensualities, who are chewed up by sensual craving, burning with sensual fever, partaking of sensualities, and I don't envy them or delight there [in the sensualities]. Why is that? Because there is a delight apart from sensualities, apart from unskillful qualities, surpassing even heavenly bliss. Finding pleasure in that delight, I don't envy what is inferior, nor do I delight there.

"Māgaṇḍiya, suppose that there was a rich householder or householder's son of great wealth, great possessions, who went about endowed & provided with the five strings of sensuality: with forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; with sounds cognizable via the ear… with aromas cognizable via the nose… with flavors cognizable via the tongue… with tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. Having performed good conduct with the body, good conduct with speech, & good conduct with the intellect, he would—with the breakup of the body, after death—reappear in a good destination, a heavenly world, in the company of the devas of the Thirty-three. There, surrounded by a group of nymphs in the Nandana forest, he would go about,

endowed & provided with the five strings of heavenly sensuality. He would see a householder or householder's son going about, endowed & provided with the five strings of sensuality. What do you think, Māgaṇḍiya? Would that deva-son—surrounded by a group of nymphs in the Nandana forest, going about, endowed & provided with the five strings of heavenly sensuality—envy that householder or householder's son's five strings of human sensuality, or would he be seduced by those sensualities?"

"No, Master Gotama. Why is that? Because heavenly sensualities are more excellent than human sensualities, and more sublime."

"In the same way, Māgaṇḍiya, before—when I was a house-dweller, I went about, endowed & provided with the five strings of sensuality…

"But having known at a later time—as they have come to be—the origination, the passing away, the allure, the drawbacks, & the escape from those very same sensualities, I now dwell having abandoned craving for sensuality, having removed fever for sensuality, free from thirst, my mind inwardly at peace.

"I see other beings who are not devoid of passion for sensualities, who are chewed up by sensual craving, burning with sensual fever, partaking of sensualities, and I don't envy them or delight there. Why is that? Because there is a delight apart from sensualities, apart from unskillful qualities, surpassing even heavenly bliss. Finding pleasure in that delight, I don't envy what is inferior, nor do I delight there.

"Māgaṇḍiya, suppose that there was a leper covered with sores & infections, chewed up by worms, picking the scabs off the openings of his wounds with his nails, cauterizing his body over a pit of glowing embers. His friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him, and thanks to the medicine he would be cured of his leprosy: well & happy, free, master of himself, going wherever he liked. He would see another leper covered with sores & infections, chewed up by worms, picking the scabs off the openings of his wounds with his nails, cauterizing his body over a pit of glowing embers. What do you think, Māgaṇḍiya? Would that man envy that leper's pit of glowing embers or his partaking of medicine?"

"No, Master Gotama. Why is that? Because when there is disease, there is a use for medicine. But when there is no disease, there is no use for medicine."

"In the same way, Māgaṇḍiya, before—when I was a house-dweller, I went about, endowed & provided with the five strings of sensuality…

"But having known at a later time—as they have come to be—the origination, the passing away, the allure, the drawbacks, & the escape from those very same sensualities, I now dwell having abandoned craving for sensuality, having removed fever for sensuality, free from thirst, my mind inwardly at peace.

"I see other beings who are not devoid of passion for sensualities, who are chewed up by sensual craving, burning with sensual fever, partaking of sensualities, and I don't envy them or delight there. Why is that? Because there is a delight apart from sensualities, apart from unskillful qualities, surpassing even heavenly bliss. Finding pleasure in that delight, I don't envy what is inferior, nor do I delight there.

"Māgaṇḍiya, suppose that there was a leper covered with sores & infections, chewed up by worms, picking the scabs off the openings of his wounds with his nails, cauterizing his body over a pit of glowing embers. His friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him, and thanks to the medicine he would be cured of his leprosy: well & happy, free, master of himself, going wherever he liked. Then suppose two strong men, having seized hold of him by both arms, were to drag him to a pit of glowing embers. What do you think? Wouldn't he twist his body this way & that?"

"Yes, Master Gotama. Why is that? Because the fire is painful to the touch, very hot & scorching."

"But what do you think, Māgaṇḍiya? Is the fire painful to the touch, very hot & scorching, only now, or was it also that way before?"

"Both now & before is it painful to the touch, very hot & scorching, Master Gotama. It's just that when the man was a leper covered with sores & infections, chewed up by worms, picking the scabs off the openings of his wounds with his nails, his faculties were impaired, which was why,

even though the fire was actually painful to the touch, he had the skewed perception of 'pleasant.'"

"In the same way, Māgaṇḍiya, sensualities in the past were painful to the touch, very hot & scorching; sensualities in the future will be painful to the touch, very hot & scorching; sensualities at present are painful to the touch, very hot & scorching; but when beings are not free from passion for sensualities—chewed up by sensual craving, burning with sensual fever—their faculties are impaired, which is why, even though sensualities are actually painful to the touch, they have the skewed perception of 'pleasant.'

"Now, suppose that there was a leper covered with sores & infections, chewed up by worms, picking the scabs off the openings of his wounds with his nails, cauterizing his body over a pit of glowing embers. The more he cauterized his body over the pit of glowing embers, the more unclean, foul-smelling, & putrid the openings of his wounds would become, and yet he would feel a modicum of enjoyment & satisfaction because of the itchiness of his wounds. In the same way, beings not free from passion for sensualities—chewed up by sensual craving, burning with sensual fever—partake of sensualities. The more they partake of sensualities, the more their sensual craving increases and the more they burn with sensual fever, and yet they feel a modicum of enjoyment & satisfaction dependent on the five strings of sensuality.

"Now what do you think, Māgaṇḍiya? Have you ever seen or heard of a king or king's minister—enjoying himself, provided & endowed with the five strings of sensuality, without abandoning sensual craving, without removing sensual fever—who has dwelt or will dwell or is dwelling free from thirst, his mind inwardly at peace?"

"No, Master Gotama."

"Very good, Māgaṇḍiya. Neither have I ever seen or heard of a king or king's minister—enjoying himself, provided & endowed with the five strings of sensuality, without abandoning sensual craving, without removing sensual fever—who has dwelt or will dwell or is dwelling free from thirst, his mind inwardly at peace. But whatever contemplatives or brahmans who have dwelt or will dwell or are dwelling free from thirst, their minds inwardly at peace, all have done so having realized—as it has

come to be—the origination, the disappearance, the allure, the drawbacks, & the escape from sensuality, having abandoned sensual craving and removed sensual fever."

Then at that moment the Blessed One exclaimed,

"Freedom from disease: the foremost good fortune.
Unbinding: the foremost ease.
The eightfold: the foremost of paths
going to the
deathless,
secure."

When this was said, Māgaṇḍiya the wanderer said to the Blessed One, "It's amazing, Master Gotama. It's astounding, how this, too, is well-stated by Master Gotama: 'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease.' We have also heard this said by earlier wanderers in the lineage of our teachers: 'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease.' This agrees with that."

"But as for what you have heard said by earlier wanderers in the lineage of your teachers, Māgaṇḍiya—'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease'—which freedom from disease is that, which unbinding?"

When this was said, Māgaṇḍiya the wanderer rubbed his own limbs with his hand. "This is that freedom from disease, Master Gotama," he said. "This is that unbinding. For I am now free from disease, happy, and nothing afflicts me."

"Māgaṇḍiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… or pink objects; who couldn't see even or uneven places, the stars, the sun, or the moon. He would hear a man with good eyesight saying, 'How wonderful, good sirs, is a white cloth—beautiful, spotless, & clean.' He would go in search of something white. Then another man would fool him with a grimy, oil-stained rag: 'Here, my good man, is a white cloth—beautiful, spotless, & clean.' The blind man would take it and put it on. Having put it on, gratified, he would exclaim words of gratification, 'How wonderful,

good sirs, is a white cloth—beautiful, spotless, & clean.' Now, what do you think, Māgaṇḍiya? When that man blind from birth took the grimy, oil-stained rag and put it on; and, having put it on, gratified, exclaimed words of gratification, 'How wonderful, good sirs, is a white cloth—beautiful, spotless, & clean': Did he do so knowing & seeing, or out of faith in the man with good eyesight?"

"Of course, he did it not knowing & not seeing, Master Gotama, but out of faith in the man with good eyesight."

"In the same way, Māgaṇḍiya, the wanderers of other sects are blind & eyeless. Without knowing freedom from disease, without seeing unbinding, they still speak this verse:

"Freedom from disease: the foremost good fortune.
Unbinding: the foremost ease.

This verse was stated by earlier worthy ones, rightly self-awakened:

"Freedom from disease: the foremost good fortune.
Unbinding: the foremost ease.
The eightfold: the foremost of paths
going to the
deathless,
secure.'

"But now it has gradually become a verse of run-of-the-mill people.

"This body, Māgaṇḍiya, is a disease, a cancer, an arrow, painful, an affliction. And yet you say, with reference to this body which is a disease, a cancer, an arrow, painful, an affliction: 'This is that freedom from disease, Master Gotama. This is that unbinding,' for you don't have the noble vision with which you would know freedom from disease and see unbinding."

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I would know freedom from disease, that I would see unbinding."

"Māgaṇḍiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… or pink

objects; who couldn't see even or uneven places, the stars, the sun, or the moon. His friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him, but in spite of the medicine his eyesight would not appear or grow clear. What do you think, Māgaṇḍiya? Would that doctor have nothing but his share of weariness & trouble?"

"Yes, Master Gotama."

"In the same way, Māgaṇḍiya, if I were to teach you the Dhamma —'This is that freedom from disease; this is that unbinding'—and you on your part did not know freedom from disease or see unbinding, that would be wearisome for me; that would be troublesome for me."

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I would know freedom from disease, that I would see unbinding."

"Māgaṇḍiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… or pink objects; who couldn't see even or uneven places, the stars, the sun, or the moon. Now, suppose that a certain man were to take a grimy, oil-stained rag and fool him, saying, 'Here, my good man, is a white cloth—beautiful, spotless, & clean.' The blind man would take it and put it on.

"Then his friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him: purges from above & purges from below, ointments & counter-ointments and treatments through the nose. And thanks to the medicine, his eyesight would appear & grow clear. Then together with the arising of his eyesight, he would abandon whatever passion & delight he felt for that grimy, oil-stained rag. And he would regard that man as an enemy & no friend at all, and think that he deserved to be killed. 'My gosh, how long have I been fooled, cheated, & deceived by that man & his grimy, oil-stained rag!—"Here, my good man, is a white cloth—beautiful, spotless, & clean."'

"In the same way, Māgaṇḍiya, if I were to teach you the Dhamma —'This is that freedom from disease; this is that unbinding'—and you on your part were to know that freedom from disease and see that unbinding, then together with the arising of your eyesight you would abandon whatever passion & delight you felt with regard for the five

clinging-aggregates. And it would occur to you, 'My gosh, how long have I been fooled, cheated, & deceived by this mind! For in clinging, it was just form that I was clinging to… it was just feeling… just perception… just fabrications… just consciousness that I was clinging to. From my clinging as a requisite condition comes becoming. From becoming as a requisite condition, birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of suffering & stress.'"

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I might rise up from this seat cured of my blindness."

"In that case, Māgaṇḍiya, associate with people of integrity. When you associate with people of integrity, you will hear the true Dhamma. When you hear the true Dhamma, you will practice the Dhamma in accordance with the Dhamma. When you practice the Dhamma in accordance with the Dhamma, you will know & see for yourself: 'These things are diseases, cancers, arrows. And here is where diseases, cancers, & arrows cease without trace. From the cessation of my clinging comes the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

When this was said, Māgaṇḍiya the wanderer said, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. Let me obtain the going forth in Master Gotama's presence! Let me obtain the acceptance!"

"Anyone, Māgaṇḍiya, who has previously belonged to another sect and who desires the going forth & acceptance in this Dhamma & Vinaya, must first undergo probation for four months. If, at the end of four months, the monks feel so moved, they give him the going forth & accept him into the monk's state. But I know distinctions among individuals in this matter."

"Master Gotama, if anyone who has previously belonged to another sect and desires the going forth & acceptance in this Dhamma & Vinaya must first undergo probation for four months; and if, at the end of four months, the monks feeling so moved, give him the going forth & accept him into the monk's state; then I am willing to undergo probation for four years. If, at the end of four years, the monks feel so moved, let them give me the going forth & accept me into the monk's state."

Then Māgaṇḍiya the wanderer received the going forth & the acceptance in the Blessed One's presence. And not long after his acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Māgaṇḍiya became another one of the arahants.

Notes

1. The same town where the events recounted in DN 15, DN 22, and MN 10 took place.

2. "There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

> The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
>
> The beauties remain as they are in the world,
> while, in this regard,
> the enlightened
> subdue their desire. — *AN 6:63*

See also: *MN 13*; *MN 14*; *MN 105*; *MN 125*; *SN 22:1*; *AN 3:39*; *AN 6:63*; *Sn 4:1*; *Dhp 203–204*; *Thig 13:5*

The Greater Discourse to Sakuludāyin
Mahāsakuludāyi Sutta (MN 77)

Introduction

This sutta illustrates a principle set forth in DN 1: that run-of-the-mill people, when praising the Buddha, tend to speak only of minor matters, connected with virtue. They don't really understand the higher reasons for giving the Buddha the praise he rightly deserves.

Sakuludāyin the wanderer, in conversation with the Buddha, here states that the Buddha is respected by his followers because he eats little; he is content with little in terms of food, clothing, and shelter; and he practices seclusion. The Buddha replies that he has students who eat less than he does; who are more ascetic than he is in terms of food, clothing, and shelter; and who practice seclusion more stringently than he does. If Sakuludāyin's reasons were the only ones for which the Buddha's followers respected him, these more stringent followers wouldn't respect him at all.

The Buddha then goes on to explain five deeper reasons for which his followers respect him. The five fall into two sorts: qualities of his character, and his ability to teach them to master many skills, all the way to the total ending of suffering.

Because the Buddha in this sutta states that he does not follow the strict ascetic regimen that some of his students do, some people have interpreted this sutta as an implied criticism of those students and of ascetic regimens in general. This interpretation, however, takes the Buddha's statements out of two contexts: their context within this sutta, and their context within his statements about ascetic regimens in other suttas.

In terms of this sutta, there is nothing in the Buddha's words in this sutta to suggest that he is criticizing his stricter followers in any way. And in terms of his statements about asceticism in other suttas, it's easy to see why. MN 101 contains a passage that is particularly relevant here.

"Suppose a fletcher were to heat & warm an arrow shaft between two flames, making it straight & pliable. Then at a later time he would no longer heat & warm the shaft between two flames, making it straight & pliable. Why is that? Because he has attained the goal for which he was heating & warming the shaft. That is why at a later time he would no longer heat & warm the shaft between two flames, making it straight & pliable.

"In the same way, the monk notices this: 'When I live according to my pleasure, unskillful qualities increase in me & skillful qualities decline. When I exert myself with stress & pain, though, unskillful qualities decline in me & skillful qualities increase. Why don't I exert myself with stress & pain?' So he exerts himself with stress & pain, and while he is exerting himself with stress & pain, unskillful qualities decline in him, & skillful qualities increase. Then at a later time he would no longer exert himself with stress & pain. Why is that? Because he has attained the goal for which he was exerting himself with stress & pain. That is why, at a later time, he would no longer exert himself with stress & pain." — MN 101

This passage makes two points. The first is that some people find that they cannot indulge in certain pleasures without provoking unskillful qualities in the mind. In cases like that, they have to avoid those pleasure and practice with pain. This would be the legitimate reason for which the Buddha's followers would follow a stricter ascetic regimen than the Buddha, and there would be no reason for him to criticize them for doing so.

The second point explains why the Buddha himself no longer adheres to an ascetic regimen: He has already achieved his goal, and so is in no danger of falling back, even when eating larger amounts of food; when making use of exquisite food, clothing, and shelter; and when living surrounded by students and visitors. He is like the fletcher who has succeeded in straightening the arrow and no longer has to heat it between two flames.

Rather than taking a categorical position that all asceticism is bad or all asceticism is good, the Buddha took an analytical approach to the issue:

"If, when an asceticism is pursued, unskillful qualities increase and skillful qualities decline, then I tell you that that sort of asceticism is not to be pursued. But if, when an asceticism is pursued, unskillful qualities decline and skillful qualities increase, then I tell you that that sort of asceticism is to be pursued." — AN 10:94

"Headman, those who say, 'Gotama the contemplative criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life,' are not saying what I have said, and they slander me with what is unfactual & untrue.…

"As for the ascetic living the rough life who afflicts & torments himself, who doesn't attain a skilled state, and doesn't realize a superior human state, a truly noble distinction of knowledge & vision: This ascetic living the rough life can be criticized on three grounds. On which three grounds can he be criticized? 'He afflicts & torments himself': This is the first ground on which he can be criticized. 'He doesn't attain a skilled state': This is the second ground on which he can be criticized. 'He doesn't realize a superior human state, a truly noble distinction of knowledge & vision': This is the third ground on which he can be criticized.…

"As for the ascetic living the rough life who afflicts & torments himself, who attains a skilled state, and who realizes a superior human state, a truly noble distinction of knowledge & vision: This ascetic living the rough life can be criticized on one ground and praised on two. On which one ground can he be criticized? 'He afflicts & torments himself': This is the one ground on which he can be criticized.… On which two grounds can he be praised? 'He attains a skilled state': This is the first ground on which he can be praised. 'He realizes a superior human state, a truly noble distinction of knowledge & vision': This is the second ground on which he can be praised." — SN 42:12

The last example shows that ascetic practices, in and of themselves, are not necessarily contrary to the middle way. It is possible to follow them all the way to the noble attainments. And, as this sutta shows, only when you have followed the path to its culmination and attained the noble attainments can you fully appreciate how skilled a teacher the Buddha was.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion, many well-known wanderers were staying in the Peacocks' Sanctuary—Annabhāra, Varatara, Sakuludāyin, and many other well-known wanderers.

Then early in the morning, the Blessed One adjusted his under robe and—carrying his bowl & robes—went into Rājagaha for alms.[1] The thought occurred to him, "It's still too early to go into Rājagaha for alms. What if I were to go to the Peacocks' Sanctuary, the wanderers' park, and to approach Sakuludāyin the wanderer?"

So the Blessed One went to the Peacocks' Sanctuary, the wanderers' park.

Now, on that occasion Sakuludāyin the wanderer was sitting with a large following of wanderers who were shouting, making a shrill racket, a great racket, engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Sakuludāyin the wanderer saw the Blessed One coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make a sound! Here comes the contemplative Gotama. He is fond of quietude and speaks in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way."

So the wanderers fell silent.

Then the Blessed One approached Sakuludāyin the wanderer, who said to him, "Come, lord Blessed One. You are well-come, lord Blessed One. It has been long, lord Blessed One, since you arranged to come here. Have a seat, lord Blessed One. This seat is laid out."

The Blessed One sat down on the seat laid out, while Sakuludāyin the wanderer, taking a lower seat, sat to one side. As he was sitting there, the Blessed One said to him, "For what topic of conversation are you sitting gathered together here, Udāyin? What is the topic of your conversation that has been interrupted midway?"

When this was said, Sakuludāyin the wanderer replied, "Never mind, lord, about the topic of conversation for which we are sitting gathered here. It won't be difficult for the Blessed One to hear about that later. For the past few days a discussion has arisen among the many sects of

contemplatives & brahmans gathered and sitting together in the debating hall; 'What a gain for the people of Aṅga & Māgadha! What a great gain for the people of Aṅga & Māgadha, that these contemplatives & brahmans—the leaders of communities, the leaders of groups, well-known & prestigious founders of sects, highly regarded by people at large—have come to spend the Rains near Rājagaha!

"'There's this Pūraṇa Kassapa who is the leader of a community, the leader of a group, the teacher of a group, a well-known & prestigious founder of a sect, highly regarded by people at large. He has come to spend the Rains near Rājagaha. There's this Makkhali Gosāla… this Ajita Kesakambalin… this Pakudha Kaccāyana… this Sañjaya Velaṭṭhaputta… this Nigaṇṭha Nāṭaputta who is the leader of a community, the leader of a group, the teacher of a group, a well-known & prestigious founder of a sect, highly regarded by people at large. He, too, has come to spend the Rains near Rājagaha.[2]

"'And then there's this Gotama the contemplative who is the leader of a community, the leader of a group, the teacher of a group, a well-known & prestigious founder of a sect, highly regarded by people at large. He, too, has come to spend the Rains near Rājagaha.

"'Now, among these venerable contemplatives & brahmans, who is honored, respected, revered, & worshiped by his disciples? And how, honoring & respecting him, do his disciples remain in dependence on him?'

"Then some said this, 'This Pūraṇa Kassapa—the leader of a community, the leader of a group, the teacher of a group, a well-known & prestigious founder of a sect, highly regarded by people at large—is not honored, respected, revered, or worshiped by his disciples. And they don't, honoring & respecting him, remain in dependence on him. Once, when Pūraṇa Kassapa was teaching his doctrine to a following of more than one hundred, one of his disciples called out, "Sirs, don't ask Pūraṇa Kassapa about that matter. He doesn't know it. We know it. Ask us about that matter. We, sirs, will explain it for you." Pūraṇa Kassapa didn't get his way, even though he waved his arms & cried, "Be quiet, sirs. Don't make a sound, sirs. They're not asking you about that. They're asking us about that. I will explain about that." And many of his disciples left him after

refuting his doctrine: "You don't understand this doctrine & discipline. *I* understand this doctrine & discipline. How could you understand this doctrine & discipline? You practice wrongly. I practice rightly. I'm consistent. You're inconsistent. What should be said first, you said last. What should be said last, you said first. What you cogitated so long has been turned inside out. Your position has been overthrown. You're trapped, so go try to release your position or disentangle yourself if you can!"

"'Thus this Pūraṇa Kassapa—the leader of a community, the leader of a group, the teacher of a group, a well-known & prestigious founder of a sect, highly regarded by people at large—is not honored, respected, revered, or worshiped by his disciples. They don't, honoring & respecting him, remain in dependence on him. And he is scorned with rightful scorn.'

[Similarly with Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Velaṭṭhaputta, & Nigaṇṭha Nāṭaputta.]

"Then some said this, 'This Gotama the contemplative is honored, respected, revered, & worshiped by his disciples. And his disciples, honoring & respecting him, remain in dependence on him. Once, Gotama the contemplative was teaching the Dhamma to an assembly of many hundreds. There one of his disciples cleared his throat, upon which one of his fellows in the holy life nudged him with his knee: "Be quiet, venerable sir. Don't make a sound. Our Teacher, the Blessed One, is teaching the Dhamma." On any occasion when Gotama the contemplative is teaching the Dhamma to an assembly of many hundreds, there is no sound of coughing or throat-clearing among his disciples. Instead, that great crowd of people is standing by in expectancy: "We will hear the Dhamma the Blessed One will teach." Just as if a man at a crossroads were to press out pure honey, and a great crowd of people would be standing by in expectancy, in the same way, on any occasion when Gotama the contemplative is teaching the Dhamma to an assembly of many hundreds, there is no sound of coughing or throat-clearing among his disciples. Instead, that great crowd of people is standing by in expectancy: "We will hear the Dhamma the Blessed One will teach."

"'And those of Gotama the contemplative's disciples who, having fallen out with their fellows in the holy life, disavow the training and return to the lower life, even they speak in praise of their Teacher, in praise of the Dhamma, in praise of the Saṅgha. They blame themselves, and not others, (saying,) "We were unfortunate and without merit, in that even though we went forth into such a well-taught Dhamma & Vinaya, we were unable to follow the holy life, complete and perfect, throughout life." Becoming monastery attendants or lay followers, they undertake and observe the five training rules. In this way, Gotama the contemplative is honored, respected, revered, & worshiped by his disciples. And his disciples, honoring & respecting him, remain in dependence on him.'"

"But, Udāyin, how many qualities do you see in me for which my disciples honor, respect, revere, & worship me and—honoring & respecting me—remain in dependence on me?"

"Lord, I see five qualities in the Blessed One for which his disciples honor, respect, revere, & worship him and—honoring & respecting him—remain in dependence on him. Which five? The Blessed One, lord, eats little and speaks in praise of eating little. The fact that the Blessed One eats little and speaks in praise of eating little: This is the first quality I see in the Blessed One for which his disciples honor, respect, revere, & worship him and—honoring & respecting him—remain in dependence on him.

"Further, the Blessed One is content with any old robe cloth at all and speaks in praise of being content with any old robe cloth at all…

"Further, the Blessed One is content with any old almsfood at all and speaks in praise of being content with any old almsfood at all…

"Further, the Blessed One is content with any old lodging at all and speaks in praise of being content with any old lodging at all…[3]

"Further, the Blessed One is secluded and speaks in praise of being secluded. The fact that the Blessed One is secluded and speaks in praise of being secluded: This is the fifth quality I see in the Blessed One for which his disciples honor, respect, revere, & worship him and—honoring & respecting him—remain in dependence on him.

These are the five qualities I see in the Blessed One for which his disciples honor, respect, revere, & worship him and—honoring & respecting him—remain in dependence on him."

"But, Udāyin, if my disciples honored, respected, revered, & worshiped me, and—honoring & respecting me—remained in dependence on me, (thinking,) 'The Blessed One eats little and speaks in praise of eating little': There are disciples of mine who eat a cupful or half a cupful of food, a bamboo-fruit or half a bamboo-fruit (amount) of food (a day). Yet I sometimes eat as much as this bowlful of food or more. So if my disciples honored… me, (thinking,) 'The Blessed One eats little and speaks in praise of eating little,' then those disciples of mine who eat a cupful or half a cupful of food, a bamboo-fruit or half a bamboo-fruit (amount) of food (a day) wouldn't honor, respect, revere, or worship me or—honoring & respecting me—remain in dependence on me.

"If my disciples honored… me, (thinking,) 'The Blessed One is content with any old robe cloth at all and speaks in praise of being content with any old robe cloth at all': There are disciples of mine who wear rag-robes & coarse robes. They—gathering cloth scraps from a charnel ground, a rubbish heap, or a shop, and making them into patched-together robes—wear them. Yet I sometimes wear robes given by householders, so fine that the hair of a bottle gourd plant is coarse in comparison. So if my disciples honored… me, (thinking,) 'The Blessed One is content with any old robe cloth at all and speaks in praise of being content with any old robe cloth at all,' then those disciples of mine who wear rag-robes & coarse robes wouldn't honor, respect, revere, or worship me or—honoring & respecting me—remain in dependence on me.

"If my disciples honored… me, (thinking,) 'The Blessed One is content with any old almsfood at all and speaks in praise of being content with any old almsfood at all': There are disciples of mine who are almsgoers, who go on unbroken almsround [not skipping over households], who delight in the practice of taking what is to be thrown away. When going among houses, they will not consent even to sitting down when invited. Yet I sometimes eat invitational meals of select rice & wheat with many curries & sauces. So if my disciples honored… me, (thinking,) 'The Blessed One is content with any old almsfood at all and speaks in praise of being content with any old almsfood at all,' then those disciples of

mine who are almsgoers, who go on unbroken almsround, who delight in the practice of taking what is to be thrown away, who—when going among houses, they will not consent even to sitting down when invited—wouldn't honor, respect, revere, or worship me or—honoring & respecting me—remain in dependence on me.

"If my disciples honored… me, (thinking,) 'The Blessed One is content with any old lodging at all and speaks in praise of being content with any old lodging at all': There are disciples of mine who live at the roots of trees or in the open air. For eight months (of the dry season) they don't rest under a roof. Yet I sometimes live in dwellings with a gabled roof, plastered inside & out, draft-free, with close-fitting door & windows shut against the wind. So if my disciples honored… me, (thinking,) 'The Blessed One is content with any old lodging at all and speaks in praise of being content with any old lodging at all,' then those disciples of mine who live at the roots of trees or in the open air, who—for eight months don't rest under a roof—wouldn't honor, respect, revere, or worship me or —honoring & respecting me—remain in dependence on me.

"If my disciples honored, respected, revered, & worshiped me, and—honoring & respecting me—remained in dependence on me, (thinking,) 'The Blessed One is secluded and speaks in praise of being secluded': There are disciples of mine who are wilderness dwellers, who live, having plunged into remote dwelling spots, in wild forest thickets. Only once every half-month do they enter into the midst of the Saṅgha for the Pāṭimokkha recitation. Yet I sometimes live surrounded by monks & nuns, male lay followers & female lay followers, kings & kings ministers, sectarians & sectarians' disciples. So if my disciples honored, respected, revered, & worshiped me, and—honoring & respecting me—remained in dependence on me, (thinking,) 'The Blessed One is secluded and speaks in praise of being secluded,' then those disciples of mine who are wilderness dwellers, who live, having plunged into remote dwelling spots, in wild forest thickets, and who only once every half-month enter into the midst of the Saṅgha for the Pāṭimokkha recitation, wouldn't honor, respect, revere, or worship me or—honoring & respecting me—remain in dependence on me.

"There are, Udāyin, five other qualities for which my disciples honor, respect, revere, & worship me and—honoring & respecting me—remain

in dependence on me. Which five?

"There is the case where my disciples esteem me for my heightened virtue, (thinking,) 'Gotama the contemplative is virtuous, endowed with the foremost aggregate of virtue.' This is the first quality for which my disciples honor, respect, revere, & worship me and—honoring & respecting me—remain in dependence on me.

"Further, there is the case where my disciples esteem me for my exceeding knowledge & vision, (thinking,) 'Only when knowing does Gotama the contemplative say, "I know." Only when seeing does he say, "I see." It's through direct knowledge that he teaches the Dhamma, not without direct knowledge. It's with a cause that he teaches the Dhamma, not without a cause. It's with marvels that he teaches the Dhamma, not without marvels.'[4] This is the second quality…

"Further, there is the case where my disciples esteem me for my heightened discernment, (thinking,) 'Gotama the contemplative is discerning, endowed with the foremost aggregate of discernment.' It's impossible that he wouldn't foresee the future consequences of a doctrine, or that he wouldn't refute an existing opposing doctrine, having well-refuted it in line with the Dhamma.' What do you think, Udāyin? Would my disciples—thus knowing, thus seeing—interrupt me in mid-sentence?"

"No, lord."

"It's not the case that I expect instruction from my disciples. Invariably, they expect instruction from me." This is the third quality…

"Further, when my disciples have met with suffering & stress, are beset with suffering & stress and overcome with suffering & stress, they—having approached me—ask about the noble truth of suffering. I, being asked, explain the noble truth of suffering and I satisfy their minds with my answer. They ask me about the noble truth of the origination of suffering … the noble truth of the cessation of suffering … the noble truth of the path of practice leading to the cessation of suffering. I, being asked, explain the noble truth of the path of practice leading to the cessation of suffering and I satisfy their minds with my answer. This is the fourth quality…

The Four Establishings of Mindfulness

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the four establishings of mindfulness: There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.[5] And there many of my disciples remain, having attained the perfection[6] & culmination of direct knowledge.

The Four Right Exertions

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the four right exertions: There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Four Bases of Power

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the four bases of power: There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence… the base of power endowed with concentration founded on intent… the base of power endowed with concentration founded on discrimination & the fabrications of exertion.[7] And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Five Faculties

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the five faculties: There is the case where a monk develops the faculty of conviction going to stilling, going to self-awakening. He develops the faculty of persistence… the faculty of mindfulness… the faculty of concentration… the faculty of discernment going to stilling, going to self-awakening.[8] And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Five Strengths

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the five strengths: There is the case where a monk develops the strength of conviction going to stilling, going to self-awakening. He develops the strength of persistence… the strength of mindfulness… the strength of concentration… the strength of discernment going to stilling, going to self-awakening. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Seven Factors for Awakening

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the seven factors for awakening: There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.[9] And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Noble Eightfold Path

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the noble eightfold path: There is the case where a monk develops right view, he develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration.[10] And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Eight Emancipations

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the eight emancipations:

"Possessed of form, one sees forms: This is the first emancipation.

"Not percipient of form internally, one sees forms externally: This is the second emancipation.

"One is intent only on the beautiful: This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters and remains in the dimension of the infinitude of space: This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters and remains in the dimension of the infinitude of consciousness: This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters and remains in the dimension of nothingness: This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-perception: This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception & feeling: This is the eighth emancipation.

"And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Eight Dimensions of Mastery

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the eight dimensions of (mental) mastery:

"One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the first dimension of (mental) mastery.

"One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the second dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the third dimension of (mental) mastery.

"One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the fourth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way, one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the fifth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way, one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the sixth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandha-jīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way, one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the seventh dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way, one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the eighth dimension of (mental) mastery.[11]

"And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Ten Totality-dimensions

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the ten totality-dimensions: One perceives the earth-totality *[kasiṇa]* above, below, all-around: non-dual *[advayaṁ],* immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable.[12] And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Four Jhānas

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they develop the four jhānas:[13] There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; in the same way, the monk permeates… this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east,

west, north, or south, and with the skies supplying abundant showers time and again,[14] so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; in the same way, the monk permeates… this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration.

"And then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates… this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

"And then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; in the same way, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

"And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

Insight Knowledge

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they discern, 'This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread—and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects; and this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way, I have pointed out to my disciples the path of practice, practicing in line with which they discern, 'This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this consciousness of mine is supported here and bound up here.' And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Mind-made Body

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they create from this body another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath: The thought would occur to him, 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard: The thought would occur to him, 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough: The thought would occur to him, 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way, I have pointed out to my disciples the path of practice, practicing in line with which they create from this body another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

Supranormal Powers

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they wield manifold supranormal powers. Having been one they become many; having been many they become one. They appear. They vanish. They go unimpeded through walls, ramparts, & mountains as if through space. They dive in and out of the earth as if it were water. They walk on water without sinking as if it were dry land. Sitting cross-legged, they fly through the air like a winged bird. With their hand they touch & stroke even the sun & moon, so mighty & powerful. They exercise influence with their body even as far as the Brahmā worlds. Just as a dexterous potter or his apprentice could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a dexterous ivory-carver or his apprentice could craft from well-prepared ivory any kind of ivory-work he likes, or as a dexterous goldsmith or his apprentice could craft from well-prepared gold any kind of gold article he likes; in the same way, I have pointed out to my disciples the path of practice, practicing in line with which they wield manifold supranormal powers. Having been one they become many; having been many they become one.… They exercise influence with their body even as far as the Brahmā worlds. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

Clairaudience

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. Just as a strong conch-blower would, with next-to-no difficulty, alert the four quarters; in the same way, I have pointed out to my disciples the path of practice, practicing in line with which they hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

Mind Reading

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they discern the awareness of other beings, other individuals, having encompassed it with their own awareness. They discern a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' They discern a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' They discern a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' They discern a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' They discern an enlarged[15] mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' They discern a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' They discern a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' They discern a released[16] mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' Just as if a young woman —or man—fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not; in the same way, I have pointed out to my disciples the path of practice, practicing in line with which they discern the awareness of other beings, other individuals, having encompassed it with their own awareness. They discern a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion' … a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

Recollection of Past Lives

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they recollect their manifold past lives: i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus they recollect their manifold past lives in their modes & details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way, I have pointed out to my disciples the path of practice, practicing in line with which they recollect their manifold past lives: i.e., one birth, two births… Thus they recollect their manifold past lives in their modes & details. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Passing Away & Re-appearance of Beings

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they see—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and they discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—they see beings passing away & re-appearing, and they discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. Just as if there were two houses with doors, and a man with good eyesight, standing between them, would see people entering the houses and coming out and walking to & fro; in the same way, I have pointed out to my disciples the path of practice, practicing in line with which they see—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and they discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma… And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

The Ending of Effluents

"Further, I have pointed out to my disciples the path of practice, practicing in line with which they—through the ending of the effluents[17] —enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for themselves right in the here & now. Just as if there were a pool of water in a mountain glen—clear, limpid, & unsullied—where a man with good eyesight standing on the bank could see shells, gravel, & pebbles, and also shoals of fish swimming about & resting, and it would occur to him, 'This pool of water is clear, limpid, & unsullied. Here are these shells, gravel, & pebbles, and also these shoals of fish swimming about & resting.' In the same way, I have pointed out to my disciples the path of practice, practicing in line with which they—through the ending of the effluents—enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for themselves right in the here & now. And there many of my disciples remain, having attained the perfection & culmination of direct knowledge.

"This is the fifth quality for which my disciples honor, respect, revere, & worship me and—honoring & respecting me—remain in dependence on me.

"These, Udāyin, are the five qualities for which my disciples honor, respect, revere, & worship me and—honoring & respecting me—remain in dependence on me."

That is what the Blessed One said. Gratified, Sakuludāyin the wanderer delighted in the Blessed One's words.

Notes

1. According to the protocols given in Cv VIII, a monk leaving a monastery in the wilderness with the purpose of going for alms would wear just his under robe, while carrying his upper and outer robes folded over his shoulder or upper back. On approaching an inhabited area he would stop and make sure that his under robe was neatly arranged: covering the area from above his navel to below his knees, and hanging down evenly in front and behind. Then he would put on his upper and outer robe, arranged so that the upper robe was a lining for the outer robe. If he was wearing sandals, he would take them off and place them in a small cloth bag. Only then would he enter the inhabited area for alms.

2. The doctrines of these teachers can be found in DN 2.

3. These three areas of contentment are three of the traditions of the noble ones, explained in AN 4:28.

4. DN 11 explains instruction using the "marvel of pointing out" in these terms: "There is the case where a monk gives instruction in this way: 'Direct your thought in this way; don't direct it in that. Attend to things in this way; don't attend to them in that. Let go of this, enter and remain in that." This apparently means that the Buddha was able to see what was happening in his listeners' minds, and to tell them directly what to do with skillful and unskillful mental qualities as they arose.

5. The seven sets of teachings beginning with the four establishings of mindfulness and ending with the noble eightfold path are collectively known as the *bodhi-pakkhiya-dhamma,* the wings to awakening. In DN 16 and other suttas, the Buddha identified them as the most important teachings to know to maintain the harmony and long life of his Dhamma. See *The Wings to Awakening.* For more detail on the establishings of mindfulness, see DN 22 and SN 47:40.

6. The word "perfection" *(pārami)* appears in only three suttas in the four main nikāyas: MN 111, AN 5:11, and here. In all three of those contexts, it simply means the full development of a skillful quality, and does not refer specifically to any of the ten qualities that were later included in the standard list of perfections.

7. For more detail on the bases of power, see SN 51:20 and *Bases for Success.*

8. For more detail on the five faculties, see SN 48:10 and *The Five Faculties.*

9. For more detail on the factors for awakening, see SN 46:51–52, MN 118, and *Factors for Awakening.*

10. For more detail on the noble eightfold path, see SN 45:8 and *On the Path.*

11. AN 10:29 adds that the last of these forms of mastery is the most sublime among them, but that even in beings percipient in this way, there is still aberration and change.

12. AN 10:29 adds that the consciousness-totality is the most sublime among these forms of non-dual perception, but that even in beings percipient in this way, there is still aberration and change. For an example of how the earth-totality might be used as a concentration exercise, see MN 121.

13. The list of topics from here to the end of the sutta follows the discussion in DN 2, with three exceptions: (a) The simile for clairaudience is different. (b)

The simile for the ability to see beings passing away and being reborn is also different. (c) The discussion for the ending of the effluents here, unlike the discussion in DN 2, makes no mention of the four noble truths, even though the simile used for this knowledge is the same as in DN 2.

14. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppavecchevya,* with the Thai edition.

15. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the brahmavihāras (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

16. On the various levels of release, see DN 15, MN 43, and AN 9:43–45.

17. The effluents (*āsava)* are three: the effluent of sensuality, the effluent of becoming, and effluent of ignorance. They are so called because they "flow out" of the mind and defile it.

See also: DN 1; MN 12; AN 3:126; AN 10:69

Muṇḍika the Contemplative
Samaṇa-Muṇḍika Sutta (MN 78)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion Uggāhamāna, a follower of Muṇḍika the contemplative,[1] together with a large following of about 500 wanderers, had taken up residence in the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā. Then Pañcakaṅga the carpenter left Sāvatthī in the middle of the day to see the Blessed One, but the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I go to the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā to see Uggāhamāna, a follower of Muṇḍika the contemplative?" So he headed to the debating hall near the Tiṇḍuka tree in the single-pavilion park of Queen Mallikā.

Now on that occasion Uggāhamāna was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Uggāhamāna saw Pañcakaṅga the carpenter coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes Pañcakaṅga the carpenter, a disciple of Gotama the contemplative. He is one of those disciples of Gotama the contemplative, clad in white, who lives in Sāvatthī. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Pañcakaṅga went to Uggāhamāna and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, Uggāhamāna said to him, "I describe an individual endowed with four qualities as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. An individual endowed with these four qualities I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

Then Pañcakaṅga neither delighted in Uggāhamāna's words nor did he scorn them. Expressing neither delight nor scorn, he got up from his seat & left, thinking, "I will learn the meaning of this statement in the Blessed One's presence."

Then he went to the Blessed One and, on arrival, after bowing down to him, sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with Uggāhamāna.

When this was said, the Blessed One said to Pañcakaṅga: "In that case, carpenter, then according to Uggāhamāna's words a stupid baby boy, lying on its back, is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. For even the thought 'body' does not occur to a stupid baby boy lying on its back, so from where would it do any evil action with its body, aside from a little kicking? Even the thought 'speech' does not occur to it, so from where would it speak any evil speech, aside from a little crying? Even the thought 'resolve' does not occur to it, so from where would it resolve on any evil resolve, aside from a little bad temper? Even the thought 'livelihood' does not occur to it, so from where would it maintain itself with any evil means of livelihood, aside from its mother's milk? So, according to Uggāhamāna's words, a stupid baby boy, lying on its back is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments.

"If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an

invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back.

"An individual endowed with *ten* qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. With regard to that point, one should know that 'These are unskillful habits,' I say. With regard to that point, one should know that 'That is the cause of unskillful habits' … 'Here unskillful habits cease without trace' … 'This sort of practice is the practice leading to the cessation of unskillful habits,' I say.

"With regard to that point, one should know that 'These are skillful habits' … 'That is the cause of skillful habits' … 'Here skillful habits cease without trace' … 'This sort of practice is the practice leading to the cessation of skillful habits,' I say.

"With regard to that point, one should know that 'These are unskillful resolves' … 'That is the cause of unskillful resolves' … 'Here unskillful resolves cease without trace' … 'This sort of practice is the practice leading to the cessation of unskillful resolves' I say.

"With regard to that point, one should know that 'These are skillful resolves' … 'That is the cause of skillful resolves' … 'Here skillful resolves cease without trace' … 'This sort of practice is the practice leading to the cessation of skillful resolves,' I say.

"Now what are unskillful habits? Unskillful bodily actions, unskillful verbal actions, evil means of livelihood. These are called unskillful habits. What is the cause of unskillful habits? Their cause is stated, and they are said to be mind-caused. Which mind?—for the mind has many modes & permutations. Any mind with passion, aversion or delusion: That is the cause of unskillful habits. Now where do unskillful habits cease without

trace? Their cessation has been stated: There is the case where a monk abandons wrong bodily conduct & develops right bodily conduct, abandons wrong verbal conduct & develops right verbal conduct, abandons wrong livelihood & maintains his life with right livelihood. This is where unskillful habits cease without trace. And what sort of practice is the practice leading to the cessation of unskillful habits? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful habits.

"And what are skillful habits? Skillful bodily actions, skillful verbal actions, purity of livelihood. These are called skillful habits. What is the cause of skillful habits? Their cause, too, has been stated, and they are said to be mind-caused. Which mind?—for the mind has many modes & permutations. Any mind without passion, without aversion, without delusion: That is the cause of skillful habits. Now where do skillful habits cease without trace? Their cessation, too, has been stated: There is the case where a monk is virtuous, but not fashioned of virtue.[2] He discerns, as it has come to be, the awareness-release & discernment-release where his skillful habits cease without trace. And what sort of practice is the practice leading to the cessation of skillful habits? There is the case where a monk generates desire… for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the… development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful habits.

"And what are unskillful resolves? Being resolved on sensuality, on ill will, on harmfulness. These are called unskillful resolves. What is the cause of unskillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception?—for perception has many modes & permutations. Any sensuality-perception, ill will-perception or

harmfulness-perception: That is the cause of unskillful resolves. Now where do unskillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is where unskillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of unskillful resolves? There is the case where a monk generates desire… for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the… development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful resolves.

"And what are skillful resolves? Being resolved on renunciation [freedom from sensuality], on non-ill will, on harmlessness. These are called skillful resolves. What is the cause of skillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception?—for perception has many modes & permutations. Any renunciation-perception, non-ill will-perception or harmlessness-perception: That is the cause of skillful resolves. Now where do skillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is where skillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of skillful resolves? There is the case where a monk generates desire… for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the… development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful resolves.

"Now, an individual endowed with which ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is

skillful, an invincible contemplative attained to the highest attainments? One endowed with the right view of one beyond training, the right resolve of one beyond training, the right speech… the right action… the right livelihood… the right effort… the right mindfulness… the right concentration… the right knowledge… the right release of one beyond training. An individual endowed with these ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

That is what the Blessed One said. Gratified, Pañcakaṅga the carpenter delighted in the Blessed One's words.

Notes

1. This can also mean "the shaven-headed contemplative," in which case Uggāhamāna might have belonged to one of the Jain sects.

2. The Pali here is: *no ca sīla-mayo.* According to the Commentary, this means that he does not regard virtue as the consummation of the path. It may also mean that he does not define himself by his virtue. This term is apparently related to the state called *atammayatā,* or non-fashioning. On this topic, see *The Wings to awakening,* especially the introduction to section II/B and passage §179.

See also: MN 101; MN 113; MN 117; MN 152

About Raṭṭhapāla

Raṭṭhapāla Sutta (MN 82)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kurus with a large Saṅgha of monks, arrived at Thullakoṭṭhita, a town of the Kurus. The brahmans & householders of Thullakoṭṭhita heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It's good to see such a worthy one.'"

So the brahmans & householders of Thullakoṭṭhita went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence. As they were sitting there, the Blessed One instructed, urged, roused, and encouraged them with a talk on Dhamma.

Now at that time a clansman named Raṭṭhapāla, the son of the leading clan in that same Thullakoṭṭhita, was sitting in that assembly. The thought occurred to him, "As I understand the Dhamma taught by the Blessed

One, it's not easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?"

Then the brahmans & householders of Thullakoṭṭhita, having been instructed, urged, roused, & encouraged by the Blessed One's talk on Dhamma, delighted & rejoiced in his words. Rising from their seats, bowing down to him, they left, keeping him on their right.

Then Raṭṭhapāla, not long after the brahmans & householders of Thullakoṭṭhita had left, approached the Blessed One and, on arrival, said to him, "As I understand the Dhamma taught by the Blessed One, it's not easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. Lord, I want—having shaved off my hair & beard and putting on the ochre robe—to go forth from the household life into homelessness. May I receive the going-forth in the Blessed One's presence? May I receive acceptance?"

"Do you have your parents' permission, Raṭṭhapāla, to go forth from the household life into homelessness?"

"No, lord, I haven't."

"Raṭṭhapāla, Tathāgatas do not give the going-forth to anyone who doesn't have his parents' permission."

"Lord, I will do what needs to be done so that my parents will give their permission for me to go forth from the household life into homelessness."

Then Raṭṭhapāla, rising from his seat, bowing down to the Blessed One and keeping him on his right, went to his parents and said, "Mom, Dad, as I understand the Dhamma taught by the Blessed One, it's not easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. I want—having shaved off my hair & beard and putting on the ochre robe—to go forth from the household life into homelessness. Please give me your permission to go forth from the household life into homelessness."

When this was said, Raṭṭhapāla's parents said to him, "Raṭṭhapāla, dear, you are our only son, dear & beloved, raised in comfort, brought up in

comfort. You know nothing of suffering. Eat, drink, & enjoy yourself. While eating, drinking, & looking after yourself, you may enjoy yourself by indulging in sensual pleasures & making merit. We don't give our permission for you to go forth from the household life into homelessness.[1] Even with your death we would not want to be separated from you, so how could we—while you're alive—give our permission for you to go forth from the household life into homelessness?"

A second time… A third time, Raṭṭhapāla said to his parents, "Mom, Dad, as I understand the Dhamma taught by the Blessed One, it's not easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. I want—having shaved off my hair & beard and putting on the ochre robe—to go forth from the household life into homelessness. Please give me your permission to go forth from the household life into homelessness."

A third time, Raṭṭhapāla's parents said to him, "Raṭṭhapāla, dear, you are our only son, dear & beloved, raised in comfort, brought up in comfort. You know nothing of suffering. Eat, drink, & enjoy yourself. While eating, drinking, & looking after yourself, you may enjoy yourself by indulging in sensual pleasures & making merit. We don't give our permission for you to go forth from the household life into homelessness. Even with your death we would not want to be separated from you, so how could we—while you're alive—give our permission for you to go forth from the household life into homelessness?"

Then Raṭṭhapāla, not getting his parents' permission to go forth from the household life into homelessness, lay down right there on the bare floor, (saying,) "Here will be my death or my going-forth." And he went without food for one day… two days… three days, four… five… six days. He went without food for seven days.[2]

His parents said to him, "Raṭṭhapāla, dear, you are our only son, dear & beloved, raised in comfort, brought up in comfort. You know nothing of suffering. Get up, dear. Eat, drink, & enjoy yourself. While eating, drinking, & looking after yourself, you may enjoy yourself by indulging in sensual pleasures & making merit. We don't give our permission for you to go forth from the household life into homelessness. Even with your death we would not want to be separated from you, so how could we

—while you're alive—give our permission for you to go forth from the household life into homelessness?"

When this was said, Raṭṭhapāla remained silent.

A second time… A third time, Raṭṭhapāla's parents said to him, "Raṭṭhapāla, dear, you are our only son, dear & beloved, raised in comfort, brought up in comfort. You know nothing of suffering. Get up, dear. Eat, drink, & enjoy yourself. While eating, drinking, & looking after yourself, you may enjoy yourself by indulging in sensual pleasures & making merit. We don't give our permission for you to go forth from the household life into homelessness. Even with your death we would not want to be separated from you, so how could we—while you're alive—give our permission for you to go forth from the household life into homelessness?"

A third time, Raṭṭhapāla remained silent.

Then Raṭṭhapāla's parents went to his friends and said to them, "My dears, Raṭṭhapāla has lain down on the bare floor, (saying,) 'Here will be my death or my going-forth.' Please, dears, go to Raṭṭhapāla and say to him, 'Friend Raṭṭhapāla, you are your parents' only son… Get up, friend Raṭṭhapāla. Eat, drink, & enjoy yourself… How could your parents—while you're alive—give their permission for you to go forth from the household life into homelessness?'"[3]

So Raṭṭhapāla's friends went to Raṭṭhapāla and, on arrival, said to him, "Friend Raṭṭhapāla, you are your parents' only son… Get up, friend Raṭṭhapāla. Eat, drink, & enjoy yourself… How could your parents—while you're alive—give their permission for you to go forth from the household life into homelessness?"

When this was said, Raṭṭhapāla remained silent.

A second time… A third time, his friends said to him, "Friend Raṭṭhapāla, you are your parents' only son… Get up, friend Raṭṭhapāla. Eat, drink, & enjoy yourself… How could your parents—while you're alive—give their permission for you to go forth from the household life into homelessness?"

A third time, Raṭṭhapāla remained silent.

So Raṭṭhapāla's friends went to his parents and, on arrival, said to them, "Mom, Dad, Raṭṭhapāla is lying there on the bare floor, (having said,) 'Here will be my death or my going-forth.' If you don't give him your permission to go forth from the household life into homelessness, right there will be his death. But if you do give him your permission… then even when he has gone forth, you will see him. And if he does not enjoy going forth from the household life into homelessness, where else will he go? He'll return right here. So please give him permission to go forth from the household life into homelessness."

"Then, dears, we give our permission for Raṭṭhapāla to go forth from the household life into homelessness. But when he has gone forth, he should visit his parents."

Then Raṭṭhapāla's friends went to him and said, "Get up, Raṭṭhapāla.[4] Your parents give their permission for you to go forth from the household life into homelessness. But when you have gone forth, you should visit your parents."

Then Raṭṭhapāla got up and, on regaining strength, went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there, he said to the Blessed One, "I have received my parents' permission, lord, to go forth from the household life into homelessness. May the Blessed One give me the going-forth!"

Then Raṭṭhapāla the clansman obtained the going-forth in the Blessed One's presence, he obtained the acceptance. And not long after his acceptance, one half month after his acceptance, the Blessed One–having stayed at Thullakoṭṭhita as long as he liked—set out wandering to Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī. There he lived at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

As for Ven. Raṭṭhapāla—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Raṭṭhapāla became another one of the arahants.

Then Ven. Raṭṭhapāla went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I want to visit my parents, if you give me permission." Then the Blessed One, encompassing Ven. Raṭṭhapāla's awareness with his awareness, considered & understood, "Ven. Raṭṭhapāla is incapable of leaving the training and reverting to the lower life." So he said to him, "Now is the time, Raṭṭhapāla, for you to do as you see fit."

Then Ven. Raṭṭhapāla, rising from his seat, bowing down to the Blessed One and keeping him on his right, (left). Putting his lodgings in order and, taking his bowl & outer robe, set out wandering toward Thullakoṭṭhita. Wandering by stages, he eventually arrived at Thullakoṭṭhita. There he stayed in Thullakoṭṭhita in King Koravya's Migācīra (garden). Then, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—he went into Thullakoṭṭhita for alms. As he went for alms from house to house in Thullakoṭṭhita, he came to his own father's house.

Now at that time Ven. Raṭṭhapāla's father was in the middle door-porch having his hair combed. He saw Ven. Raṭṭhapāla coming from afar and, on seeing him, said, "It was by these shaven-headed contemplatives that our only son, dear & beloved, was made to go forth!" So Ven. Raṭṭhapāla—instead of receiving a gift or a polite refusal at his own father's house—got nothing but abuse.

Just then a slavewoman belonging to one of his relatives was about to throw away some day-old porridge. So Ven. Raṭṭhapāla said to her, "Sister, if that is to be thrown away, pour it here into my bowl." While she was pouring the day-old porridge into this bowl, she recognized his hands, feet, & voice. So she went to his mother and said, "May it please you to know, my lady, that master-son Raṭṭhapāla has arrived."

"Hey, if what you say is true, I give you your freedom!"

Then Ven. Raṭṭhapāla's mother went to his father and said, "May it please you to know, householder, that they say the clansman Raṭṭhapāla has arrived."

Now at that time Ven. Raṭṭhapāla was sitting by a wall, eating the day-old porridge. His father went to him and said, "Raṭṭhapāla, my dear, isn't

there… What? You're eating day-old porridge? Don't you have your own home to go to?"

"How could we have a home, householder? We have gone forth from the household life into homelessness. We are homeless, householder. We went to your house, but—instead of receiving a gift or a polite refusal—we got nothing but abuse."

"Come, dear Raṭṭhapāla. Let's go home."

"Enough, householder. My meal for today is finished."

"In that case, dear Raṭṭhapāla, acquiesce to the meal for tomorrow."

So Ven. Raṭṭhapāla acquiesced in silence.

Understanding Ven. Raṭṭhapāla's acquiescence, his father went to his house and, having the floor smeared with fresh cow dung, had a great heap of gold & silver made, two great heaps made—one of gold, one of silver—so large that a man standing on the near side could not see a man standing on the far side, just as a man standing on the far side could not see a man standing on the near. Hiding them behind screens, he set out a seat between them, surrounded by a curtain.[5] Addressing Ven. Raṭṭhapāla's former wives, he said to them, "Come, daughters-in-law. Adorn yourself in the ornaments that our son, Raṭṭhapāla, used to find dear & loveable."

Then, as the night was ending, Ven. Raṭṭhapāla's father had exquisite staple & non-staple foods prepared in his own house and had the time announced to Ven. Raṭṭhapāla: "It's time, dear Raṭṭhapāla. The meal is ready."

Then, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—Ven. Raṭṭhapāla went to his father's house and, on arrival, sat down on the seat made ready. Then his father revealed the heap of gold & silver, said to him, "This, my dear Raṭṭhapāla, is your mother's inheritance. The other is your fathers; the other, your grandfather's—(enough that) you can enjoy wealth and make merit. Come, my dear Raṭṭhapāla. Leave the training and revert to the lower life. Enjoy wealth and make merit!"

"Householder, if you'd do as I say, you would have this heap of gold & silver loaded on carts and hauled away to be dumped midstream in the

river Ganges. Why is that? This (wealth) will be the cause of your sorrow, lamentation, pain, distress, & despair."

Then, clasping each of his feet, Ven. Raṭṭhapāla's former wives said to him, "What are they like, dear master-son: those nymphs for whose sake you lead the holy life?"

"Sisters, we don't lead the holy life for the sake of nymphs."

"'Sisters' he calls us!" And they fell down right there in a faint.

Then Ven. Raṭṭhapāla said to his father, "Householder, if there's food to be given, then give it. Don't harass us."

"Eat, then, my dear Raṭṭhapāla. The meal is ready."

So, with his own hands, Ven. Raṭṭhapāla's father served and satisfied him with exquisite staple and non-staple foods. When he had finished his meal and rinsed his bowl & hands, Ven. Raṭṭhapāla stood up and recited these verses:

> Look at the image beautified,
> a heap of festering wounds, shored up:
> ill, but the object
> of many resolves,
> where there is nothing
> lasting or sure.[6]
>
> Look at the form beautified
> with earrings & gems:
> a skeleton wrapped in skin,
> made attractive with clothes.
>
> Feet reddened with henna,
> a face smeared with powder:
> enough to deceive a fool,
> but not a seeker for the further shore.
>
> Hair plaited in eight pleats,
> eyes smeared with unguent:
> enough to deceive a fool,
> but not a seeker for the further shore.
>
> Like a newly painted unguent pot—

a putrid body adorned:
  enough to deceive a fool,
  but not a seeker for the further shore.

The hunter set out the snares
but the deer didn't go near the trap.
Having eaten the bait,
        I go,
  leaving the hunters
        to weep.

After reciting these verses while standing, Ven. Raṭṭhapāla went to King Koravya's Migācīra. On arrival, he sat down in the shade of a tree for the day's abiding.

Then King Koravya said to his gamekeeper: "Clean up the Migācīra pleasure garden. I am going there to see the beautiful grounds."

"As you say, your majesty," the gamekeeper responded to the king. As he was cleaning up Migācīra he saw Ven. Raṭṭhapāla sitting in the shade of a tree for the day's abiding. On seeing him, he went to the king and said, "Migācīra has been cleaned up for you, your majesty. And the clansman Raṭṭhapāla—the son of the leading clan in this Thullakoṭṭhita, of whom you have often spoken highly—is there, sitting in the shade of a tree for the day's abiding."

"In that case, my dear gamekeeper, never mind about the pleasure garden for today. I am now going to pay my respects to that Master Raṭṭhapāla."

Then, saying, "Give away all the staple and non-staple foods that have been prepared," King Koravya had auspicious vehicles harnessed. Mounting an auspicious vehicle he set out from Thullakoṭṭhita accompanied by other auspicious vehicles in full royal pomp to see Ven. Raṭṭhapāla. Going as far by vehicle as the ground would permit, he dismounted and went to Ven. Raṭṭhapāla, accompanied by many eminent members of his court. On arrival, he exchanged courteous greetings with Ven. Raṭṭhapāla. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to Ven. Raṭṭhapāla, "May Master Raṭṭhapāla sit here on the elephant rug."

"Never mind, great king. You sit there. I am sitting on my own seat."

So King Koravya sat down on the seat prepared. As he was sitting there, he said to Ven. Raṭṭhapāla, "There are cases where, having suffered these four kinds of loss, men shave off their hair & beard, put on the ochre robe, and go forth from the home life into homelessness. Which four? Loss through aging, loss through illness, loss of wealth, & loss of relatives.... But Master Raṭṭhapāla has suffered none of these. What did he know or see or hear that Master Raṭṭhapāla went forth from the home life into homelessness?"

"Great king, there are four Dhamma summaries stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard them, I went forth from the home life into homelessness. Which four?

"'The world[z] is swept away. It does not endure': This is the first Dhamma summary stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard it, I went forth from the home life into homelessness.

"'The world is without shelter, without protector': This is the second Dhamma summary....

"'The world is without ownership. One has to pass on, leaving everything behind': This is the third Dhamma summary....

"'The world is insufficient, insatiable, a slave to craving': This is the fourth Dhamma summary....

"These, great king, are the four Dhamma summaries stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard them, I went forth from the home life into homelessness."

"Master Raṭṭhapāla, you say, 'The world is swept away. It does not endure.' Now how is the meaning of this statement to be understood?"

"What do you think, great king? When you were twenty or twenty-five years old—an expert elephant rider, an expert horseman, an expert charioteer, an expert archer, an expert swordsman—were you strong in arm & strong in thigh, fit, & seasoned in warfare?"

"Yes, Master Raṭṭhapāla, when I was twenty or twenty-five years old… I was strong in arm & strong in thigh, fit, & seasoned in warfare. It was as if I had supernormal power. I do not see anyone who was my equal in strength."

"And what do you think, great king? Are you even now as strong in arm & strong in thigh, as fit, & as seasoned in warfare?"

"Not at all, Master Raṭṭhapāla. I'm now aged, old, elderly, advanced in years, having come to the last stage of life, 80 years old. Sometimes, thinking, 'I will place my foot here,' I place it somewhere else."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is swept away. It does not endure.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Raṭṭhapāla. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is swept away. It does not endure.' For the world really is swept away, Master Raṭṭhapāla. It does not endure.

"Now, in this royal court there are elephant troops & cavalry & chariot troops & infantry that will serve to defend us from dangers. And yet you say, 'The world is without shelter, without protector.' How is the meaning of this statement to be understood?"

"What do you think, great king? Do you have any recurring illness?"

"Yes, Master Raṭṭhapāla, I have a recurring wind-illness.[8] Sometimes my friends & advisors, relatives & blood-kinsmen, stand around me saying, 'This time King Koravya will die. This time King Koravya will die.'"

"And what do you think, great king? Can you say to your friends & advisors, relatives & blood-kinsmen, 'My friends & advisors, relatives & blood-kinsmen are commanded: All of you who are present, share out this pain so that I may feel less pain'? Or do you have to feel that pain all alone?"

"Oh, no, Master Raṭṭhapāla, I can't say to my friends & advisors, relatives & blood-kinsmen, 'All of you who are present, share out this pain so that I may feel less pain.' I have to feel that pain all alone."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is without shelter, without protector.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Raṭṭhapāla. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is without shelter, without protector.' For the world really is without shelter, Master Raṭṭhapāla. It is without protector.

"Now, in this royal court there is a great deal of gold & silver stashed away underground & in attic vaults. And yet you say, 'The world is without ownership. One has to pass on, leaving everything behind.' How is the meaning of this statement to be understood?"

"What do you think, great king? As you now enjoy yourself endowed & replete with the pleasures of the five senses, can you say, 'Even in the afterlife I will enjoy myself in the same way, endowed & replete with the very same pleasures of the five senses'? Or will this wealth fall to others, while you pass on in accordance with your kamma?"

"Oh, no, Master Raṭṭhapāla, I can't say, 'Even in the afterlife I will enjoy myself in the same way, endowed & replete with the very same pleasures of the five senses.' This wealth will fall to others, while I pass on in accordance with my kamma."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is without ownership. One has to pass on, leaving everything behind.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Raṭṭhapāla. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is without ownership. One has to pass on, leaving everything behind.' For the world really is without ownership, Master Raṭṭhapāla. One has to pass on, leaving everything behind.

"Now, Master Raṭṭhapāla, you say, 'The world is insufficient, insatiable, a slave to craving.' How is the meaning of this statement to be understood?"

"What do you think, great king? Do you now rule over the prosperous country of Kuru?"

"That is so, Master Raṭṭhapāla. I rule over the prosperous country of Kuru."

"What do you think, great king? Suppose a trustworthy, reliable man of yours were to come to you from the east. On arrival he would say to you, 'May it please your majesty to know, I have come from the east. There I saw a great country, powerful & prosperous, populous & crowded with people. Plenty are the elephant troops there, plenty the cavalry troops, chariot troops, & infantry troops. Plenty is the ivory-work there, plenty the gold & silver, both worked & unworked. Plenty are the women for the taking. It is possible, with the forces you now have, to conquer it. Conquer it, great king!' What would you do?"

"Having conquered it, Master Raṭṭhapāla, I would rule over it."

"Now what do you think, great king? Suppose a trustworthy, reliable man of yours were to come to you from the west… the north… the south… the other side of the ocean. On arrival he would say to you, 'May it please your majesty to know, I have come from the other side of the ocean. There I saw a great country, powerful & prosperous, populous & crowded with people. Plenty are the elephant troops there, plenty the cavalry troops, chariot troops, & infantry troops. Plenty is the ivory-work there, plenty the gold & silver, both worked & unworked. Plenty are the women for the taking. It is possible, with the forces you now have, to conquer it. Conquer it, great king!' What would you do?"

"Having conquered it, Master Raṭṭhapāla, I would rule over it, too."

"It was in reference to this, great king, that the Blessed One who knows & sees, worthy & rightly self-awakened, said: 'The world is insufficient, insatiable, a slave to craving.' Having known & seen & heard this, I went forth from the home life into homelessness."

"It's amazing, Master Raṭṭhapāla. It's astounding, how well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'The world is insufficient, insatiable, a slave to craving.' For the world really is insufficient, Master Raṭṭhapāla. It's insatiable, a slave to craving."

That is what Ven. Raṭṭhapāla said. Having said that, he further said this:

I see in the world
    people with wealth
who, from delusion,
    don't make a gift
    of the treasure they've gained.
Greedy, they stash it away,
hoping for even more
sensual pleasures.

A king who, by force,
has conquered the world
and rules over the earth
to the edge of the sea,
dissatisfied with the ocean's near shore,
    longs for the ocean's
    far shore as well.

        Kings & others
    —plenty of people—
go to death with craving
    unabated. Unsated,
they leave the body behind,
having not had enough
of the world's sensual pleasures.

    One's relatives weep
& pull out their hair.
'Oh woe, our loved one is dead,' they cry.
Carrying him off,
wrapped in a piece of cloth,
they place him
    on a pyre,
    then set him on fire.

        So he burns, poked with sticks,
in just one piece of cloth,
leaving all his possessions behind.
They are not shelters for one who has died—

not relatives,
friends,
or companions.

His heirs take over his wealth,
while the being goes on,
in line with his kamma.
No wealth at all
follows the dead one—
not children, wives,
dominion, or riches.

Long life
can't be gotten with wealth,
nor aging
warded off with treasure.
The wise say this life
is next to nothing—
impermanent,
subject to change.

The rich & the poor
touch the touch of Death.
The foolish & wise
are touched by it, too.
But while fools lie as if slain by their folly,
the wise don't tremble
when touched by the touch.

Thus the discernment by which
one attains to mastery,
is better than wealth—
for those who haven't reached mastery
go from becomings to becomings,
out of delusion,
doing bad deeds.

One goes to a womb
& to the next world,
falling into the wandering on

—one thing
after another—
while those of weak discernment,
trusting in one,
also go to a womb
& to the next world.

Just as an evil thief
caught at the break-in
is destroyed
by his own act,
so evil people
—after dying, in the next world—
are destroyed
by their own acts.

Sensual pleasures—
variegated,
enticing,
sweet—
in various ways disturb the mind.
Seeing the drawbacks in sensual strings:
that's why, O king, I went forth.

Just like fruits, people fall
—young & old—
at the break-up of the body.
Knowing this, O king,
I went forth.
The contemplative life is better
for sure.

Notes

1. The preceding three sentences appear in this location only in the Thai edition of the Canon, although they appear below in all editions of the Canon.

2. This reference to the number of days Raṭṭhapāla went without food appears only in the Thai edition of the Canon.

3. This paragraph is not in the Thai edition of the Canon.

4. This first sentence in quotation marks is not in the Thai edition of the Canon.

5. This passage in the Thai edition of the Canon is much more elaborate than the corresponding passage in other editions of the Canon. The other editions mention simply that the father went home and had a heap of gold & silver made and concealed with a screen. The detail of the height of the heaps seems to have been adopted from the Commentary, for the commentators—in discussing this passage—feel called upon to explain how tall the piles were. If that detail had been in the original Pali, they wouldn't have had to supply it. As for the two heaps, that detail seems required by the later passage where Ven. Raṭṭhapāla's father points out three separate inheritances, although that passage —as indicated in the translation, mentions "heap" in the singular.

Apparently there were some discrepancies in the original discourse that subsequent editors tried to correct, but it's hard to reach a definitive conclusion as to which version is closer to the original. On the one hand, it might be that the two extra heaps were mentioned in the original, but later deleted in some editions to bring the description in line with the fact that the later passage mentions "heap" in the singular; on the other hand, it might be that the original described the father making one heap, and the editors later amended the passage to account for his later reference to three inheritances.

6. This verse is identical with Dhp 147.

7. For the meaning of the word "world" in this discourse, see SN 35:82.

8. In ancient Indian medicine, a variety of illnesses—such as indigestion, sharp pains running through the body, etc.—were said to be caused by an imbalance of the wind-property *(vāyo-dhātu)* in the body.

See also: *MN 13*; *MN 14*; *MN 54*; *SN 3:25*; *SN 4:20*; *AN 3:39*; *Ud 2:10*; *Sn 3:8*; *Sn 4:6*; *Sn 4:7*; *Thag 6:13*

Prince Bodhi
Bodhirājakumāra Sutta (MN 85)

I have heard that on one occasion the Blessed One was staying among the Bhaggas at Suṁsumāri (Crocodile) Hill in the Bhesakaḷa Forest Deer Park.

Now on that occasion a palace named Kokamuda had recently been built for Prince Bodhi, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form.

Then Prince Bodhi addressed the young brahman Sañjikāputta, "Come, my dear Sañjikāputta. Go to the Blessed One and, on arrival, showing reverence with your head to the Blessed One's feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'Prince Bodhi, lord, shows reverence with his head to the Blessed One's feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'May the Lord Blessed One acquiesce to Prince Bodhi's meal tomorrow, together with the Saṅgha of monks.'"

Responding, "As you say, sir," to Prince Bodhi, the young brahman Sañjikāputta went to the Blessed One and, on arrival, exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "Master Gotama, Prince Bodhi shows reverence with his head to Master Gotama's feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort. And he says this: 'May Master Gotama acquiesce to Prince Bodhi's meal tomorrow, together with the Saṅgha of monks.'"

The Blessed One acquiesced through silence.

Then the young brahman Sañjikāputta, understanding the Blessed One's acquiescence, rose from his seat and returned to Prince Bodhi. On

arrival he said to him, "Sir, I have informed Master Gotama of your words, (saying,) 'Master Gotama, Prince Bodhi shows reverence with his head to Master Gotama's feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort. And he says, "May Master Gotama acquiesce to Prince Bodhi's meal tomorrow, together with the Saṅgha of monks."' And Gotama the contemplative has acquiesced."

Then, as the night was ending, Prince Bodhi had choice staple & non-staple foods prepared in his residence and had the Kokamuda palace spread with white cloth down to the last step of the staircase. Then he said to the young brahman Sañjikāputta, "Come, dear Sañjikāputta. Go to the Blessed One and on arrival announce the time, (saying,) 'It is time, lord. The meal is ready.'"

Responding, "As you say, sir," to Prince Bodhi, the young brahman Sañjikāputta went to the Blessed One and, on arrival, announced the time, (saying,) "It is time, Master Gotama. The meal is ready."

Then the Blessed One early in the morning—having adjusted his under robe and carrying his bowl & outer robe—went together with a Saṅgha of monks to Prince Bodhi's residence.

Now, at that time, Prince Bodhi was standing outside the porch to the gatehouse, waiting for the Blessed One. He saw the Blessed One coming from afar. On seeing him, he went out to greet him & bow down to him. Allowing the Blessed One to precede him, he went to the Kokamuda palace. Then the Blessed One stood at the last step of the staircase. Prince Bodhi said to the Blessed One, "Step on the cloths, Lord Blessed One. Step on the cloths, O One Well-gone. That will be for my long-term welfare & happiness."

When this was said, the Blessed One was silent.

A second time… A third time, Prince Bodhi said to the Blessed One, "Step on the cloths, Lord Blessed One. Step on the cloths, O One Well-gone. That will be for my long-term welfare & happiness."

Then the Blessed One regarded Ven. Ānanda.

Ven. Ānanda said to Prince Bodhi, "Remove the cloths, prince. The Blessed One will not step on a cloth covering. The Tathāgata has regard for future generations."[1]

So Prince Bodhi, having had the cloths removed, had the upper story of the Kokamuda palace prepared.

The Blessed One mounted the Kokamuda palace and sat on a seat laid out, together with the Saṅgha of monks. Prince Bodhi, with his own hands, served & satisfied the Saṅgha of monks, with the Buddha at its head, with exquisite staple & non-staple food. Then, when the Blessed One had finished his meal and had rinsed his bowl & hands, Prince Bodhi, taking a low seat, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, it occurs to me that pleasure isn't to be gained through pleasure. Pleasure is to be gained through pain."

"To me, too, prince, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Pleasure isn't to be gained through pleasure. Pleasure is to be gained through pain.'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life—and while my parents, unwilling, were crying with tears streaming down their faces—I shaved off my hair & beard, put on the ochre robe, and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Āḷāra Kālāma and, on arrival, said to him: 'Friend Kālāma, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This Dhamma is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It isn't through mere conviction alone that Āḷāra Kālāma declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare

that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Āḷāra Kālāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Āḷāra Kālāma declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kālāma, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Āḷāra Kālāma, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Rāmaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this Dhamma & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This Dhamma is such that an observant person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned that Dhamma. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw—I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rāma declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rāma declare that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rāma have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rāma entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend…'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rāma declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he

knew is the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Rāmaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvelā. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then these three similes—spontaneous, never before heard—appeared to me. Suppose there were a wet, sappy piece of timber lying in the water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think, prince? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the wet, sappy timber lying in the water?"

"No, lord. Why is that? Because the timber is wet & sappy, and besides it is lying in the water. Eventually the man would reap only his share of weariness & disappointment."

"So it is, prince, with any contemplative or brahman who does not live withdrawn from sensuality in body & mind, and whose desire, infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving for awakening), he is incapable of knowledge, vision, & unexcelled self-awakening. This was the first simile—spontaneous, never before heard—that appeared to me.

"Then a second simile—spontaneous, never before heard—appeared to me. Suppose there were a wet, sappy piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think, prince? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the wet, sappy timber lying on land far from water?"

"No, lord. Why is that? Because the timber is wet & sappy, even though it is lying on land far from water. Eventually the man would reap only his share of weariness & disappointment."

"So it is, prince, with any contemplative or brahman who lives withdrawn from sensuality in body only, but whose desire, infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving), he is incapable of knowledge, vision, & unexcelled self-awakening. This was the second simile—spontaneous, never before heard—that appeared to me.

"Then a third simile—spontaneous, never before heard—appeared to me. Suppose there were a dry, sapless piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, 'I'll produce fire. I'll make heat appear.' Now what do you think, prince? Would he be able to produce fire and make heat appear by rubbing the upper fire-stick in the dry, sapless timber lying on land?"

"Yes, lord. Why is that? Because the timber is dry & sapless, and besides it is lying on land far from water."

"So it is, prince, with any contemplative or brahman who lives withdrawn from sensuality in body & mind, and whose desire, infatuation, urge, thirst, & fever for sensuality is relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings (due to his striving), he is capable of knowledge, vision, & unexcelled self-awakening. This was the third simile—spontaneous, never before heard—that appeared to me.

"I thought: 'What if I, clenching my teeth and pressing my tongue against the roof of my mouth, were to beat down, constrain, & crush my mind with my awareness?' So, clenching my teeth and pressing my tongue

against the roof of my mouth, I beat down, constrained, & crushed my mind with my awareness. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, & crush him, in the same way I beat down, constrained, & crushed my mind with my awareness. As I did so, sweat poured from my armpits. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion, being harassed by the exertion.

"I thought: 'What if I were to become absorbed in the trance of non-breathing?' So I stopped the in-breaths & out-breaths in my nose & mouth. As I did so, there was a loud roaring of winds coming out my earholes, just like the loud roar of winds coming out of a smith's bellows.… So I stopped the in-breaths & out-breaths in my nose & mouth & ears. As I did so, extreme forces sliced through my head, just as if a strong man were slicing my head open with a sharp sword.… Extreme pains arose in my head, just as if a strong man were tightening a turban made of tough leather straps around my head.… Extreme forces carved up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox.… There was an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast & broil him over a pit of hot embers. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion, being harassed by the exertion.

"Devas, on seeing me, said, 'Gotama the contemplative is dead.' Other devas said, 'He isn't dead, he's dying.' Others said, 'He's neither dead nor dying, he's an arahant, for this is the way arahants live.'

"I thought: 'What if I were to practice going altogether without food?' Then devas came to me and said, 'Dear sir, please don't practice going altogether without food. If you go altogether without food, we'll infuse divine nourishment in through your pores, and you will survive on that.' I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

"I thought: 'What if I were to take only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup?' So I took only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup. My body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems.… My backside became like a camel's hoof.… My spine stood out like a string of beads.… My ribs jutted out like the jutting rafters of an old, run-down barn.… The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well.… My scalp shriveled & withered like a green bitter gourd, shriveled & withered in the heat & the wind.… The skin of my belly became so stuck to my spine that when I thought of touching my belly, I grabbed hold of my spine as well; and when I thought of touching my spine, I grabbed hold of the skin of my belly as well.… If I urinated or defecated, I fell over on my face right there.… Simply from my eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair—rotted at its roots—fell from my body as I rubbed, simply from eating so little.

"People on seeing me would say, 'Gotama the contemplative is black.' Other people would say, 'Gotama the contemplative isn't black, he's brown.' Others would say, 'Gotama the contemplative is neither black nor brown, he's golden-skinned.' So much had the clear, bright color of my skin deteriorated, simply from eating so little.

"I thought: 'Whatever contemplatives or brahmans in the past have felt painful, racking, piercing feelings due to their striving, this is the utmost. None have been greater than this. Whatever contemplatives or brahmans in the future will feel painful, racking, piercing feelings due to their striving, this is the utmost. None will be greater than this. Whatever contemplatives or brahmans in the present are feeling painful, racking, piercing feelings due to their striving, this is the utmost. None is greater than this. But with this racking practice of austerities I haven't attained any superior human state, any distinction in knowledge or vision worthy of the noble ones. Could there be another path to awakening?'

"I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then—quite secluded from sensuality, secluded from unskillful qualities—I entered & remained

in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Could that be the path to awakening?' Then there was the consciousness following on that memory: 'That is the path to awakening.' I thought: 'So why am I afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful qualities?' I thought: 'I am no longer afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful qualities, but that pleasure is not easy to achieve with a body so extremely emaciated. What if I were to take some solid food: some rice & porridge?' So I took some solid food: some rice & porridge. Now five monks had been attending on me, thinking, 'If Gotama, our contemplative, achieves some higher state, he will tell us.' But when they saw me taking some solid food—some rice & porridge—they were disgusted and left me, thinking, 'Gotama the contemplative is living luxuriously. He has abandoned his exertion and is backsliding into abundance.'

"So when I had taken solid food and regained strength, then—quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture I remained equanimous, mindful, & alert, and sensed pleasure with the body. I entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of recollecting my past lives. I recollected my manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain,

such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I recollected my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the passing away & reappearance of beings. I saw—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destinations, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the ending of the mental effluents. I directly knew, as it had come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way

leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' My heart, thus knowing, thus seeing, was released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there was the knowledge, 'Released.' I directly knew that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose—as happens in one who is heedful, ardent, & resolute.

"The then thought occurred to me, 'This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see. This state, too, is hard to see: the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving; dispassion; cessation; unbinding. And if I were to teach the Dhamma and others would not understand me, that would be tiresome for me, troublesome for me.'

"Just then these verses, unspoken in the past, unheard before, occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.
This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow—

those delighting in passion,
cloaked in the mass of darkness,
won't see.'

"As I reflected thus, my mind inclined to dwelling at ease, not to teaching the Dhamma.

"Then Brahmā Sahampati, having known with his own awareness the line of thinking in my awareness, thought: 'The world is lost! The world is destroyed! The mind of the Tathāgata, the Worthy One, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!' Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahmā Sahampati disappeared from the Brahmā world and reappeared in front me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One Well-gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahmā Sahampati said. Having said that, he further said this:

'In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
so, intelligent one, with all-around vision,
ascend the palace
fashioned of Dhamma.
Free from sorrow, behold the people

submerged in sorrow,
oppressed by birth & aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.'

"Then, having understood Brahmā's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses—born & growing in the water—might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water—so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahmā Sahampati in verse:
'Open are the doors to the deathless.
Let those with ears show their conviction.
Perceiving trouble, O Brahmā,
I did not tell people
the refined,
sublime Dhamma.'

"Then Brahmā Sahampati, thinking, 'I'm the one who created the opportunity for the teaching of the Dhamma by the Blessed One!' bowed down to me and, circling me on the right, vanished right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Āḷāra Kālāma is wise, competent,

intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then a devatā came to me and said, 'Lord, Āḷāra Kālāma died seven days ago.' And knowledge & vision arose within me: 'Āḷāra Kālāma died seven days ago.' The thought occurred to me, 'A great loss has Āḷāra Kālāma suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Rāmaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then a devatā came to me and said, 'Lord, Uddaka Rāmaputta died last night.' And knowledge & vision arose within me: 'Uddaka Rāmaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Rāmaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Bārāṇasī in the Deer Park at Isipatana.

"Then, having stayed at Uruvelā as long as I liked, I set out to wander by stages to Bārāṇasī. Upaka the Ājīvaka saw me on the road between Gayā and the (place of) Awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ājīvaka in verses:

'All-vanquishing,
all-knowing am I,
with regard to all things,
unadhering.

All-abandoning,
released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher?[2]

I have no teacher,
and one like me can't be found.
In the world with its devas,
I have no counterpart.

For I am a Worthy One in the world;
I, the unexcelled teacher.
I, alone, am rightly self-awakened.
Cooled am I, unbound.

To set rolling the wheel of Dhamma
I go to the city of Kāsi.
In a world become blind,
I beat the drum of the deathless.'

"'From your claims, my friend, you must be an infinite conqueror.'

"'Conquerors are those like me
who have reached effluents' end.
I've conquered evil qualities,
and so, Upaka, I'm a conqueror.'

"When this was said, Upaka said, 'May it be so, my friend,' and—shaking his head, taking a side-road—he left.

"Then, wandering by stages, I arrived at Bārāṇasī, at the Deer Park in Isipatana, to where the group of five monks were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another

spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathāgata by name and as "friend." The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathāgata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time.... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"'No, lord.'

"'The Tathāgata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathāgata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round.

"Then the group of five monks—thus exhorted, thus instructed by me—in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for themselves in the here & now."

When this was said, Prince Bodhi said to the Blessed One, "Lord, when a monk gains a Tathāgata to discipline him, how long does it take for him to reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now?"

"Very well then, prince, I will cross-question you on this matter. Answer as you see fit. What do you think? Are you skilled in the art of riding an elephant & wielding a goad?"

"Yes, lord, I am skilled in the art of riding an elephant & wielding a goad."

"And what do you think? There is the case where a man comes, (thinking,) 'Prince Bodhi knows the art of riding an elephant & wielding a goad. I will study the art of riding an elephant & wielding a goad under him.' But if he were without conviction, he would not achieve what could be achieved by one with conviction. If he had many illnesses, he would not achieve what could be achieved by one of few illnesses. If he were fraudulent & deceitful, he would not achieve what could be achieved by one neither fraudulent nor deceitful. If he were lazy, he would not achieve what could be achieved by one with aroused persistence. If he were

undiscerning, he would not achieve what could be achieved by one who was discerning. What do you think, prince? Would that man be able to train in the art of riding an elephant & wielding a goad under you?"

"Even a man with only one of those qualities, lord, would not be able to train in the art of riding an elephant & wielding a goad under me—to say nothing of one with all five."

"What do you think, prince? There is the case where a man comes, (thinking,) 'Prince Bodhi knows the art of riding an elephant & wielding a goad. I will study the art of riding an elephant & wielding a goad under him.' And if he were to have conviction, he would achieve what could be achieved by one with conviction. If he had few illnesses, he would achieve what could be achieved by one of few illnesses. If he were neither fraudulent nor deceitful, he would achieve what could be achieved by one neither fraudulent nor deceitful. If he had aroused persistence, he would achieve what could be achieved by one with aroused persistence. If he were discerning, he would achieve what could be achieved by one who was discerning. What do you think, prince? Would that man be able to train in the art of riding an elephant & wielding a goad under you?"

"Even a man with only one of those qualities, lord, would be able to train in the art of riding an elephant & wielding a goad under me—to say nothing of one with all five."

"In the same way, prince, there are these five factors for exertion. Which five?

"There is the case where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his wise friends in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion.

"When a monk endowed with these five qualities gains a Tathāgata to discipline him, he would reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now in seven years.

"Let alone seven years. When a monk endowed with these five qualities gains a Tathāgata to discipline him, he would reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now in six years… five years… four years… three years… two years… one year… seven months… six months… five months… four months… three months… two months… one month… half a month… seven days… six days… five days… four days… three days… two days… one day.

"Let alone one day. When a monk endowed with these five qualities gains a Tathāgata to discipline him and is instructed in the evening, he will attain distinction by morning; instructed in the morning, he will attain distinction by evening."

When this was said, Prince Bodhi said to the Blessed One, "O the Buddha! O the Dhamma! O the well-expoundedness of the Dhamma!—in that one instructed in the evening will attain distinction by morning; instructed in the morning, one will attain distinction by evening!"

When this was said, the young brahman Sañjikāputta said to Prince Bodhi, "Master Bodhi says, 'O the Buddha! O the Dhamma! O the well-expoundedness of the Dhamma!' But he doesn't go to Master Gotama, the Dhamma, & the Saṅgha of monks for refuge."[3]

"Don't say that, dear Sañjikāputta! Don't say that! In my mother's presence I heard this, in my mother's presence I learned this: On one occasion, the Blessed One was staying in Kosambī in Ghosita's Park. Then, when she was pregnant, she went to the Blessed One and, on arrival,

having bowed down to him, sat to one side. As she was sitting there, she said to the Blessed One, 'Lord, the boy or girl in my womb goes to the Blessed One, the Dhamma, & the Saṅgha of monks for refuge. May the Blessed One remember him or her as a lay follower who has gone for refuge from this day forward, for life.'

"Then there was one time when Blessed One was staying here among the Bhaggas at Suṁsumāri Hill in the Bhesakaḷa Forest Deer Park. Then my nurse, carrying me on her hip, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she said to the Blessed One, 'This Prince Bodhi, lord, goes to the Blessed One, the Dhamma, & the Saṅgha of monks for refuge. May the Blessed One remember him as a lay follower who has gone for refuge from this day forward, for life.'

"And now, dear Sañjikāputta, for a third time, I go to the Blessed One, the Dhamma, & the Saṅgha of monks for refuge. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

Notes

1. This part of the story, with minor differences, also appears in Cv V.21.1–3. According to the commentary to this sutta, Ven. Ānanda interprets the Buddha's concern for future generations to be that, if monks' stepping on a cloth is meant to bring mundane happiness to laypeople but isn't followed by mundane happiness, people will look down on the monks.

However, in Cv V.21—the section of the Vinaya prohibiting the act of stepping on cloth coverings—one of the exemptions (Cv V.21.4) deals precisely with situations where people specifically ask monks to step on cloth coverings for the sake of their good luck: In such a situation, monks may step on the cloth.

So the Buddha's reasoning with regard to Prince Bodhi must have been different. One possible alternative is that the Buddha didn't want to establish—through his acquiesce—such a wastefully extravagant custom as covering all the floors of a building with cloth when inviting monks to bless the building.

2. This verse = Dhp 353.

3. Following the Thai and Sri Lankan versions of the Canon. The PTS version has, "But he doesn't say, 'I go to Master Gotama, the Dhamma, & the

Saṅgha of monks for refuge.'" The Thai and Sri Lankan versions seem preferable, as Prince Bodhi would not refer to the Buddha as "Master Gotama."

See also: *MN 4*; *MN 14*; *MN 26*; *MN 36*; *MN 101*; *AN 5:53*

About Aṅgulimāla
Aṅgulimāla Sutta (MN 86)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And at that time in King Pasenadi's realm there was a bandit named Aṅgulimāla: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wore a garland *[māla]* made of fingers *[aṅguli]*.

Then the Blessed One, early in the morning, having adjusted his lower robe and taking his bowl & outer robe, went into Sāvatthī for alms. Having gone for alms in Sāvatthī and returning from his alms round after his meal, he set his lodging in order. Carrying his bowl & robe, he went along the road to where Aṅgulimāla was staying. Cowherds, shepherds, & farmers saw him going along the road to where Aṅgulimāla was staying, and on seeing him said to him, "Don't go along that road, contemplative, for on that road is Aṅgulimāla: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. Groups of ten, twenty, thirty, & forty men have gone along that road, and even they have fallen into Aṅgulimāla's hands." When this was said, the Blessed One kept going in silence.

A second time.… A third time, cowherds, shepherds, & farmers said to the Blessed One, "Don't go along that road, contemplative.… Groups of ten, twenty, thirty, & forty men have gone along that road, and even they have fallen into Aṅgulimāla's hands." When this was said, the Blessed One kept going in silence.

Then Aṅgulimāla saw the Blessed One coming from afar and on seeing him, this thought occurred to him: "Isn't it amazing! Isn't it astounding!

Groups of ten, twenty, thirty, & forty men have gone along this road, and even they have fallen into my hands, and yet now this contemplative comes attacking, as it were, alone and without a companion. Why don't I kill him?" So Aṅgulimāla, taking up his sword & shield, buckling on his bow & quiver, followed right behind the Blessed One.

Then the Blessed One willed a feat of psychic power such that Aṅgulimāla, though running with all his might, could not catch up with the Blessed One walking at normal pace. Then the thought occurred to Aṅgulimāla: "Isn't it amazing! Isn't it astounding! In the past I've chased & seized even a swift-running elephant, a swift-running horse, a swift-running chariot, a swift-running deer. But now, even though I'm running with all my might, I can't catch up with this contemplative walking at normal pace." So he stopped and called out to the Blessed One, "Stop, contemplative! Stop!"

"I *have* stopped, Aṅgulimāla. *You* stop."

Then the thought occurred to Aṅgulimāla, "These Sakyan contemplatives are speakers of the truth, asserters of the truths, and yet this contemplative, even while walking, says, 'I have stopped, Aṅgulimāla. *You* stop.' Why don't I question him?"

So Aṅgulimāla the bandit addressed this verse to the Blessed One:

"While walking, contemplative,
you say, 'I have stopped.'
But when *I* have stopped
you say I haven't.
I ask you the meaning of this:
How have you stopped?
How haven't I?"

The Buddha:

"I have stopped, Aṅgulimāla,
once & for all,
having cast off violence
toward all living beings.
You, though,
are unrestrained toward beings.

That's how I've stopped
and you haven't."

Aṅgulimāla:

"At long last a greatly revered great seer
for my sake
has come to the great forest.
Having heard your verse
in line with the Dhamma,
I will go about
having abandoned evil."

So saying, the bandit
hurled his sword & weapons
over a cliff
into a chasm,
a pit.

Then the bandit paid homage
to the feet of the One Well-Gone,
and right there requested the Going-forth.

The Awakened One,
the compassionate great seer,
the teacher of the world, along with its devas,
said to him then:
"Come, bhikkhu."
That in itself
was bhikkhuhood for him.

Then the Blessed One set out wandering toward Sāvatthī with Ven. Aṅgulimāla as his attendant monk. After wandering by stages he reached Sāvatthī, and there he lived near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a large crowd of people, loud & noisy, had gathered at the gates to King Pasenadi Kosala's inner palace, (calling out,) "There is a bandit in your realm, sire, named Aṅgulimāla: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled

countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. The king must stamp him out!"

Then King Pasenadi Kosala, with a cavalry of roughly 500 horsemen, drove out of Sāvatthī in the middle of the day and entered the monastery. Driving as far as the ground was passable for chariots, he got down from his chariot and went on foot to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "What is it, great king? Has King Seniya Bimbisāra of Magadha provoked you, or have the Licchavis of Vesālī or some other hostile king?"

"No, lord. King Seniya Bimbisāra of Magadha hasn't provoked me, nor have the Licchavis of Vesālī, nor has some other hostile king. There is a bandit in my realm, lord, named Aṅgulimāla: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. I am going to stamp him out."[1]

"Great king, suppose you were to see Aṅgulimāla with his hair & beard shaved off, wearing the ochre robe, having gone forth from the home life into homelessness, refraining from killing living beings, refraining from taking what is not given, refraining from telling lies, living the holy life on one meal a day, virtuous & of fine character: what would you do to him?"

"We would bow down to him, lord, or rise up to greet him, or offer him a seat, or offer him robes, almsfood, lodgings, or medicinal requisites for curing illness; or we would arrange a lawful guard, protection, & defense. But how could there be such virtue & restraint in an unvirtuous, evil character?"

Now at that time Ven. Aṅgulimāla was sitting not far from the Blessed One. So the Blessed One, pointing with his right arm, said to King Pasenadi Kosala, "That, great king, is Aṅgulimāla." Then King Pasenadi Kosala was frightened, terrified, his hair standing on end. So the Blessed One, sensing the king's fear & hair-raising awe, said to him, "Don't be afraid, great king. Don't be afraid. He poses no danger to you.

Then the king's fear, his terror, his hair-standing-on-end subsided. He went over to Ven. Aṅgulimāla and said, "Are you really Aṅgulimāla, lord?"

"Yes, great king."

"What is your father's clan? What is your mother's clan?"

"My father is a Gagga, great king, and my mother a Mantāṇi."

"Then may Master Gagga Mantāṇiputta delight (in staying here). I will be responsible for your robes, almsfood, lodgings, & medicinal requisites for curing illness."

Now it so happened that at that time Ven. Aṅgulimāla was a wilderness-dweller, an alms-goer, wearing one set of the triple robe made of cast-off cloth. So he said to King Pasenadi Kosala, "Enough, great king. My triple robe is complete."

So King Pasenadi Kosala went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "It's amazing, lord. It's astounding, how the Blessed One has tamed the untamed, pacified the unpeaceful, and brought to unbinding those who were not unbound. For what we could not tame even with blunt or bladed weapons, the Blessed One has tamed without blunt or bladed weapons. Now, lord, we must go. Many are our duties, many our responsibilities."

"Then do, great king, what you think it is now time to do."

Then King Pasenadi Kosala got up from his seat, bowed down to the Blessed One and—keeping him to his right—departed.

Then Ven. Aṅgulimāla, early in the morning, having adjusted his lower robe and taking his bowl & outer robe, went into Sāvatthī for alms. As he was going from house to house for alms, he saw a woman suffering a breech birth. On seeing her, the thought occurred to him: "How tormented are living beings! How tormented are living beings!" Then, having gone for alms in Sāvatthī and returning from his alms round after his meal, he went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, early in the morning, having adjusted my lower robe and taking my bowl & outer robe, I went into Sāvatthī for alms. As I was going from house to house for alms, I saw a woman suffering a breech

birth. On seeing her, the thought occurred to me: 'How tormented are living beings! How tormented are living beings!'"

"In that case, Aṅgulimāla, go to that woman and on arrival say to her, 'Sister, since I was born I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"

"But, lord, wouldn't that be a lie for me? For I have intentionally killed many living beings."

"Then in that case, Aṅgulimāla, go to that woman and on arrival say to her, 'Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"[2]

Responding, "As you say, lord," to the Blessed One, Aṅgulimāla went to that woman and on arrival said to her, "Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this may there be wellbeing for you, wellbeing for your fetus." And there was wellbeing for the woman, wellbeing for her fetus.

Then Ven. Aṅgulimāla, dwelling alone, secluded, heedful, ardent, & resolute, in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Aṅgulimāla became another one of the arahants.

Then Ven. Aṅgulimāla, early in the morning, having adjusted his lower robe and taking his bowl & outer robe, went into Sāvatthī for alms. Now at that time a clod thrown by one person hit Ven. Aṅgulimāla on the body, a stone thrown by another person hit him on the body, and a potsherd thrown by still another person hit him on the body. So Ven. Aṅgulimāla—his head broken open and dripping with blood, his bowl broken, and his outer robe ripped to shreds—went to the Blessed One. The Blessed One saw him coming from afar and on seeing him said to him: "Bear with it, brahman! Bear with it! The fruit of the kamma that would have burned you in hell for many years, many hundreds of years, many thousands of years, you are now experiencing in the here & now!"[3]

Then Ven. Aṅgulimāla, having gone alone into seclusion, experienced the bliss of release. At that time he exclaimed:

Who once was heedless,
but later is not,
  brightens the world
  like the moon set free from a cloud.[4]

His evil-done deed
is replaced with skillfulness:
  he brightens the world
  like the moon set free from a cloud.[5]

Whatever young monk
devotes himself
to the Buddha's bidding:
  he brightens the world
  like the moon set free from a cloud.

May even my enemies
hear talk of the Dhamma.
May even my enemies
devote themselves
to the Buddha's bidding.

May even my enemies
associate with those people
who—peaceful, good—
get others to accept the Dhamma.

May even my enemies
hear the Dhamma time & again
from those who advise
  endurance,
  forbearance,
who praise non-opposition,
  and may they follow it.

For surely he wouldn't harm me,
or anyone else;
he would attain the

foremost peace,
would protect the
feeble & firm.

Irrigators guide the water.
Fletchers shape the arrow shaft.
Carpenters shape
the wood.
The wise control
themselves.[6]

Some tame with a blunt stick,
with hooks, & with whips
But without blunt or bladed weapons
I was tamed by the one who is Such.

"Doer of No Harm" is my name,
but I used to be a doer of harm.
Today I am true to my name,
for I harm no one at all.

A bandit
I used to be,
renowned as Aṅgulimāla.
Swept along by a great flood,
I went to the Buddha as refuge.

Bloody-handed
I used to be,
renowned as Aṅgulimāla.
See my going for refuge!
Uprooted is [craving],
the guide to becoming.

Having done the type of kamma
that would lead to many
bad destinations,
touched by the fruit of (that) kamma,
unindebted, I eat my food.[7]
They're addicted to heedlessness
—dullards, fools—

while one who is wise
cherishes heedfulness
as his highest wealth.[8]
Don't give way to heedlessness
    or to intimacy
    with sensual delight—
for a heedful person,
absorbed in jhāna,
attains an abundant bliss.[9]

This[10] has come well & not gone away,
it was not badly thought through for me.
From among well-analyzed qualities,
    I have obtained
    the best.

This has come well & not gone away,
it was not badly thought through for me.
    The three knowledges
    have been attained;
    the Buddha's bidding,
            done.

Notes

1. The PTS reading here, followed in *MLS* and *MLDB*—"I will not stamp him out"—is surely a mistake. I follow the Thai reading on this passage, even though it is somewhat ungrammatical. There are passages in MN 90 where King Pasenadi's sentences don't quite parse, and perhaps this is another example of his brusque language.

2. This blessing is often chanted at house blessings in Theravāda countries.

3. This incident illustrates the kammic principle stated in AN 3:101.

4. This verse = Dhp 172.

5. This verse = Dhp 173.

6. This verse = Dhp 80.

7. This verse is another illustration of the principle stated in AN 3:101.

8. This verse = Dhp 26.

9. This verse = Dhp 27.

10. “This” apparently refers to the abundant bliss mentioned in the previous verse.

See also: *DN 11*; *SN 41:4*

From One Who Is Dear
Piyajātika Sutta (MN 87)

Many discourses depict King Pasenadi Kosala as a Buddhist. This discourse relates how—through the astuteness of Queen Mallikā—he first became favorably disposed toward the Buddha.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain householder's dear & beloved little son, his only child, had died. Because of his death, the father had no desire to work or to eat. He kept going to the cemetery and crying out, "Where have you gone, my only little child? Where have you gone, my only little child?"

Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Householder, your faculties are not those of one who is steady in his own mind. There is an aberration in your faculties."

"Lord, how could there not be an aberration in my faculties? My dear & beloved little son, my only child, has died. Because of his death, I have no desire to work or to eat. I keep going to the cemetery and crying out, 'Where have you gone, my only little child? Where have you gone, my only little child?'"

"That's the way it is, householder. That's the way it is—for sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear."

"But lord, who would ever think that sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear? Happiness & joy are born from one who is dear, come springing from one who is dear." So the householder, not delighting in the

Blessed One's words, rejecting the Blessed One's words, got up from his seat and left.

Now at that time a large number of gamblers were playing dice not far from the Blessed One. So the householder went to them and, on arrival, said to them, "Just now, venerable sirs, I went to Gotama the contemplative and, on arrival, having bowed down to him, sat to one side. As I was sitting there, Gotama the contemplative said to me, 'Householder, your faculties are not those of one who is steady in his own mind. There is an aberration in your faculties.'

"When this was said, I said to him, 'Lord, how could there not be an aberration in my faculties? My dear & beloved little son, my only child, has died. Because of his death, I have no desire to work or to eat. I keep going to the cemetery and crying out, "Where have you gone, my only little child? Where have you gone, my only little child?"'

"'That's the way it is, householder. That's the way it is—for sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.'

"'But, lord, who would ever think that sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear? Happiness & joy are born from one who is dear, come springing from one who is dear.' So, not delighting in the words of Gotama the contemplative, rejecting them, I got up from my seat and left."

"That's the way it is, householder (said the gamblers). That's the way it is. Happiness & joy are born from one who is dear, come springing from one who is dear."

So the householder left, thinking, "I agree with the gamblers."

Eventually, word of this conversation made its way into the king's inner chambers. Then King Pasenadi Kosala addressed Queen Mallikā, "Mallikā, your contemplative, Gotama, has said this: 'Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.'"

"If that was said by the Blessed One, great king, then that's the way it is."

"No matter what Gotama the contemplative says, Mallikā endorses it: 'If that was said by the Blessed One, great king, then that's the way it is.' Just as, no matter what his teacher says, a pupil endorses it: 'That's the way it is, teacher. That's the way it is.' In the same way, no matter what Gotama the contemplative says, Mallikā endorses it: 'If that was said by the Blessed One, great king, then that's the way it is.' Go away, Mallikā! Out of my sight!"

Then Queen Mallikā called for the brahman Nāḷijaṅgha: "Come, brahman. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'Queen Mallikā, lord, shows reverence with her head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'Lord, did the Blessed One say that sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear?' Whatever the Blessed One says, remember it well and tell it to me—for Tathāgatas do not speak untruthfully."

"Yes, madam," the brahman Nāḷijaṅgha responded to Queen Mallikā. Going to the Blessed One, on arrival he exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "Master Gotama, Queen Mallikā shows reverence with her head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort. And she says further: 'Lord, did the Blessed One say that sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear?'"

"That's the way it is, brahman. That's the way it is. Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear. And it's through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

"Once in this same Sāvatthī there was a woman whose mother died. Owing to her mother's death she went mad, out of her mind, and wandering from street to street, crossroads to crossroads, would say, 'Have you seen my mother? Have you seen my mother?' It's through this line of

reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

"Once in this same Sāvatthī there was a woman whose father died… whose brother died… whose sister died… whose son died… whose daughter died… whose husband died. Owing to his death she went mad, out of her mind, and wandering from street to street, crossroads to crossroads, would say, 'Have you seen my husband? Have you seen my husband?' It's through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

"Once in this same Sāvatthī there was a man whose mother died. Owing to her death he went mad, out of his mind, and wandering from street to street, crossroads to crossroads, would say, 'Have you seen my mother? Have you seen my mother?' It's through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

"Once in this same Sāvatthī there was a man whose father died… whose brother died… whose sister died… whose son died… whose daughter died… whose wife died. Owing to her death he went mad, out of his mind, and wandering from street to street, crossroads to crossroads, would say, 'Have you seen my wife? Have you seen my wife?' It's through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

"Once in this same Sāvatthī there was a wife who went to her relatives' home. Her relatives, having separated her from her husband, wanted to give her to another against her will. So she said to her husband, 'These relatives of mine, having separated us, want to give me to another against my will,' whereupon he cut her in two and slashed himself open, thinking, 'Dead we will be together.' It's through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear."

Then the brahman Nāḷijaṅgha, delighting in & approving of the Blessed One's words, got up from his seat and went to Queen Mallikā. On arrival, he told her all that had been said in his conversation with the Blessed One.

Then Queen Mallikā went to King Pasenadi Kosala and on arrival said to him, "What do you think, great king? Is Princess Vajirī dear to you?"

"Yes, Mallikā, Princess Vajirī is dear to me."

"And what do you think? Would sorrow, lamentation, pain, distress, & despair arise in you from any change & aberration in Princess Vajirī?"

"Mallikā, any change & aberration in Princess Vajirī would mean an aberration of my very life. How could sorrow, lamentation, pain, distress, & despair not arise in me?"

"Great king, it was in connection with this that the Blessed One—the One who knows, the One who sees, worthy & rightly self-awakened—said, 'Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.'

"Now what do you think, great king? Is the noble Queen Vāsabhā dear to you? .... Is [your son] General Viḍūḍabha dear to you? .... Am I dear to you?"

"Yes, Mallikā, you are dear to me."

"And what do you think? Would sorrow, lamentation, pain, distress, & despair arise in you from any change & aberration in me?"

"Mallikā, any change & aberration in you would mean an aberration of my very life. How could sorrow, lamentation, pain, distress, & despair not arise in me?"

"Great king, it was in connection with this that the Blessed One—the One who knows, the One who sees, worthy & rightly self-awakened—said, 'Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.'

"Now what do you think, great king? Are [your subjects] the Kāsis & Kosalans dear to you?"

"Yes, Mallikā, the Kāsis & Kosalans are dear to me. It's through the might of the Kāsis & Kosalans that we use Kāsi sandalwood and wear

garlands, scents, & ointments."

"And what do you think? Would sorrow, lamentation, pain, distress, & despair arise in you from any change & aberration in the Kāsis & Kosalans?"

"Mallikā, any change & aberration in the Kāsis & Kosalans would mean an aberration of my very life. How could sorrow, lamentation, pain, distress, & despair not arise in me?"

"Great king, it was in connection with this that the Blessed One—the One who knows, the One who sees, worthy & rightly self-awakened—said, 'Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.'"

"It's amazing, Mallikā. It's astounding: how deeply the Blessed One sees, having pierced through, as it were, with discernment. Come Mallikā: Give me the ablution water." Then King Pasenadi Kosala, rising from his seat and arranging his upper robe over one shoulder, paid homage in the direction of the Blessed One with his hands palm-to-palm in front of his heart, and exclaimed three times:

"Homage to the Blessed One, worthy & rightly self-awakened!

Homage to the Blessed One, worthy & rightly self-awakened!

Homage to the Blessed One, worthy & rightly self-awakened!"

See also: *DN 21*; *SN 3*; *SN 4:8*; *SN 42:11*; *AN 3:63*; *AN 4:200*; *AN 5:49*; *Ud 2:7*; *Ud 5:1*; *Ud 8:8*; *Sn 1:3*; *Sn 4:11*; *Thig 3:5*; *Thig 6:1*

At Kaṇṇakatthala
Kaṇṇakatthala Sutta (MN 90)

Introduction

The frame story of this sutta presents a gentle satire of royal life. Despite his position, King Pasenadi Kosala must still act the role of messenger for his wives. Because of his position, he finds himself surrounded by people he cannot trust—he never gets to the bottom of the question of who brought misinformation into the palace—and whose minds fasten on issues of overthrowing and banishing, possibly him. He is so preoccupied with his responsibilities that he doesn't pick up on the Buddha's gentle joke about his servitude to the sisters Somā and Sakulā, can't stick with an issue for any length of time, sometimes can't even phrase his questions properly, and can arrive at no greater certainty about the Buddha's teachings than that they seem reasonable. At the end of the sutta he has to leave, not because he has exhausted the issues he would like to discuss, but because one of his courtiers tells him it is time to go. All in all, not an enviable position.

The substance of the discussion, however, does touch on some serious issues. The topic treated in greatest detail concerns the differences among the castes of the Buddha's time, and the Buddha's remarks can profitably be applied to issues of racism in ours.

The discussion and the frame story, of course, play off one another. Because of his social position, King Pasenadi is unable to pursue the path to release that is open to all regardless of race or caste. His social advantages are a spiritual liability. Like many people in the modern world, he has plenty of things but no time.

* * *

I have heard that on one occasion the Blessed One was staying among the Udañña̱ns, in the Deer Park at Kaṇṇakatthala. And at that time King

Pasenadi Kosala had arrived at Udañña on some business or other. So King Pasenadi Kosala said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal.'"

Having responded, "As you say, sire," the man went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to him, "King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort." And then he said, "Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal."

Now, the sisters Somā and Sakulā[1] heard, "Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal." So they approached King Pasenadi while his meal was being served and on arrival said to him, "Well in that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'The sisters Somā and Sakulā, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.'"

Then, after his morning meal, King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The sisters Somā and Sakulā, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"But, great king, couldn't the sisters Somā and Sakulā get another messenger?"

"Lord, the sisters Somā and Sakulā heard, 'Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal.' So

they approached me while my meal was being served and on arrival said to me, 'In that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: "The sisters Somā and Sakulā, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."' Lord, the sisters Somā and Sakulā show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"May the sisters Somā and Sakulā be happy, great king."

Then King Pasenadi Kosala said to the Blessed One, "Lord, I have heard that 'Gotama the contemplative says this: "It is not possible that a contemplative or brahman would claim a knowledge and vision that is all-knowing and all-seeing without exception."' Those who say this: are they speaking in line with what the Blessed One has said? Are they not misrepresenting the Blessed One with what is unfactual? Are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma would have grounds for criticizing them?"

"Great king, those who say that are not speaking in line with what I have said, and are misrepresenting me with what is untrue and unfactual."

Then King Pasenadi Kosala turned to General Viḍūḍabha: "General, who brought this topic into the palace?"

"Sañjaya, the brahman of the Ākāsa clan, great king."

So King Pasenadi turned to one of his men, "Come, my good man. Summon Sañjaya the brahman of the Ākāsa clan, saying, 'King Pasenadi Kosala summons you.'"

Responding, "As you say, sire," the man went to Sañjaya the brahman of the Ākāsa clan and on arrival said to him, "King Pasenadi Kosala summons you."

Then King Pasenadi Kosala said to the Blessed One, "Could it be that something was said by the Blessed One in reference to something else, which a person could have misunderstood? In what way does the Blessed One recall having said (such) a statement?"

"Great king, I recall having said, 'It is not possible that a contemplative or brahman could know everything and see everything all at once.'"

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical: 'It is not possible that a contemplative or brahman could know everything and see everything all at once.'

"Lord, there are these four castes: noble warriors, brahmans, merchants, & workers. Is there any distinction or difference among them?"

"Great king, of these four castes, two—noble warriors & brahmans—are held to be foremost in terms of receiving homage, hospitality, salutation, & polite services."

"I'm not asking about the present life, lord. I'm asking about the future life. Is there any distinction or difference among these four castes?"

"Great king, there are these five factors for exertion. Which five?

"There is the case where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion.

"As for the four castes, great king: If they were endowed with these five factors for exertion, that would be for their long-term welfare & happiness."

"Lord, if these four castes were endowed with these five factors for exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king: The difference among them would lie in the diversity of their exertion. Suppose that there were two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained; and two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained. What do you think? Would the two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained acquire the habits of the tamed and reach the status of the tamed?"

"Yes, lord."

"And would the two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained acquire the habits of the tamed and reach the status of the tamed?"

"No, lord."

"In the same way, great king, it is impossible that what could be attained by one who has confidence, who is free from illness, who is neither fraudulent nor deceitful, whose persistence is aroused, and who is discerning could also be attained by one who is without conviction, who is sickly, fraudulent & deceitful, lazy, and dull."

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But with regard to these four castes: if they were endowed with these five factors for exertion, and they had right exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king, that there would be no difference among them with regard to the release of one and the release of another. Suppose that a man, taking dry Sal wood, were to generate a fire and make heat appear. And suppose that another man, taking dry saka [teak?] wood, were to generate a fire and make heat appear. And suppose that another man, taking dry mango wood, were to generate a fire and make heat appear. And suppose that another man, taking dry fig wood, were to generate a fire and make heat appear. Now what do you think, great king? Among those fires generated from different kinds of wood, would there be any

difference between the glow of one and the glow of another, the color of one and the color of another, the radiance of one and the radiance of another?“

“No, lord.”

“In the same way, great king, in the power that is kindled by persistence and generated by exertion, I say that there is no difference with regard to the release of one and the release of another.”

“What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But, lord, are there devas?”

“But why do you ask, ‘But, lord, are there devas?’?”

“Whether the devas come back to this life, lord, or whether they don’t.”

“Those devas who are afflicted[2] come back to this life, whereas those devas who are unafflicted don’t come back to this life.”

When this was said, General Viḍūḍabha said to the Blessed One, “Lord, can the afflicted devas oust or expel the unafflicted devas from that place?”

Then the thought occurred to Ven. Ānanda, “This General Viḍūḍabha is the son of King Pasenadi Kosala, and I am the son of the Blessed One. Now is the time for the son to counsel the son.” So Ven. Ānanda turned to General Viḍūḍabha and said, “In that case, general, I will ask you a counter question. Answer as you see fit. Through the extent of land conquered by King Pasenadi Kosala—where he exercises sovereign & independent kingship—is he able to oust or expel a contemplative or brahman from that place, regardless of whether that person has merit or not, or follows the holy life or not?”

“Sir, through the extent of land conquered by King Pasenadi Kosala—where he exercises sovereign & independent kingship—he *is* able to oust or expel a contemplative or brahman from that place, regardless of whether that person has merit or not, or follows the holy life or not.”

“And what do you think, general? Through the extent of land *not* conquered by King Pasenadi Kosala—where he does not exercise sovereign & independent kingship—is he able to oust or expel a contemplative or brahman from that place, regardless of whether that person has merit or not, or follows the holy life or not?”

"Sir, through the extent of land not conquered by King Pasenadi Kosala—where he does not exercise sovereign & independent kingship—he is *not* able to oust or expel a contemplative or brahman from that place, regardless of whether that person has merit or not, or follows the holy life or not."

"And what do you think, general? Have you heard of the Devas of the Thirty-three?"

"Yes, sir, I have heard of the Devas of the Thirty-three, as has King Pasenadi Kosala."

"And what do you think, general? Could King Pasenadi Kosala oust or expel the Devas of the Thirty-three from that place?"

"Sir, King Pasenadi Kosala can't even see the Devas of the Thirty-three. How could he oust or expel them from that place?"

"In the same way, general, afflicted devas, who will come back to this life, can't even see the unafflicted devas who don't come back to this life. How could they oust or expel them from that place?"

Then King Pasenadi Kosala said to the Blessed One, "Lord, what is the name of this monk?"

"His name is Ānanda [Joy], great king."

"What a joy he is! What a true joy! But, lord, are there Brahmās?"

"But why do you ask, 'But, lord, are there Brahmās?'?"

"Whether the Brahmās come back to this life, lord, or whether they don't."

"Those Brahmās who are afflicted come back to this life, whereas those Brahmās who are unafflicted don't come back to this life."

Then a man said to King Pasenadi Kosala, "Great king, Sañjaya the brahman of the Ākāsa clan has come."

Then King Pasenadi Kosala said to Sañjaya the brahman of the Ākāsa clan, "Who brought that topic into the royal palace?"

"General Viḍūḍabha, great king."

General Viḍūḍabha said, "Sañjaya the brahman of the Ākāsa clan, great king."

Then a man said to King Pasenadi Kosala, "Time to go, great king."

So King Pasenadi Kosala said to the Blessed One, "Lord, we have asked the Blessed One about omniscience, the Blessed One has answered about omniscience, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the purity of the four castes, the Blessed One has answered about the purity of the four castes, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher devas, the Blessed One has answered about the higher devas, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher Brahmās, the Blessed One has answered about the higher Brahmās, and that is pleasing & agreeable to us, and we are gratified because of it. Whatever we have asked the Blessed One about, that he has answered, and that is pleasing & agreeable to us, and we are gratified because of it. Now, lord, we must go. Many are our duties, many our responsibilities."

"Then do, great king, what you think it is now time to do."

Then King Pasenadi Kosala, delighting in and approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and—keeping him to his right—departed.

Notes

1. According to the Commentary, Somā and Sakulā were two wives of the king. The Commentary's treatment of this incident as a whole, however, seems aimed at taking the teeth out of the satire, perhaps to appease the royal patrons of the monks who compiled the Commentary. It insists that the two sisters did not barge in on the king as his meal was being served, but were actually taking part in the meal-serving ceremony. However, the sisters' tone of voice in delivering their request to the king is anything but servile. So perhaps the Commentary is mistaken about their identity as well.

2. According to the Commentary, "afflicted" here means still subject to suffering; "unafflicted" means free from the roots of suffering.

See also: SN 3:7; SN 3:14–15; SN 3:24; AN 3:58

To Brahmāyu (Excerpt)
Brahmāyu Sutta (MN 91)

[The student Uttara is talking to his teacher, the brahman Brahmāyu:] "When walking, Master Gotama steps with his right foot first. He doesn't extend his foot too far or place it down too near. He walks neither too quickly nor too slowly. He walks without knocking his knees together or knocking his ankles together. He walks without raising or lowering his thighs, without pinching them together or spreading them apart. When he walks, only the lower part of his body moves, and he walks without bodily effort. When turning to look, he turns to look with his entire body. He doesn't look straight up or straight down. He walks without glancing around. He gazes a plow's length before him; beyond that, he has unhindered knowledge & vision.

"When going indoors, he doesn't raise or lower his body, bend it forward or back. He turns around neither too far from the seat nor too close. He doesn't lean on his seat with his hand. He doesn't plunk his body down on the seat.

"Having sat down indoors, he doesn't fidget with his hands or his feet. He doesn't sit with his knees crossed or with his ankles crossed. He doesn't sit with his hand holding his chin.

"Having sat down indoors, he isn't fearful, doesn't shiver, doesn't tremble, isn't nervous. Being unfearful, not shivering, not trembling, not nervous, he—without his hair standing on end—is intent on seclusion.

"When receiving bowl-water, he doesn't raise or lower the bowl, tip it forward or back. He receives neither too little nor too much bowl-water. He washes the bowl without making a sloshing sound. He washes the bowl without turning it over. He doesn't wash his hands having put the bowl on the ground. When his hands are washed, the bowl is washed. When the bowl is washed, his hands are washed. He pours the bowl-water not too near, not too far, and without splashing.

"When receiving rice, he doesn't raise or lower the bowl, tip it forward or back. He receives neither too little nor too much rice. He also receives curry, taking curry in the proper proportion. He doesn't put too much curry in his mouthful. Having turned the mouthful over two or three times in his mouth, he swallows it. No unchewed rice grain enters his body; no rice grain remains in his mouth. Then he takes another mouthful. He takes his food experiencing the taste but not experiencing passion for the taste.

"Master Gotama eats food endowed with eight factors: not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.'

"When he has finished his meal and receives bowl-water, he doesn't raise or lower the bowl, tip it forward or back. He receives neither too little nor too much bowl-water. He washes the bowl without making a sloshing sound. He washes the bowl without turning it over. He doesn't wash his hands having put the bowl on the ground. When his hands are washed, the bowl is washed. When the bowl is washed, his hands are washed. He pours the bowl-water not too near, not too far, and without splashing. … He puts his bowl on the floor, not too near, not too far. He is neither careless of the bowl nor overly solicitous about it. … He sits in silence for a moment, but doesn't exceed the time for the anumodanā [verses rejoicing in the merit of the donor]. … He gives the anumodanā, doesn't criticize the meal, doesn't expect another meal. He instructs, urges, rouses, & encourages the gathering with a talk purely on Dhamma. Having done so, he rises from his seat and departs. He walks neither too quickly nor too slowly, nor does he desire to get away.

"His robe is worn not too high on his body, not too low on his body, not too tight or too loose on his body. The wind doesn't blow his robe away from his body. Dust & dirt don't soil his body.

"Having gone to the monastery, he sits on a seat made ready. Having sat down, he washes his feet, but he doesn't occupy himself with grooming his feet. Having washed his feet, he sits with his legs folded, sets his body

erect, and brings mindfulness to the fore. He doesn't set his mind on his own affliction, the affliction of others, or the affliction of both. He sits setting his mind on his own welfare, the welfare of others, the welfare of both—even the welfare of the entire cosmos.

"Having gone to the monastery, he teaches Dhamma to the gathering. He neither flatters nor berates the gathering. He instructs, urges, rouses, & encourages the gathering with a talk purely on Dhamma. The voice that issues from his mouth is endowed with eight qualities: It is distinct, intelligible, melodious, audible, ringing, focused, deep, & resonant. But while his voice is intelligible to the gathering, the sound of his voice doesn't extend outside the gathering. Those who have been instructed, urged, roused, & encouraged by his Dhamma talk rise from their seats and depart, looking only at him and concerned with nothing else.

"We have seen Master Gotama walking, sir, we have seen him standing, we have seen him entering indoors, we have seen him sitting in silence indoors, we have seen him eating indoors, we have seen him sitting in silence after eating, we have seen him giving the anumodanā after eating, we having seen him returning to the monastery, we have seen him sitting in silence after going to the monastery, we have seen him teaching the Dhamma to a gathering in the monastery. He is like that, like that—and more than that."

See also: *Sn 3:7*; *Sn 5:Epilogue*

MN 92 = Sn 3:7

With Assalāyana

Assalāyana Sutta (MN 93)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion 500 brahmans from various provinces were staying at Sāvatthī on some business or other. The thought occurred to them, "This Gotama the contemplative prescribes purity for the four castes. Now who is capable of disputing with him on this statement. And on that occasion the brahman student Assalāyana was staying at Sāvatthī. Young, shaven-headed, sixteen years old, he was a master of the Three Vedas with their vocabularies, liturgy, phonology, etymology, & histories as a fifth; skilled in philology & grammar, he was fully versed in cosmology and in the marks of a Great Man. The thought occurred to the brahmans, "This brahman student Assalāyana is staying in Sāvatthī… He is capable of disputing with Gotama the contemplative on this statement."

So the brahmans went to the brahman student Assalāyana and said to him, "Master Assalāyana, this Gotama the contemplative prescribes purity for the four castes. Come and dispute with him on this statement."

When this was said, the brahman student Assalāyana said to the brahmans, "Sirs, Gotama the contemplative is one who speaks Dhamma. And those who speak Dhamma are hard to dispute with. I can't dispute with him on this statement."

A second time.… A third time, the brahmans said to the brahman student Assalāyana, "Master Assalāyana, this Gotama the contemplative prescribes purity for the four castes. Come and dispute with him on this statement, for you have lived the life of a wanderer. Don't be defeated without being defeated in battle."

When this was said, the brahman student Assalāyana said to the brahmans, "Apparently, sirs, I don't get leave from you (to avoid the matter by saying), 'Gotama the contemplative is one who speaks Dhamma. And

those who speak Dhamma are hard to dispute with. I can't dispute with him on this statement.' But at your bidding I will go."

Then the brahman student Assalāyana went with a large group of brahmans to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "Master Gotama, the brahmans say, 'Brahmans are the superior caste; any other caste is inferior. Only brahmans are the fair caste; any other caste is dark. Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Master Gotama have to say with regard to that?"

"But, Assalāyana, the brahmans' brahman-women are plainly seen having their periods, becoming pregnant, giving birth, and nursing (their children). And yet the brahmans, being born through the birth canal, say, 'Brahmans are the superior caste; any other caste is inferior. Only brahmans are the fair caste; any other caste is dark. Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? Have you heard that in Yona & Kamboja and other outlying countries there are only two castes—masters & slaves—and that having been a master one (can) become a slave, and that having been a slave one (can) become a master?"

"Yes, Master Gotama…."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born

of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? Is it only a noble warrior who—taking life, stealing, engaging in sexual misconduct, telling lies, speaking divisively, speaking harshly, engaging in idle chatter, greedy, bearing thoughts of ill will, and holding wrong views—on the break-up of the body, after death, reappears in a plane of deprivation, a bad destination, a lower realm, hell, and not a brahman? Is it only a merchant…? Is it only a worker who—taking life, stealing, engaging in sexual misconduct, telling lies, speaking divisively, speaking harshly, engaging in idle chatter, greedy, bearing thoughts of ill will, and holding wrong views—on the break-up of the body, after death, reappears in a plane of deprivation, a bad destination, a lower realm, hell, and not a brahman?"

"No, Master Gotama. Even a noble warrior.… Even a brahman.… Even a merchant.… Even a worker.… (Members of) all four castes—if they take life, steal, engage in sexual misconduct, tell lies, speak divisively, speak harshly, engage in idle chatter, are greedy, bear thoughts of ill will, & hold wrong views—on the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? Is it only a brahman who—refraining from taking life, from stealing, from sexual misconduct, from telling lies, from speaking divisive speech, from harsh speech, & from idle chatter, not greedy, bearing no thoughts of ill-will, & holding to right view—on the break-up of the body, after death, reappears in a good destination, a heavenly world, and not a noble warrior, not a merchant, not a worker?"

"No, Master Gotama. Even a noble warrior.… Even a brahman.… Even a merchant.… Even a worker.… (Members of) all four castes—if they refrain from taking life, from stealing, from sexual misconduct, from telling lies, from speaking divisive speech, from harsh speech, & from idle

chatter, are not greedy, bear no thoughts of ill-will, & hold to right view—on the break-up of the body, after death, reappear in a good destination, a heavenly world."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? Is it only a brahman who is capable of developing in any direction a heart of good will—free from animosity, free from ill will—and not a noble warrior, not a merchant, not a worker?"

"No, Master Gotama. Even a noble warrior.… Even a brahman.… Even a merchant.… Even a worker.… (Members of) all four castes are capable of developing in any direction a heart of good will—free from animosity, free from ill will."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? Is it only a brahman who is capable of taking a loofah & bath powder, going to a river, and scrubbing off dust & dirt, and not a noble warrior, not a merchant, not a worker?"

"No, Master Gotama. Even a noble warrior.… Even a brahman.… Even a merchant.… Even a worker.… (Members of) all four castes are capable of taking a loofah & bath powder, going to a river, and scrubbing off dust & dirt."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… Only brahmans are

pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? There is the case where a consecrated noble warrior king might call together 100 men of different births (and say to them), 'Come, masters. Those of you there born from a noble warrior clan, from a brahman clan, or from a royal clan: taking an upper fire-stick of Sal wood, salaḷa wood, sandalwood, or padumaka wood, produce fire & make heat appear. And come, masters. Those of you there born from an outcast clan, a trapper clan, a wicker workers' clan, a cartwrights' clan, or a scavengers' clan: taking an upper fire-stick from a dog's drinking trough, from a pig's trough, from a dustbin, or of castor-oil wood, produce fire & make heat appear.' What do you think, Assalāyana? Would the fire made by those born from a noble warrior clan, a brahman clan, or a royal clan—who had produced fire & made heat appear by taking an upper fire-stick of Sal wood, salaḷa wood, sandalwood, or padumaka wood—be the only one with flame, color, & radiance, able to do whatever a fire might be needed to do? And would the fire made by those born from an outcast clan, a trapper clan, a wicker workers' clan, a cartwrights' clan, or a scavengers' clan—who had produced fire & made heat appear by taking an upper fire-stick from a dog's drinking trough, from a pig's trough, from a dustbin, or of castor-oil wood—be without flame, color, & radiance, unable to do what a fire might be needed to do?"

"No, Master Gotama. The fire made by those born from a noble warrior clan, a brahman clan, or a royal clan… would have flame, color, & radiance, able to do whatever a fire might be needed to do. And the fire made by those born from an outcast clan, a trapper clan, a wicker workers' clan, a cartwrights' clan, or a scavengers' clan… would have flame, color, & radiance, able to do whatever a fire might be needed to do. For all fire has flame, color, & radiance, and is able to do whatever a fire might be needed to do."

"So what strength is there, Assalāyana, what assurance, when the brahmans say, 'Brahmans are the superior caste… Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?"

"Even though Master Gotama says that, still the brahmans think, 'Brahmans are the superior caste… Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

"What do you think, Assalāyana? There is the case where a noble warrior youth might cohabit with a brahman maiden, and from their cohabitation a son would be born. Would the son born from the noble warrior youth and brahman maiden be like the father and like the mother? Should it be called a noble warrior & a brahman?"

"Yes, Master Gotama…."

"What do you think, Assalāyana? There is the case where a brahman youth might cohabit with a noble warrior maiden, and from their cohabitation a son would be born. Would the son born from the brahman youth and noble warrior maiden be like the father and like the mother? Should it be called a noble warrior & a brahman?"

"Yes, Master Gotama…."

"What do you think, Assalāyana? There is the case where a mare might mate with a donkey, and from their mating a foal would be born. Would the foal born from the mare & the donkey be like the father and like the mother? Should it be called a horse & a donkey?"

"Master Gotama, from the mixed breeding it would be a mule. Here I see that it [the mixed breeding] makes a difference, but there [in the other two cases] I don't see that it makes a difference."

"What do you think, Assalāyana? There is the case where there might be two brahman-student brothers, born of the same mother: one learned & initiated, the other not learned & uninitiated. Which of the two would the brahmans serve first at a funeral feast, a milk-rice offering, a sacrifice, or a feast for guests?"

"The brahman student who was learned & initiated, Master Gotama.… For what great fruit would there be for what is given to one who is not learned & uninitiated?"

"What do you think, Assalāyana? There is the case where there might be two brahman-student brothers, born of the same mother: one learned & initiated (but) unvirtuous & of evil character, the other not learned & uninitiated, (but) virtuous & of fine character. Which of the two would the brahmans serve first at a funeral feast, a milk-rice offering, a sacrifice, or a feast for guests?"

"The brahman student who was not learned & uninitiated, (but) virtuous & of fine character, Master Gotama.… For what great fruit would there be for what is given to one who is unvirtuous & of evil character?"

"First, Assalāyana, you went by birth. Then, having gone by birth, you went by mantras. Then, having gone by mantras, putting them both aside, you have come around to the purity of the four castes that I prescribe."

When this was said, the brahman student Assalāyana sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One—seeing that the brahman student Assalāyana was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words—said to him, "Once, Assalāyana, this evil viewpoint arose in the seven brahman seers as they were consulting together in leaf huts in the wilderness: 'Brahmans are the superior caste; any other caste is inferior. Only brahmans are the fair caste; any other caste is dark. Only brahmans are pure, not non-brahmans. Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' Then the seer Devala the Dark heard, 'This evil viewpoint has arisen in the seven brahman seers as they are consulting together in leaf huts in the wilderness: 'Brahmans are the superior caste; any other caste is inferior.… Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' So, arranging his hair & beard, putting on crimson garments, wearing multi-layered sandals, and carrying a staff made of gold, he appeared in the courtyard of the seven brahman seers. Then he walked back & forth in the courtyard of the seven brahman seers

saying, "Well, now, where have these masters, the brahman seers, gone? Well, now, where have these masters, the brahman seers, gone?"

"Then the seven brahman seers said to the seer Devala the Dark, "Now who is this, walking back & forth in the courtyard of the seven brahman seers like a village lout, saying, "Well, now, where have these masters, the brahman seers, gone? Well, now, where have these masters, the brahman seers, gone?" Let's curse him!' So the seven brahman seers cursed the seer Devala the Dark: "Be ashes, dribble-spit![1] Be ashes, dribble-spit! Be ashes, dribble-spit!" But the more they cursed him, the more beautiful, good-looking, & inspiring he became. Then the thought occurred to the seven brahman seers, 'Our asceticism is in vain! Our holy-life is fruitless! For before, whenever we cursed anyone, "Be ashes, dribble-spit!" he would always become ashes. But the more we curse this one, the more beautiful, good-looking, & inspiring he becomes!'

"'Masters, your asceticism is not in vain, and your holy-life not fruitless. Please, masters, abandon your hatred toward me.'

"'We abandon our hatred toward you, master. Who are you?'

"'Have you heard of the seer Devala the Dark?'

"'Yes, master.'

"'I am he.'

"Then the seven brahman seers approached him to bow down to him, and he said to them, 'I have heard that this evil viewpoint has arisen in the seven brahman seers as they are consulting together in leaf huts in the wilderness: "Brahmans are the superior caste; any other caste is inferior.… Only brahmans are the sons & offspring of Brahmā: born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā."'

"That is so, master.'

"'But do you know, masters, if the mother who bore you went only with a brahman, and not with a non-brahman?'

"'No, master.'

"'And do you know if the mothers of the mother who bore you—back seven generations of mothers—went only with brahmans, and not with non-brahmans?'

"'No, master.'

"'And do you know if the father who sired you went only with a brahman woman, and not with a non-brahman woman?'

"'No, master.'

"'And do you know if the fathers of the father who bore you—back seven generations of fathers—went only with brahman women, and not with non-brahman women?'

"'No, master.'

"'Do you know how there is the descent of an embryo?'

"'Yes, master, we know how there is the descent of an embryo. There is the case where the mother & father have come together, the mother is fertile, and a *gandhabba* [the being about to be reborn] is standing present. The coming together of these three is the descent of the embryo.'[2]

"'But do you know for sure whether the gandhabba is a noble warrior, a brahman, a merchant, or a worker?'

"'No, master.'

"'That being the case, do you know who you are?'

"'That being the case, master, we don't know who we are.'

"Now, Assalāyana, when those seven brahman seers couldn't defend their own birth-statement when interrogated, pressed, & rebuked by the seer Devala the Dark, how can you now defend your own birth-statement when interrogated, pressed, & rebuked by me—you, their lineage holder, but not (the equal of) Puṇṇa, their ladle holder?"

When this was said, the brahman student Assalāyana said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. Reading *capalī* with the Thai edition of the Canon. The PTS edition has *vasalī* ("one having a vile person (as a mother?)"); the Sri Lankan edition, *vasala*, "vile person."

2. This description of the conditions for birth is identical with one the Buddha himself gives in MN 38. Apparently in the Buddha's time it was a common feature among those who taught rebirth.

See also: SN 3:24; AN 5:191; Sn 1:11

With Caṅkī

Caṅkī Sutta (MN 95)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a brahman village named Opāsāda. There he stayed near Opāsāda in the deva forest, the sāla forest to the north of the village. And at that time the brahman Caṅkī was reigning over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala.

Then the brahman householders of Opāsāda heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks, approximately 500 monks in all—has arrived at Opāsāda. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Opāsāda, organized in groups & communities, left Opāsāda and headed north for the deva forest, the sāla forest. And on that occasion the brahman Caṅkī had gone up to the upper story of his mansion for his mid-day rest. He saw the brahman householders of Opāsāda, organized in groups & communities, leaving Opāsāda and headed north for the deva forest, the sāla forest. On seeing

them, he addressed his steward, "My good steward, why are the brahman householders of Opāsāda, organized in groups & communities, leaving Opāsāda and heading north for the deva forest, the sāla forest?"

"Master Caṅkī, Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks, has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' They are going to see Gotama the contemplative."

"In that case, my good steward, go to the brahman householders of Opāsāda and, on arrival, tell them, 'Masters, the brahman Caṅkī says, "Wait, masters. The brahman Caṅkī will go to see Gotama the contemplative, too."'"

Responding, "As you say, master," to the brahman Caṅkī, the steward went to the brahman householders of Opāsāda and, on arrival, told them, "Masters, the brahman Caṅkī says, 'Wait, masters. The brahman Caṅkī will go to see Gotama the contemplative, too.'"

Now, on that occasion approximately 500 brahmans from various states had come to Opāsāda on some business or another. They heard it said that "The brahman Caṅkī, they say, is going to see Gotama the contemplative." So they went to the brahman Caṅkī and, on arrival, said to him, "Is it true, as they say, Master Caṅkī, that you are going to see Gotama the contemplative?"

"Yes, it is, masters. I, too, am going to see Gotama the contemplative."

"Master Caṅkī, don't go to see Gotama the contemplative. It's not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it's proper for Gotama the contemplative to come see Master Caṅkī. For Master Caṅkī is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed with regard to birth for seven generations. And the fact that Master Caṅkī is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed

with regard to birth for seven generations: It's for this reason that it's not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it's proper for Gotama the contemplative to come see Master Caṅkī.

"Master Caṅkī is rich, with great wealth, great possessions.…[1]

"Master Caṅkī is a master of the Three Vedas with their vocabularies, liturgy, phonology, & etymologies, and the histories as a fifth; skilled in philology & grammar, well-versed in cosmology & the marks of a Great Man.…

"Master Caṅkī is handsome, inspiring to look at, endowed with the foremost beauty of complexion, with a Brahmā's complexion, a Brahmā's presence, rare to behold.…

"Master Caṅkī is virtuous, with advanced virtue, endowed with advanced virtue.…

"Master Caṅkī is a fine speaker, with fine delivery, endowed with polite words, distinct, free from phlegm, making the meaning clear.…

"Master Caṅkī is the teacher of the teachers of many. He teaches the hymns to 300 young brahman students.…

"Master Caṅkī is honored, respected, revered, venerated, & esteemed by King Pasenadi Kosala.…

"Master Caṅkī is honored, respected, revered, venerated, & esteemed by the brahman Pokkharasāti.…

"Master Caṅkī reigns over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala. And the fact that Master Caṅkī reigns over Opāsāda, a crown property abounding in wildlife—with grass, timber, water, & grain—through a royal grant with full feudatory rights bestowed by King Pasenadi Kosala: It's for this reason, too, that it's not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it's proper for Gotama the contemplative to come see Master Caṅkī."

When this was said, the brahman Caṅkī said to those brahmans, "In that case, masters, listen to me as to how it is proper that we go to see

Gotama the contemplative, and how it is, on the contrary, not proper for Gotama the contemplative come to see us. For Gotama the contemplative is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed with regard to birth for seven generations. And the fact that Gotama the contemplative is well-born on both sides, the mother's & the father's; of pure descent, unfaulted & unassailed with regard to birth for seven generations: It's for this reason that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative.

"Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults.…

"Gotama the contemplative went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessings of youth in the first stage of life.…

"Gotama the contemplative—while his parents, unwilling, were crying with tears streaming down their faces—shaved off his hair & beard, put on the ochre robe, and went forth from the home life into homelessness.…

"Gotama the contemplative is handsome, inspiring to look at, endowed with the foremost beauty of complexion, with a Brahmā's complexion, a Brahmā's presence, rare to behold.…

"Gotama the contemplative is virtuous, with noble virtue, skillful virtue, endowed with skillful virtue.…

"Gotama the contemplative is a fine speaker, with fine delivery, endowed with polite words, distinct, free from phlegm, making the meaning clear.…

"Gotama the contemplative is the teacher of the teachers of many.…

"Gotama the contemplative has ended all sensual passion & is devoid of unruliness.…

"Gotama the contemplative is a teacher of [the efficacy of] action, a teacher of [the efficacy of] deeds, and seeks to do no evil to people of brahman rank.…

"Gotama the contemplative went forth from an aristocratic family, from an unbroken noble-warrior lineage.[2]…

"Gotama the contemplative went forth from a rich family, with great wealth, great possessions.…

"People come from distant kingdoms, distant countries, with questions for Gotama the contemplative.…

"Countless thousands of devas have gone for refuge in Gotama the contemplative for life.…

"Of Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'…

"Gotama the contemplative is endowed with the 32 marks of a Great Man.…

"The King of Magadha, Seniya Bimbisāra, together with his wives & children, has gone for refuge in Gotama the contemplative for life.…

"King Pasenadi Kosala, together with his wives & children, has gone for refuge in Gotama the contemplative for life.…

"The brahman Pokkharasāti, together with his wives & children, has gone for refuge in Gotama the contemplative for life.…

"Gotama the contemplative has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village. Any contemplative or brahman who comes to our village territory is our guest. Guests are to be honored, respected, revered, venerated, & esteemed. And the fact that Gotama the contemplative has arrived at Opāsāda and is staying near Opāsāda in the deva forest, the sāla forest to the north of the village, that he is our guest, and that our guest is to be honored, respected, revered, venerated, & esteemed: It's for this reason, too, that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative.

"Masters, I have learned this much praise of Master Gotama, but his praise is not only this much, for the praise of Master Gotama is

immeasurable. For every single factor with which he is endowed, it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative."[3]

"In that case, master, we will all go to see Gotama the contemplative."

Then the brahman Caṅkī, together with a large group of brahmans, went to the Blessed One. On arrival, he exchanged courteous greetings with the Blessed One and, after an exchange of friendly greetings & courtesies, sat to one side.

Now on that occasion, the Blessed One was sitting & exchanging courtesies & conversation with some very senior brahmans. And on that occasion a brahman student named Kāpadika[4] was seated in the assembly: young, shaven-headed, sixteen years old, a master of the Three Vedas with their vocabularies, liturgy, phonology, & etymologies, and the histories as a fifth; skilled in philology & grammar, well-versed in cosmology & the marks of a Great Man. While the very senior brahmans were conversing with the Blessed One, he kept breaking in & interrupting their talk. So the Blessed One scolded him, "Venerable Bhāradvāja,[5] don't break in & interrupt while the very senior brahmans are conversing. Wait until the end of their conversation."

When this was said, the brahman Caṅkī said to the Blessed One, "Master Gotama, don't scold the brahman student Kāpadika. He is the son of a good family, learned, wise, with good delivery. He is capable of taking part in this discussion with Master Gotama."

Then the thought occurred to the Blessed One, "Yes, this brahman student Kāpadika must be accomplished in the texts of the Three Vedas, inasmuch as the brahmans honor him so."

Then the thought occurred to Kāpadika, "When Gotama the contemplative meets my gaze with his, I will ask him a question."

And so the Blessed One, encompassing Kāpadika's awareness with his awareness, met his gaze. Kāpadika thought, "Gotama the contemplative has turned to me. Suppose I ask him a question." So he said to the Blessed One, "Master Gotama, with regard to the ancient hymns of the brahmans —passed down through oral transmission & included in their canon—

the brahmans have come to the definite conclusion that 'Only this is true; anything else is worthless.' What does Master Gotama have to say to this?"

"Tell me, Bhāradvāja, is there among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And has there been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And among the brahman seers of the past, the creators of the hymns, the composers of the hymns—those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken—i.e., Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa & Bhagu: Was there even one of these who said, 'This we know; this we see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"So then, Bhāradvāja, it seems that there isn't among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahman seers of the past, the creators of the hymns, the composers of the hymns—those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken—i.e., Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa & Bhagu, even one who said, 'This we know; this we see; only this is true; anything else is worthless.' Suppose there were a row of blind men, each holding on to the one in front of him: The first one doesn't see, the middle one doesn't see, and the last one doesn't see. In the same way, the statement of the brahmans turns out to be comparable to a row of blind men, as it were: The first one doesn't see, the middle one doesn't see, and

the last one doesn't see. So what do you think, Bhāradvāja? This being the case, doesn't the conviction of the brahmans turn out to be groundless?"

"It's not only out of conviction, Master Gotama, that the brahmans honor this. They also honor it as unbroken tradition."

"Bhāradvāja, first you went by conviction. Now you speak of unbroken tradition. There are these five things that can turn out in two ways in the here-&-now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. Some things are firmly held in conviction and yet vain, empty, & false. Some things are not firmly held in conviction, and yet they are genuine, factual, & unmistaken. Some things are well-liked… truly an unbroken tradition… well-reasoned… Some things are well-pondered and yet vain, empty, & false. Some things are not well-pondered, and yet they are genuine, factual, & unmistaken. In these cases it isn't proper for an observant person who safeguards the truth to come to a definite conclusion, 'Only this is true; anything else is worthless.'"

"But to what extent, Master Gotama, is there the safeguarding of the truth? To what extent does one safeguard the truth? We ask Master Gotama about the safeguarding of the truth."

"If a person has conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bhāradvāja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. Yet it is not yet an awakening to the truth.

"If a person likes something… holds an unbroken tradition… has something reasoned through analogy… has something he agrees to, having pondered views, his statement, 'This is what I agree to, having pondered views,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bhāradvāja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. Yet it is not yet an awakening to the truth."

"Yes, Master Gotama, to this extent there is the safeguarding of the truth. To this extent one safeguards the truth. We regard this as the safeguarding of the truth. Yet to what extent is there an awakening to the truth? To what extent does one awaken to the truth? We ask Master Gotama about awakening to the truth."

"There is the case, Bhāradvāja, where a monk lives in dependence on a certain village or town. Then a householder or householder's son, having gone to him, observes him with regard to three qualities—qualities based on greed, qualities based on aversion, qualities based on delusion: 'Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on greed.... His bodily behavior & verbal behavior are those of one not greedy. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who is greedy.

"When, on observing that the monk is purified with regard to qualities based on greed, he next observes him with regard to qualities based on aversion: 'Are there in this venerable one any such qualities based on aversion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on aversion.... His bodily behavior & verbal behavior are those of one not aversive. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who is aversive.

"When, on observing that the monk is purified with regard to qualities based on aversion, he next observes him with regard to qualities based on delusion: 'Are there in this venerable one any such qualities based on delusion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he

might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on delusion.... His bodily behavior & verbal behavior are those of one not deluded. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who is deluded.

"When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates [lit: weighs, compares]. Contemplating, he makes an exertion. Exerting himself, he both realizes the highest truth with his body[6] and sees by penetrating it with discernment.

"To this extent, Bhāradvāja, there is an awakening to the truth. To this extent one awakens to the truth. I describe this as an awakening to the truth. Yet it is not yet the final attainment of the truth."

"Yes, Master Gotama, to this extent there is an awakening to the truth. To this extent one awakens to the truth. We regard this as an awakening to the truth. Yet to what extent is there the final attainment of the truth? To what extent does one finally attain the truth? We ask Master Gotama about the final attainment of the truth."

"The cultivation, development, & pursuit of those very same qualities: to this extent, Bhāradvāja, there is the final attainment of the truth. To this extent one finally attains the truth. I describe this as the final attainment of the truth."

"Yes, Master Gotama, to this extent there is the final attainment of the truth. To this extent one finally attains the truth. We regard this as the final attainment of the truth. But what quality is most helpful for the final attainment of the truth? We ask Master Gotama about the quality most helpful for the final attainment of the truth."

"Exertion is most helpful for the final attainment of the truth, Bhāradvāja. If one didn't make an exertion, one wouldn't finally attain the truth. Because one makes an exertion, one finally attains the truth. Therefore, exertion is most helpful for the final attainment of the truth."

"But what quality is most helpful for exertion? We ask Master Gotama about the quality most helpful for exertion."

"Contemplating is most helpful for exertion, Bhāradvāja. If one didn't contemplate, one wouldn't make an exertion. Because one contemplates, one makes an exertion. Therefore, contemplating is most helpful for exertion."

"But what quality is most helpful for contemplating? …"

"Being willing.… If one weren't willing, one wouldn't contemplate.…"

"But what quality is most helpful for being willing? …"

"Desire.… If desire didn't arise, one wouldn't be willing.…"

"But what quality is most helpful for desire? …"

"Coming to an agreement through pondering dhammas.… If one didn't come to an agreement through pondering dhammas, desire wouldn't arise.…"

"But what quality is most helpful for coming to an agreement through pondering dhammas? …"

"Penetrating the meaning.… If one didn't penetrate the meaning, one wouldn't come to an agreement through pondering dhammas.…"

"But what quality is most helpful for penetrating the meaning?.…"

"Remembering the Dhamma.… If one didn't remember the Dhamma, one wouldn't penetrate the meaning.…"

"But what quality is most helpful for remembering the Dhamma?… "

"Hearing the Dhamma.… If one didn't hear the Dhamma, one wouldn't remember the Dhamma.…"

"But what quality is most helpful for hearing the Dhamma? … "

"Lending ear.… If one didn't lend ear, one wouldn't hear the Dhamma.…"

"But what quality is most helpful for lending ear? … "

"Growing close.… If one didn't grow close, one wouldn't lend ear.…"

"But what quality is most helpful for growing close? … "

"Visiting.… If one didn't visit, one wouldn't grow close.…"

"But what quality is most helpful for visiting? We ask Master Gotama about the quality most helpful for visiting."

"Conviction is most helpful for visiting, Bhāradvāja. If conviction (in a person) didn't arise, one wouldn't visit (that person). Because conviction arises, one visits. Therefore, conviction is most helpful for visiting."

"We have asked Master Gotama about safeguarding the truth, and Master Gotama has answered about safeguarding the truth. We like that & agree with that,[7] and so we are gratified. We have asked Master Gotama about awakening to the truth, and Master Gotama has answered about awakening to the truth. We like that & agree with that, and so we are gratified. We have asked Master Gotama about finally attaining the truth, and Master Gotama has answered about finally attaining the truth. We like that & agree with that, and so we are gratified. We have asked Master Gotama about the quality most helpful for finally attaining the truth, and Master Gotama has answered about the quality most helpful for finally attaining the truth. We like that & agree with that, and so we are gratified. Whatever we have asked Master Gotama, Master Gotama has answered it. We like that & agree with that, and so we are gratified.

"We used to think, 'Who are these bald-headed 'contemplatives,' these menial, dark offspring of the Kinsman's [Brahmā's] feet?[8] Who are they to know the Dhamma?' But now Master Gotama has inspired within me[9] a contemplative-love for contemplatives, a contemplative-confidence in contemplatives, a contemplative-respect for contemplatives. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember

me as a lay follower who has gone for refuge from this day forward, for life."

Notes

1. Following the Burmese edition, which notes elided passages here in the brahmans' speech and in the parallel passages in Caṅkī's speech, below. The Thai and PTS editions do not indicate any elisions in either speech.

The Sri Lankan edition is quite different from the others. Beginning with the brahmans' second reason for why Caṅkī should not go to see the Buddha, each of the reasons follows the form: "And the fact that Master Caṅkī is rich, with great wealth, great possessions: It's for this reason, too, that it's not proper for Master Caṅkī to go to see Gotama the contemplative. On the contrary, it's proper for Gotama the contemplative to come see Master Caṅkī." In Caṅkī's response to the brahmans, the first, second, and last reasons follow the full form. For example: "Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults. And the fact that Gotama the contemplative went forth, abandoning much gold & bullion stored underground & in attic vaults: It's for this reason, too, that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative." The remaining reasons follow an abbreviated form. For example: "And the fact that Gotama the contemplative went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessings of youth in the first stage of life: It's for this reason, too, that it's not proper for Gotama the contemplative to come to see us, and why it's proper for us to go see Gotama the contemplative."

2. Reading *asaṁbhinnā khattiyakulā* with the Thai, Burmese, and Sri Lankan editions. The PTS edition reads, *ādīnakhattiyakulā,* "from an original noble-warrior family."

3. The Thai and Burmese editions end Caṅkī's speech at this point, which appears to be correct, as the next sentence seems to be the appropriate response of the 500 brahmans to what Caṅkī has said. However, in the Sri Lankan and PTS editions the next sentence is the conclusion of Caṅkī's speech.

4. Alternative readings: Kāpaṭhika, Kāpaṭhaka.

5. Bharadvāja is Kāpadika's clan name.

6. Reading *paramasacca* with the Burmese, Sri Lankan, and PTS editions. The Thai edition reads, *paramatthasacca,* "the highest goal of the truth." See AN 9:45.

7. Notice that Kāpadika is careful to safeguard the truth in the way he expresses his approval for the Buddha's teachings.

8. The brahmans regarded Brahmā as their original ancestor, and so called him their "Kinsman." The Commentary notes that they regarded themselves as born from his mouth, while other castes were born from lower parts of his body, down to contemplatives *(samaṇa),* who they said were born from his feet.

9. Here Kāpadika switches from the pompous "we" to the more respectful "me."

See also: AN 2:31; AN 3:66; AN 4:73; AN 4:192; AN 7:80; AN 8:53; AN 9:1

To Dhanañjānin

Dhanañjānin Sutta (MN 97)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Now, on that occasion Ven. Sāriputta was wandering in the Southern Mountains with a large Saṅgha of monks. Then a certain monk who had spent the Rains in Rājagaha went to the Southern Mountains, to Ven. Sāriputta. On arrival, he exchanged courteous greetings with Ven. Sāriputta and—after an exchange of friendly greetings & courtesies—sat to one side. As he was sitting there, Ven. Sāriputta said to him, "I trust, friend, that the Blessed One is strong & free from illness?"

"The Blessed One, friend, is strong & free from illness."

"I trust that the Saṅgha of monks is strong & free from illness?"

"The Saṅgha of monks is also strong & free from illness."

"At the Taṇḍulapāla Gate is a brahman named Dhanañjānin.[1] I trust that he is strong & free from illness?"

"Dhanañjānin the brahman is also strong & free from illness."

"And I trust that Dhanañjānin the brahman is heedful?"

"From where would our Dhanañjānin the brahman get any heedfulness, friend? Relying on the king, he plunders brahmans & householders. Relying on the brahmans & householders, he plunders the king. His wife—a woman of faith, fetched from a family with faith—has died. He has fetched another wife—a woman of no faith—from a family with no faith."

"What a bad thing to hear, my friend—when we hear that Dhanañjānin the brahman is heedless. Perhaps sooner or later we might meet with Dhanañjānin the brahman. Perhaps there might be some conversation."

Then Ven. Sāriputta, having stayed in the Southern Mountains as long as he liked, wandered in the direction of Rājagaha. After wandering by stages, he arrived at Rājagaha. There he stayed near Rājagaha in the Squirrels' Sanctuary.

Then early in the morning, Ven. Sāriputta, having adjusted his lower robe and taking his bowl & outer robe, went into Rājagaha for alms. And on that occasion Dhanañjānin the brahman was milking cows in a cow pen outside the city. Then Ven. Sāriputta, having gone for alms in Rājagaha, after his meal, on his way back from his almsround, went to Dhanañjānin the brahman. Dhanañjānin the brahman saw Ven. Sāriputta coming from afar. On seeing him, he went to him and said, "Drink some of this fresh milk, master Sāriputta. It must be time for your meal."

"That's all right, brahman. I have finished my meal for today. My day's abiding will be under that tree over there. You may come there."

"As you say, master," Dhanañjānin responded to Ven. Sāriputta. Then after he had finished his morning meal, he went to Ven. Sāriputta. On arrival, he exchanged courteous greetings with Ven. Sāriputta and—after an exchange of friendly greetings & courtesies—sat to one side. As he was sitting there, Ven. Sāriputta said to him, "I trust, Dhanañjānin, that you are heedful?"

"From where would we get any heedfulness, master?—when parents are to be supported, wife & children are to be supported, slaves & workers are to be supported, friend-&-companion duties are to be done for friends & companions, kinsmen-&-relative duties for kinsmen & relatives, guest duties for guests, departed-ancestor duties for departed ancestors, devatā duties for devatās, king duties for the king, and this body also has to be refreshed & nourished."

"What do you think, Dhanañjānin? There is the case where a certain person, for the sake of his mother & father, does what is unrighteous, does what is dissonant. Then, because of his unrighteous, dissonant conduct, hell-wardens drag him off to hell. Would he gain anything by saying, 'I did what is unrighteous, what is dissonant, for the sake of my mother & father. Don't (throw) me into hell, hell-wardens!' Or would his mother & father gain anything for him by saying, 'He did what is unrighteous, what is dissonant, for our sake. Don't (throw) him into hell, hell-wardens!'?"

"No, master Sāriputta. Even right while he was wailing, they'd cast him into hell."

"What do you think, Dhanañjānin? There is the case where a certain person, for the sake of his wife & children… his slaves & workers… his friends & companions… his kinsmen & relatives… his guests… his departed ancestors… the devatās… the king, does what is unrighteous, does what is dissonant. Then, because of his unrighteous, dissonant conduct, hell-wardens drag him off to hell. Would he gain anything by saying, 'I did what is unrighteous, what is dissonant, for the sake of the king. Don't (throw) me into hell, hell-wardens!' Or would the king gain anything for him by saying, 'He did what is unrighteous, what is dissonant, for our sake. Don't (throw) him into hell, hell-wardens!'?"

"No, master Sāriputta. Even right while he was wailing, they'd cast him into hell."

"What do you think, Dhanañjānin? There is the case where a certain person, for the sake of refreshing & nourishing his body, does what is unrighteous, does what is dissonant. Then, because of his unrighteous, dissonant conduct, hell-wardens drag him off to hell. Would he gain anything by saying, 'I did what is unrighteous, what is dissonant, for the sake of refreshing & nourishing my body. Don't (throw) me into hell, hell-wardens!' Or would others gain anything for him by saying, 'He did what is unrighteous, what is dissonant, for the sake of refreshing & nourishing his body. Don't (throw) him into hell, hell-wardens!'?"

"No, master Sāriputta. Even right while he was wailing, they'd cast him into hell."

"Now, what do you think, Dhanañjānin? Which is the better: one who, for the sake of his mother & father, would do what is unrighteous, what is dissonant; or one who, for the sake of his mother & father, would do what is righteous, what is harmonious?

"Master Sāriputta, the one who, for the sake of his mother & father, would do what is unrighteous, what is dissonant, is not the better one. The one who, for the sake of his mother & father, would do what is righteous, what is harmonious would be the better one there. Righteous conduct, harmonious conduct, is better than unrighteous conduct, dissonant conduct.[2]

"Dhanañjānin, there are other activities—reasonable, righteous—by which one can support one's mother & father, and at the same time both not do evil and practice the practice of merit.

"What do you think, Dhanañjānin? Which is the better: one who, for the sake of his wife & children… his slaves & workers… his friends & companions… his kinsmen & relatives… his guests… his departed ancestors… the devatās… the king… refreshing & nourishing his body, would do what is unrighteous, what is dissonant; or one who, for the sake of refreshing & nourishing his body, would do what is righteous, what is harmonious?

"Master Sāriputta, the one who, for the sake of refreshing & nourishing his body, would do what is unrighteous, what is dissonant, is not the better one. The one who, for the sake of refreshing & nourishing his body, would do what is righteous, what is harmonious would be the better one there. Righteous conduct, harmonious conduct, is better than unrighteous conduct, dissonant conduct.

"Dhanañjānin, there are other activities—reasonable, righteous—by which one can refresh & nourish one's body, and at the same time both not do evil and practice the practice of merit."

Then Dhanañjānin the brahman, delighting & rejoicing in Ven. Sāriputta's words, got up from his seat and left.

Then on a later occasion, Dhanañjānin the brahman became diseased, in pain, severely ill. So he said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, pay homage to his feet with your head in my name and say 'Lord, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.' Then go to Ven. Sāriputta and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to Ven. Sāriputta's feet.' Then say, 'It would be good if Ven. Sāriputta would visit Dhanañjānin's home, out of sympathy for him.'"

Responding, "As you say, lord," to Dhanañjānin the brahman, the man went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said, "Lord, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to the

Blessed One's feet." Then he went to Ven. Sāriputta and, on arrival, bowed down to him and sat to one side. As he was sitting there he said, 'Venerable sir, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to Ven. Sāriputta's feet." Then he said, "It would be good if Ven. Sāriputta would visit Dhanañjānin's home, out of sympathy for him." Ven. Sāriputta acquiesced through silence.

Then Ven. Sāriputta, having adjusted his lower robe and taking his bowl & outer robe, went to Dhanañjānin's home. On arrival, he sat down on a prepared seat and said to him, "I trust you are getting better, Dhanañjānin? I trust you are comfortable? I trust that your pains are lessening and not increasing? I trust that there are signs of their lessening, and not of their increasing?"

"I am not getting better, Master Sāriputta. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword.… Extreme pains have arisen in my head, just as if a strong man were tightening a turban on my head with a tough leather strap.… Extreme forces carve up my stomach cavity, just as if an expert butcher or his apprentice were to carve up the stomach cavity of an ox with a sharp butcher's knife.… There is an extreme burning in my body, just as if two strong men, seizing a weaker man with their arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"What do you think, Dhanañjānin? Which is better: hell or the animal womb?"

"The animal womb is better than hell, Master Sāriputta."

"… Which is better: the animal womb or the realm of the hungry ghosts?"

"… the realm of the hungry ghosts.…"

"… the realm of the hungry ghosts or human beings?"

"… human beings.…"

"… human beings or the Devas of the Four Great Kings?"

"… the Devas of the Four Great Kings…."

"… the Devas of the Four Great Kings or the Devas of the Thirty-three?"

"… the Devas of the Thirty-three…."

"… the Devas of the Thirty-three or the Devas of the Hours?"

"… the Devas of the Hours…."

"… the Devas of the Hours or the Contented Devas?"

"… the Contented Devas…."

"… the Contented Devas or the Devas Delighting in Creation?"

"… the Devas Delighting in Creation…."

"… the Devas Delighting in Creation or the Devas Wielding Power over the Creations of Others?"

"… the Devas Wielding Power over the Creations of Others…."

"… the Devas Wielding Power over the Creations of Others or the Brahmā world?"

"Did Master Sāriputta say, 'Brahmā world'? Did Master Sāriputta say, 'Brahmā world'?"

Then the thought occurred to Ven. Sāriputta, "These brahmans are set on the Brahmā world. What if I were to teach Dhanañjānin the brahman the path to union with the Brahmās?" (So he said:) "Dhanañjānin, I will teach you the path to union with the Brahmās. Listen and pay careful attention to that. I will speak."

"As you say, master," Dhanañjānin the brahman responded to Ven. Sāriputta.

Ven. Sāriputta said: "And what is the path to union with the Brahmās? There is the case where a monk keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will—abundant, expansive, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the

fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, expansive, immeasurable, without hostility, without ill will. This, Dhanañjānin, is the path to union with the Brahmās."

"In that case, Master Sāriputta, pay homage to the Blessed One's feet with your head in my name and say 'Lord, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.'"

So Ven. Sāriputta—when there was still more to be done, having established Dhanañjānin the brahman in the inferior[3] Brahmā world—got up from his seat and left. Then, not long after Ven. Sāriputta's departure, Dhanañjānin the brahman died and reappeared in the Brahmā world.

And the Blessed One said to the monks, "Monks, Sāriputta—when there was still more to be done, having established Dhanañjānin the brahman in the inferior Brahmā world—has gotten up from his seat and left."

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Dhanañjānin the brahman is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet."

"But why, Sāriputta—when there was still more to be done, having established Dhanañjānin the brahman in the inferior Brahmā world—did you get up from your seat and leave?"

"The thought occurred to me, lord, 'These brahmans are set on the Brahmā worlds. What if I were to teach Dhanañjānin the brahman the path to union with the Brahmās?'"

"Sāriputta, Dhanañjānin the brahman has died and reappeared in the Brahmā world."

Notes

1. The PTS edition of the canon gives this name as Dhānañjānin, whereas the Thai and Sri Lankan editions give it as Dhanañjānin. This discourse is unusual

in that Ven. Sāriputta addresses Dhanañjānin not as "householder," but by his personal name. This would seem to indicate that the two of them were on especially familiar terms.

2. This sentence appears in the Thai and Sri Lankan editions of the canon, and in MLS, but not in MLDB.

3. I.e., inferior to any of the noble attainments. The Brahmā world can be attained simply through the power of concentration applied to unlimited good will, etc., or to any of the jhānas. Only if discernment is developed to overcome passion and delight for these mundane attainments can the noble attainments be realized. For discussions of this issue see MN 106, AN 4:123–126, and AN 4:178.

See also: *MN 130*; *MN 143*; *SN 3:17*; *SN 41:7*; *SN 41:10*; *SN 55:54*; *AN 4:178*; *AN 5:130*; *AN 10:15*

MN 98 = Sn 3:9

At Devadaha
Devadaha Sutta (MN 101)

Introduction

In this sutta, the Buddha refutes the theories of the Jains—here called the Niganṭhas—an order of contemplatives flourishing in India during his time. Although on the surface this sutta may seem to be of strictly historical interest, it makes two important points that are very relevant to some common misunderstandings about Buddhism alive today.

The first point concerns the Buddhist teaching on action, or kamma (karma). The general understanding of this teaching is that actions from the past determine present pleasure and pain, while present actions determine future pleasure and pain. Or, to quote a recent book devoted to the topic, "Karma is the moral principle that governs human conduct. It declares that our present experience is conditioned by our past conduct and that our present conduct will condition our future experience." This, however, does not accurately describe the Buddha's teaching on karma, and is instead a fairly accurate account of the Niganṭha teaching, which the Buddha explicitly refutes here. As he interrogates the Niganṭhas, he makes the point that if all pleasure and pain experienced in the present were determined by past action, why is it that they now feel the pain of harsh treatment when they practice asceticism, and no pain of harsh treatment when they don't? If past action were the sole determining factor, then present action should have no effect on their present experience of pleasure or pain.

In this way, the Buddha points to one of the most distinctive features of his own teaching on kamma: that the present experience of pleasure and pain is a combined result of both past and present actions. This seemingly small addition to the notion of kamma plays an enormous role in allowing for the exercise of free will and the possibility of putting an end to suffering before the effects of all past actions have ripened. In other words, this addition is what makes Buddhist

practice possible, and makes it possible for a person who has completed the practice to survive and teach it with full authority to others. For more on these points, see the articles, "Karma," "A Refuge in Skillful Action," and "Five Piles of Bricks"; see also the Introduction to The Wings to awakening, along with the introductions to the sections on Skillfulness and Kamma & the End of Kamma in that book.

The second important point touched on in this sutta—how to put an end to pain and suffering—relates to the first. If the cause of present suffering were located exclusively in the past, no one could do anything in the present moment to stop that suffering; the most that could be done would be to endure the suffering while not creating any new kamma leading to future suffering. Although this was the Jain approach to practice, many people at present believe that it is the Buddhist approach as well. Meditation, according to this understanding, is the process of purifying the mind of old kamma by training it to look on with non-reactive equanimity as pain arises. The pain is the result of old kamma, the equanimity adds no new kamma, and thus over time all old kamma can be burned away.

In this sutta, however, the Buddha heaps ridicule on this idea. First he notes that none of the Nigaṇṭhas have ever come to the end of pain by trying to burn it away in this way; then he notes that they have based their belief in this practice entirely on their faith in their teacher and their approval of his ideas, but neither faith nor approval can act as guarantees of the truth. As he illustrates with his simile of the man shot with an arrow, only a person who has succeeded in going beyond pain would be in a position to speak with authority of the method that actually puts an end to pain. (What is not mentioned in this sutta is the Nigaṇṭha idea that the practice of austerities, to succeed completely in burning away old kamma, must culminate in a suicide by starvation. Thus there could be no living person who would be able to vouch for the efficacy of their method.)

The Buddha then provides his own account of how meditation actually works in putting an end to pain and suffering. His discussion shows that the problem underlying pain is not past action, but passion—in the present—for the causes of pain. In other words, pain is not inevitable. Present suffering can be prevented by changing one's understanding of, and attitude toward, the cause of suffering in the present. The Buddha illustrates this principle with the simile of a man in love with a woman: As long as he feels passion for her, he will suffer

when he sees her enjoying the company of another man; when, seeing the connection between his suffering and his passion, he abandons that passion, he will no longer suffer from that cause.

Thus the practice must focus on ways to understand and bring about dispassion for the causes of stress and pain here and now. As the Buddha points out in MN 106, equanimity plays an important role in this practice, but it can also become an object for passion and delight, which would then stand in the way of true release. Thus he notes here that, in some cases, dispassion can arise simply from on-looking equanimity directed at the causes of stress. In other cases, it can come only through exertion: the mental effort—through the fabrications of directed thought, evaluation, and perception—to develop the discernment needed to see through and abandon any and all passion.

The remainder of the sutta is devoted to a standard map of how the practice develops over time, showing how the proper mixture of on-looking equanimity combined with fabrication and exertion can lead to dispassion, and through dispassion to release from all stress and suffering.

* * *

I have heard that on one occasion the Blessed One was staying among the Sakyans. Now the Sakyans have a city named Devadaha, and there the Blessed One addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, there are some contemplatives & brahmans who teach in this way, who have this view: 'Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted.' Such is the teaching of the Niganṭhas.

"Going to Niganṭhas who teach in this way, I have asked them, 'Is it true, friend Niganṭhas, that you teach in this way, that you have this view: "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the

destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted"?'

"Having been asked this by me, the Nigaṇṭhas admitted it, 'Yes.'

"So I said to them, 'But friends, do you know that you existed in the past, and that you did not not exist?'

"'No, friend.'

"'And do you know that you did evil actions in the past, and that you did not not do them?'

"'No, friend.'

"'And do you know that you did such-and-such evil actions in the past?'

"'No, friend.'

"'And do you know that so-and-so much stress has been exhausted, or that so-and-so much stress remains to be exhausted, or that with the exhaustion of so-and-so much stress all stress will be exhausted?'

"'No, friend.'

"'But do you know what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now?'

"'No, friend.'

"'So, friends, it seems that you don't know that you existed in the past, and that you did not not exist… you don't know what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now. That being the case, it is not proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."

"'If, however, you knew that you existed in the past, and that you did not not exist; if you knew that you did evil actions in the past, and that you did not not do them; if you knew that you did such-and-such evil actions in the past; you don't know that so-and-so much stress has been exhausted, or that so-and-so much stress remains to be exhausted, or that with the exhaustion of so-and-so much stress all stress will be exhausted; if you knew what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now, then—that being the case—it would be proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."

"'Friend Niganṭhas, it's as if a man were shot with an arrow thickly smeared with poison. As a result of being shot with the arrow, he would feel fierce, sharp, racking pains. His friends & companions, kinsmen & relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife. As a result of the surgeon's cutting around the opening of the wound with a knife, the man would feel fierce, sharp, racking pains. The surgeon would probe for the arrow with a probe. As a result of the surgeon's probing for the arrow with a probe, the man would feel fierce, sharp, racking pains. The surgeon would then pull out the arrow. As a result of the surgeon's pulling out the arrow, the man would feel fierce, sharp, racking pains. The surgeon would then apply a burning medicine to the mouth of the wound. As a result of the surgeon's applying a burning medicine to the mouth of the wound, the man would feel fierce, sharp, racking pains. But then at a later time, when the wound had healed and was covered with skin, he would be well & happy, free, master of himself, able to go wherever he liked. The thought would occur to him, "Before, I was shot with an arrow thickly smeared with poison. As a result of being shot with the arrow, I felt fierce, sharp, racking pains. My friends & companions, kinsmen & relatives provided me with a surgeon… The surgeon cut around the opening of

the wound with a knife… probed for the arrow with a probe… pulled out the arrow… applied a burning medicine to the mouth of the wound. As a result of his applying a burning medicine to the mouth of the wound, I felt fierce, sharp, racking pains. But now that the wound is healed and covered with skin, I am well & happy, free, master of myself, able to go wherever I like."

"'In the same way, friend Nigaṇṭhas, if you knew that you existed in the past, and that you did not not exist… if you knew what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now, then—that being the case—it would be proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted." But because you do not know that you existed in the past… you do not know what is the abandoning of unskillful qualities and the attainment of skillful qualities in the here & now, then—that being the case—it is not proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."

"When this was said, the Nigaṇṭhas said to me, 'Friend, the Nigaṇṭha Nāṭaputta [the leader of the Nigaṇṭhas] is all-knowing, all-seeing, and claims total knowledge & vision thus: "Whether I am walking or standing, sleeping or awake, knowledge & vision are continuously & continually established in me." He has told us, "Nigaṇṭhas, there are evil actions that you have done in the past. Exhaust them with these painful austerities. When in the present you are restrained in body, restrained in speech, and restrained in mind, that is the non-doing of evil action for the future. Thus, with the destruction of old actions through asceticism, and

with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted." We approve of that (teaching), prefer it, and are gratified by it.'

"When this was said, I said to the Niganṭhas, 'Friend Niganṭhas, there are five things that can turn out in two ways in the here & now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here & now. That being the case, what kind of conviction do you have for your teacher with regard to the past? What kind of liking? What kind of unbroken tradition? What kind of reasoning by analogy? What kind of agreement through pondering views?' But when I said this, I did not see that the Niganṭhas had any legitimate defense of their teaching.

"So I asked them further, 'Friend Niganṭhas, what do you think? When there is fierce striving, fierce exertion, do you feel fierce, sharp, racking pains from harsh treatment? And when there is no fierce striving, no fierce exertion, do you feel no fierce, sharp, racking pains from harsh treatment?'

"'Yes, friend…'

"'… Then it's not proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."

"'If it were the case that when there was fierce striving, fierce exertion, you felt fierce, sharp, racking pains from harsh treatment; and when there was no fierce striving, no fierce exertion, you still felt fierce, sharp, racking pains from harsh treatment, then—that being the case—it would be proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and

with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted." But because when there is fierce striving, fierce exertion, you feel fierce, sharp, racking pains from harsh treatment; and when there was no fierce striving, no fierce exertion, you feel no fierce, sharp, racking pains from harsh treatment, then—that being the case—it is not proper for you to assert that, "Whatever a person experiences—pleasure, pain, or neither pleasure nor pain—all is caused by what was done in the past. Thus, with the destruction of old actions through asceticism, and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action, the ending of stress. With the ending of stress, the ending of feeling. With the ending of feeling, all suffering & stress will be exhausted."' But when I said this, I did not see that the Nigaṇṭhas had any legitimate defense of their teaching.

"So I asked them further, 'Friend Nigaṇṭhas, what do you think? Can an action to be experienced in the here & now be turned, through striving & exertion, into an action to be experienced in the future life?'

"'No, friend.'

"'Can an action to be experienced in the future life be turned, through striving & exertion, into an action to be experienced in the here & now?'

"'No, friend.'

"What do you think? Can an action to be experienced as pleasure be turned, through striving & exertion, into an action to be experienced as pain?'

"'No, friend.'

"'Can an action to be experienced as pain be turned, through striving & exertion, into an action to be experienced as pleasure?'

"'No, friend.'

"What do you think? Can an action ripe to be experienced be turned, through striving & exertion, into an action not ripe to be experienced?'

"'No, friend.'

"'Can an action not ripe to be experienced be turned, through striving & exertion, into an action ripe to be experienced?'

"'No, friend.'

"What do you think? Can an action greatly to be experienced be turned, through striving & exertion, into an action barely to be experienced?'

"'No, friend.'

"'Can an action barely to be experienced be turned, through striving & exertion, into an action greatly to be experienced?'

"'No, friend.'

"What do you think? Can an action to be experienced be turned, through striving & exertion, into an action not to be experienced?'

"'No, friend.'

"'Can an action not to be experienced be turned, through striving & exertion, into an action to be experienced?'

"'No, friend.'

"'So, friends, it seems that an action to be experienced in the here & now cannot be turned, through striving & exertion, into an action to be experienced in the future life. An action to be experienced in the future life cannot be turned, through striving & exertion, into an action to be experienced in the here & now.... An action to be experienced cannot be turned, through striving & exertion, into an action not to be experienced. An action not to be experienced cannot be turned, through striving & exertion, into an action to be experienced. That being the case, the striving of the Niganṭhas is fruitless, their exertion is fruitless.'

"Such is the teaching of the Niganṭhas. And, such being the teaching of the Niganṭhas, ten legitimate deductions can be drawn that give grounds for censuring them.

"[1] If beings experience pleasure & pain based on what was done in the past, then obviously the Niganṭhas have done bad things in the past, which is why they now feel such fierce, sharp, racking pains.

"[2] If beings experience pleasure & pain based on the creative act of a supreme god, then obviously the Niganṭhas have been created by an evil supreme god, which is why they now feel such fierce, sharp, racking pains.

"[3] If beings experience pleasure & pain based on sheer luck, then obviously the Niganṭhas have evil luck, which is why they now feel such fierce, sharp, racking pains.

"[4] If beings experience pleasure & pain based on birth, then obviously the Niganṭhas have had an evil birth, which is why they now feel such fierce, sharp, racking pains.

"[5] If beings experience pleasure & pain based on efforts in the here & now, then obviously the Niganṭhas have evil efforts in the here & now, which is why they now feel such fierce, sharp, racking pains.

"[6] If beings experience pleasure & pain based on what was done in the past, the Niganṭhas deserve censure. Even if not, they still deserve censure.

"[7] If beings experience pleasure & pain based on the creative act of a supreme god, the Niganṭhas deserve censure. Even if not, they still deserve censure.

"[8] If beings experience pleasure & pain based on sheer luck, the Niganṭhas deserve censure. Even if not, they still deserve censure.

"[9] If beings experience pleasure & pain based on birth, the Niganṭhas deserve censure. Even if not, they still deserve censure.

"[10] If beings experience pleasure & pain based on efforts in the here & now, the Niganṭhas deserve censure. Even if not, they still deserve censure.

"Such is the teaching of the Niganṭhas, monks. And, such being the teaching of the Niganṭhas, these ten legitimate deductions can be drawn that give grounds for censuring them. This is how striving is fruitless, how exertion is fruitless.

"And how is striving fruitful, how is exertion fruitful? There is the case where a monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not infatuated on that pleasure. He discerns that 'When I exert a

[physical, verbal, or mental] fabrication against this cause of stress, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of stress, then from the development of equanimity there is dispassion.' So he exerts a fabrication against the cause of stress for which dispassion comes from the fabrication of exertion, and develops equanimity with regard to the cause of stress for which dispassion comes from the development of equanimity. Thus the stress coming from the cause of stress where there is dispassion from the fabrication of exertion is exhausted, and the stress coming from the cause of stress where there is dispassion from the development of equanimity is exhausted.

"Suppose that a man is in love with a woman, his mind ensnared with fierce desire, fierce passion. He sees her standing with another man, chatting, joking, & laughing. What do you think, monks? As he sees her standing with another man, chatting, joking, & laughing, would sorrow, lamentation, pain, distress, & despair arise in him?"

"Yes, lord. Why is that? Because he is in love with her, his mind ensnared with fierce desire, fierce passion…."

"Now suppose the thought were to occur to him, 'I am in love with this woman, my mind ensnared with fierce desire, fierce passion. When I see her standing with another man, chatting, joking, & laughing, then sorrow, lamentation, pain, distress, & despair arise within me. Why don't I abandon my desire & passion for that woman?' So he abandons his desire & passion for that woman, and afterwards sees her standing with another man, chatting, joking, & laughing. What do you think, monks? As he sees her standing with another man, chatting, joking, & laughing, would sorrow, lamentation, pain, distress, & despair arise in him?"

"No, lord. Why is that? He is dispassionate toward that woman…."

"In the same way, the monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not infatuated with that pleasure. He discerns that 'When I exert a [physical, verbal, or mental] fabrication against this cause of stress, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of stress, then from the development of equanimity there is dispassion.' So he exerts a fabrication

against the cause of stress for which dispassion comes from the fabrication of exertion, and develops equanimity with regard to the cause of stress for which dispassion comes from the development of equanimity. Thus the stress coming from the cause of stress where there is dispassion from the fabrication of exertion is exhausted, and the stress coming from the cause of stress where there is dispassion from the development of equanimity is exhausted.

"And further, the monk notices this: 'When I live according to my pleasure, unskillful qualities increase in me & skillful qualities decline. When I exert myself with stress & pain, though, unskillful qualities decline in me & skillful qualities increase. Why don't I exert myself with stress & pain?' So he exerts himself with stress & pain, and while he is exerting himself with stress & pain, unskillful qualities decline in him, & skillful qualities increase. Then at a later time he would no longer exert himself with stress & pain. Why is that? Because he has attained the goal for which he was exerting himself with stress & pain. That is why, at a later time, he would no longer exert himself with stress & pain.

"Suppose a fletcher were to heat & warm an arrow shaft between two flames, making it straight & pliable. Then at a later time he would no longer heat & warm the shaft between two flames, making it straight & pliable. Why is that? Because he has attained the goal for which he was heating & warming the shaft. That is why at a later time he would no longer heat & warm the shaft between two flames, making it straight & pliable.

"In the same way, the monk notices this: 'When I live according to my pleasure, unskillful qualities increase in me & skillful qualities decline. When I exert myself with stress & pain, though, unskillful qualities decline in me & skillful qualities increase. Why don't I exert myself with stress & pain?' So he exerts himself with stress & pain, and while he is exerting himself with stress & pain, unskillful qualities decline in him, & skillful qualities increase. Then at a later time he would no longer exert himself with stress & pain. Why is that? Because he has attained the goal for which he was exerting himself with stress & pain. That is why, at a later time, he would no longer exert himself with stress & pain.

"This is how striving is fruitful, how exertion is fruitful.

"And further, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who

have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high & luxurious beds and seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, & violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he does not grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward & returning, he acts with alertness. When looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, upper robe, & bowl… when eating, drinking, chewing, & tasting… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he acts with alertness.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill

will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This, too, is how striving is fruitful, how exertion is fruitful.

"Then, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This, too, is how striving is fruitful, how exertion is fruitful.

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This, too, is how striving is fruitful, how exertion is fruitful.

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This, too, is how striving is fruitful, how exertion is fruitful.

The Three Knowledges

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives [lit: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. This, too, is how striving is fruitful, how exertion is fruitful.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away & reappearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away & reappearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. This, too, is how striving is fruitful, how exertion is fruitful.

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of effluents. He discerns, as it is has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' This, too, is how striving is fruitful, how exertion is fruitful.

"Such is the teaching of the Tathāgata. And, such being the teaching of the Tathāgata, ten legitimate deductions can be drawn that give grounds for praising him.

"[1] If beings experience pleasure & pain based on what was done in the past, then obviously the Tathāgata has done good things in the past, which is why he now feels such pleasure free from effluents.

"[2] If beings experience pleasure & pain based on the creative act of a supreme god, then obviously the Tathāgata has been created by an excellent supreme god, which is why he now feels such pleasure free from effluents.

"[3] If beings experience pleasure & pain based on sheer luck, then obviously the Tathāgata has admirable luck, which is why he now feels such pleasure free from effluents.

"[4] If beings experience pleasure & pain based on birth, then obviously the Tathāgata has had an admirable birth, which is why he now feels such pleasure free from effluents.

"[5] If beings experience pleasure & pain based on efforts in the here & now, then obviously the Tathāgata has admirable efforts in the here & now, which is why he now feels such pleasure free from effluents.

"[6] If beings experience pleasure & pain based on what was done in the past, the Tathāgata deserves praise. Even if not, he still deserves praise.

"[7] If beings experience pleasure & pain based on the creative act of a supreme god Tathāgata deserves praise. Even if not, he still deserves praise.

"[8] If beings experience pleasure & pain based on sheer luck, the Tathāgata deserves praise. Even if not, he still deserves praise.

"[9] If beings experience pleasure & pain based on birth, Tathāgata deserves praise. Even if not, he still deserves praise.

"[10] If beings experience pleasure & pain based on efforts in the here & now, the Tathāgata deserves praise. Even if not, he still deserves praise.

"Such is the teaching of the Tathāgata. And, such being the teaching of the Tathāgata, these ten legitimate deductions can be drawn that give grounds for praising him."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 14*; *MN 26*; *MN 78*; *SN 35:145*; *SN 36:21*; *SN 42:8*; *SN 42:11*; *SN 46:53*; *SN 47:8*; *SN 51:20*; *AN 3:62*; *AN 3:99*; *AN 3:103*; *AN 9:13*; *AN 10:54*

Five & Three

Pañcattaya Sutta (MN 102) (Excerpt)

Introduction

This discourse has two striking features. The first is that it seems to contain an interpolation. The introduction summarizes the topic of the discourse: five alternative ways in which a person might theorize or speculate about the future state of a person after death. What seems to be the interpolation begins after the first four ways have been discussed, and there are two reasons for regarding it as a later addition. (1) It announces that all five alternatives mentioned in the summary have been discussed, whereas only four have. (2) It then treats a topic not mentioned in the summary at all: alternatives ways in which a person might speculate about the past. Only when this section is finished does the discourse pick up the fifth alternative mentioned in the introductory summary.

Because this apparent interpolation interrupts the flow of the discourse, I have here translated just the remaining parts, to give some sense of how they fit together without the interruption.

The second striking feature of the discourse is its resemblance to DN 1 in covering two of the three main topics covered by that discourse: speculations about the future and false views of unbinding here-and-now. This resemblance, in fact, may have been what inspired the apparent interpolation, for the third topic covered by DN 1—speculations about the past—is precisely the topic covered in that passage. Perhaps the monks who collected, organized, and memorized the Majjhima Nikāya wanted their own discourse treating the same range of topics covered in DN 1, and so inserted the section on speculations about the past here. (This, by the way, is not to say that this section is less authentic than the rest of the discourse; just that its insertion is awkward. The redactors may have simply borrowed an authentic teaching from another Dhamma talk.)

At any rate, a comparison of the remaining sections with their parallels in DN 1 shows that the Buddha's approach here differs in 3 ways from the approach taken there.

1) To begin with, DN 1 focuses primary attention on the source of the various speculative views about the future, based on ways in which the self is defined in the present. The Buddha then rejects these views, both on the basis of their sources and on the basis of the future destinations that such views, as actions, lead to after death. Here, however, the Buddha focuses on (a) the ways in which people who hold these views refute one another's views; (b) the Buddha's own refutation of these views, showing either why they make no sense or why they do not lead to freedom from clinging.

2) In DN 1, speculations about the future and false views of unbinding here-and-now are treated as two separate categories. Here, false views of unbinding here-and-now are treated as a type of speculation about the future. The reason for this may be that the claim of having attained unbinding carries an implicit claim about the future: There is no further birth for that person (see DN 29, quoted in Skill in Questions).

3) The most interesting difference between the two discourses, however, centers on the final claim to unbinding given here. All the views listed in DN 1, and all the preceding theories given in this discourse, are attributed to contemplatives who are not followers of the Buddha's teachings. In contrast, this final view could easily be one of a person who has followed the Buddha's instructions but has simply misread his/her ability to complete those instructions, mistaking a state that still harbors some clinging for one that is totally free of it.

It's easy to imagine that the monks listening to this discourse might have been brought up short by this last example. After hearing of the failings of contemplatives outside the Buddha's teachings, they are presented with a failing to which they themselves could easily fall prey.

This discourse thus contains a useful warning for Buddhist meditators today.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, there are some contemplatives & brahmans who theorize about the future state, who speculate about the future state. They assert many various beliefs concerning the future state. Some assert that 'The self is percipient & free from disease after death.' Some assert that 'The self is non-percipient & free from disease after death.' Some assert that 'The self is neither percipient nor non-percipient & free from disease after death.' Or they describe the destruction, annihilation, & non-becoming of the existing being after death. Or some assert unbinding in the here & now.

"Thus, being five, these become three. Being three, they become five. This is the summary of the five-&-three.

"Now, monks, as for those contemplatives & brahmans who describe the self as percipient & free from disease after death, they describe the self that is percipient & free from disease after death as possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless… as percipient of singleness… as percipient of multiplicity[1]… as percipient of what is limited… or as percipient of what is immeasurable. Or some, among the few who go beyond this, assert the consciousness-totality: immeasurable & imperturbable.[2]

"With regard to this, the Tathāgata discerns[3] that 'Those venerable contemplative & brahmans who describe the self as percipient & free from disease after death, describe the self that is percipient & free from disease after death as possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless… as percipient of singleness… as percipient of multiplicity… as percipient of what is limited… or as percipient of what is immeasurable. Or some assert the dimension of nothingness, "There is nothing"—which is declared the purest, foremost, highest, most unexcelled of (all) perceptions, whether perceptions of form, perceptions of formlessness, perceptions of singleness, or perceptions of multiplicity—as immeasurable & imperturbable.[4] With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"Now, as for those contemplatives & brahmans who describe the self as non-percipient & free from disease after death, they describe the self that is non-percipient & free from disease after death as possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless. They criticize those contemplatives & brahmans who describe the self as percipient & free from disease after death. For what reason? (They say,) 'Perception is a disease, perception is a tumor, perception is an arrow. This is peaceful, this is exquisite: non-perception.'

"With regard to this, the Tathāgata discerns that 'Those venerable contemplative & brahmans who describe the self as non-percipient & free from disease after death, describe the self that is non-percipient & free from disease after death as possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless. But if any contemplative or brahman were to say, "I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, apart from feeling, apart from perception, apart from fabrications," that would be impossible.[5] With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"Now, as for those contemplatives & brahmans who describe the self as neither percipient nor non-percipient & free from disease after death, they describe the self that is neither percipient nor non-percipient & free from disease after death as possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless. They criticize those contemplatives & brahmans who describe the self as percipient & free from disease after death and they criticize those contemplatives & brahmans who describe the self as non-percipient & free from disease after death. For what reason? (They say,) 'Perception is a disease, perception is a tumor, perception is an arrow. Non-perception is dullness. This is peaceful, this is exquisite: neither perception nor non-perception.'

"With regard to this, the Tathāgata discerns that 'Those venerable contemplative & brahmans who describe the self as neither percipient nor non-percipient & free from disease after death, describe the self that is neither percipient nor non-percipient & free from disease after death as

possessed of form… as formless… as both possessed of form & formless… as neither possessed of form nor formless. But if any contemplative or brahman were to describe the entry into that dimension as based on a modicum of fabrication with regard to what is seen, heard, sensed, or cognized, that, monks, is declared to be a disaster for the entry into that dimension. For that dimension is said not to be attained as a fabrication-attainment. It is to be attained as a remnant-of-fabrication-attainment. With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"Now, as for those contemplatives & brahmans who describe the destruction, annihilation, & non-becoming of the existing being after death, they criticize the contemplatives & brahmans who describe the self as percipient & free from disease after death and they criticize the contemplatives & brahmans who describe the self as non-percipient & free from disease after death and they criticize the contemplatives & brahmans who describe the self as neither percipient nor non-percipient & free from disease after death. For what reason? (They say,) 'These venerable contemplatives & brahmans, rushing ahead, assert nothing but their attachment: "I will be this after death. I will be this after death." Just as when a merchant going to market thinks, "From this, that will be mine. By means of this I will get that"; in the same way, these venerable contemplatives & brahmans act like merchants, as it were: "I will be this after death. I will be this after death."'

"With regard to this, the Tathāgata discerns that 'Those venerable contemplative & brahmans who describe the destruction, annihilation, & non-becoming of the existing being after death, they—through fear of self-identity, through disgust for self-identity—(nevertheless) keep running & circling around self-identity.[6] Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, these venerable contemplative & brahmans—through fear of self-identity, through disgust for self-identity—(nevertheless) keep running & circling around self-identity. With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it. …

"There is the case, monks, where a certain contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, enters & remains in the rapture of seclusion [the first jhāna]. (He thinks,) 'This is peaceful, this is exquisite, that I enter & remain in the rapture of seclusion.' His rapture of seclusion ceases. With the cessation of the rapture of seclusion, sadness arises; with the cessation of sadness, the rapture of seclusion arises. Just as what the shade leaves the sunlight pervades, and what the sunlight leaves the shade pervades; in the same way, with the cessation of the rapture of seclusion, sadness arises; with the cessation of sadness, the rapture of seclusion arises.

"With regard to this, the Tathāgata discerns that 'This venerable contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, enters & remains in the rapture of seclusion. (He thinks,) "This is peaceful, this is exquisite, that I enter & remain in the rapture of seclusion." His rapture of seclusion ceases. With the cessation of the rapture of seclusion, sadness arises; with the cessation of sadness, the rapture of seclusion arises. With regard to that —fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"There is the case, monks, where a certain contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, and surmounting the rapture of seclusion, enters & remains in pleasure not-of-the-flesh [the third jhāna]. (He thinks,) 'This is peaceful, this is exquisite, that I enter & remain in pleasure not-of-the-flesh.' His pleasure not-of-the-flesh ceases. With the cessation of pleasure not-of-the-flesh, the rapture of seclusion arises; with the cessation of the rapture of seclusion, pleasure not-of-the-flesh arises. Just as what the shade leaves the sunlight pervades, and what the sunlight leaves the shade pervades; in the same way, with the cessation of pleasure not-of-the-flesh, the rapture of seclusion arises; with the cessation of the rapture of seclusion, pleasure not-of-the-flesh arises.

"With regard to this, the Tathāgata discerns that 'This venerable contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, and surmounting the rapture of seclusion, enters & remains in pleasure not-of-the-flesh. (He thinks,) "This is peaceful, this is exquisite, that I enter & remain in pleasure not-of-the-flesh." His pleasure not-of-the-flesh ceases. With the cessation of pleasure not-of-the-flesh, the rapture of seclusion arises; with the cessation of the rapture of seclusion, pleasure not-of-the-flesh arises. With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"There is the case, monks, where a certain contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, surmounting the rapture of seclusion, surmounting pleasure not-of-the flesh, enters & remains in a feeling of neither pleasure nor pain [the fourth jhāna]. (He thinks,) 'This is peaceful, this is exquisite, that I enter & remain in a feeling of neither pleasure nor pain.' His feeling of neither pleasure nor pain ceases. With the cessation of the feeling of neither pleasure nor pain, the pleasure not-of-the flesh arises; with the cessation of pleasure not-of-the flesh, the feeling of neither pleasure nor pain arises. Just as what the shade leaves the sunlight pervades, and what the sunlight leaves the shade pervades; in the same way, with the cessation of the feeling of neither pleasure nor pain, the pleasure not-of-the flesh arises; with the cessation of pleasure not-of-the flesh, the feeling of neither pleasure nor pain arises.

"With regard to this, the Tathāgata discerns that 'This venerable contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, surmounting the rapture of seclusion, surmounting pleasure not-of-the flesh, enters & remains in a feeling of neither pleasure nor pain. (He thinks,) "This is peaceful, this is exquisite, that I enter & remain in a feeling of neither pleasure nor pain." His feeling of neither pleasure nor pain ceases. With the cessation of the feeling of neither pleasure nor pain, the pleasure not-

of-the flesh arises; with the cessation of pleasure not-of-the flesh, the feeling of neither pleasure nor pain arises. With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"There is the case, monks, where a certain contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, surmounting the rapture of seclusion, surmounting pleasure not-of-the-flesh, and surmounting the feeling of neither pleasure nor pain, envisions that 'I am at peace, I am unbound, I am without clinging/sustenance!'

"With regard to this, the Tathāgata discerns that 'This venerable contemplative or brahman, with the relinquishing of speculations about the past and the relinquishing of speculations about the future, from being totally not determined on the fetters of sensuality, surmounting the rapture of seclusion, surmounting pleasure not-of-the-flesh, and surmounting the feeling of neither pleasure nor pain, envisions that "I am at peace, I am unbound, I am without clinging/sustenance!" Yes, he affirms a practice conducive to unbinding. But still he clings, clinging to a speculation about the past; or he clings, clinging to a speculation about the future; or he clings, clinging to a fetter of sensuality; or he clings, clinging to the rapture of seclusion; or he clings, clinging to pleasure not-of-the-flesh; or he clings, clinging to a feeling of neither pleasure nor pain. And the fact that he envisions that "I am at peace, I am unbound, I am without clinging/sustenance!"—that in itself points to his clinging.[7] With regard to that—fabricated, gross—there is still the cessation of fabrications: There *is* this.' Knowing that, seeing the escape from it, the Tathāgata has gone beyond it.

"Thus, monks, the Tathāgata has awakened to the unexcelled state of foremost peace: liberation through lack of clinging/sustenance, having known, as they have come to be, the origination, passing away, allure, drawbacks of—and escape from—the six media of contact."[8]

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. MN 137 indicates that perceptions of multiplicity deal with the six senses, whereas perceptions of singleness form the basis of the four formless attainments.

2. This is apparently equivalent to the formless attainment of the dimension of the infinitude of consciousness, which MN 106 classes as imperturbable. AN 10:29 has this to say about the consciousness-totality:

> "There are these ten totality-dimensions. Which ten? One perceives the earth-totality above, below, all-around: non-dual *[advayaṁ]*, immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable. These are the ten totality-dimensions. Now, of these ten totality-dimensions, this is supreme: when one perceives the consciousness-totality above, below, all-around: non-dual, immeasurable. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior."

3. Reading *pajānāti* with the Thai edition. The Burmese edition here, and in all the following passages describing what the Buddha knows about the various contemplatives and brahmans, has *abhijānāti:* "directly knows."

4. Both MLS and MLDB mistakenly insert a quotation mark after this statement, here and in all the parallel passages in this discourse. This changes the meaning of the last sentence in each of these passages with regard to what is meant by "that" in the phrase, "Knowing that."

Unlike the contemplatives and brahmans quoted in this passage, the Buddha —in MN 106—does not apply the adjective "imperturbable" to the dimension of nothingness. See note 1 to that sutta.

5. See SN 22:54.

6. Craving for non-becoming *(vibhava-taṇhā)* is one of the three types of craving that lead to becoming. On this point, see, *The Paradox of Becoming.*

7. The "I am," here, is what points to the clinging. It shows that conceit, one of the ten fetters, has not been cut—"conceit," here, not meaning pride, but simply a sense of what one's identity consists of. As MN 52 and AN 9:36 point

out, it is possible, even when experiencing the deathless, to develop a sense of passion and delight for it, thus giving rise to a subtle sense of "I am" that prevents full awakening. The passage here gives useful directions as to where to look for the lurking clinging that may contribute to that sense of "I am."

Actual, spontaneous expressions of full awakening are phrased in impersonal terms. See, for instance, MN 4, SN 56:11, AN 6:49, and AN 6:55.

8. Compare this passage with the refrain in DN 1:

> "This, monks, the Tathāgata discerns. And he discerns that these standpoints, thus seized, thus grasped at, lead to such & such a destination, to such & such a state in the world beyond. And he discerns what is higher than this. And yet discerning that, he does not grasp at that act of discerning. And as he is not grasping at it, unbinding *[nibbuti]* is experienced right within. Knowing, as they have come to be, the origin, ending, allure, & drawbacks of feelings, along with the escape from feelings, the Tathāgata, monks—through lack of clinging/sustenance—is released."

See also: *MN 2*; *MN 106*; *SN 36:31*

To Sunakkhatta
Sunakkhatta Sutta (MN 105)

This discourse gives guidance on how to judge whether another person's claim to enlightenment might be true or false. It ends with a warning: Anyone who claims enlightenment as license for unrestrained behavior is like someone who (1) has undergone surgery but does not follow doctor's orders for healing the wound; (2) knowingly drinks a cup of poison; (3) extends his hand or finger to a deadly poisonous snake.

* * *

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Now at that time a large number of monks had declared final gnosis in the Blessed One's presence: "We discern that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

Sunakkhatta the Licchavi heard that "A large number of monks, it seems, have declared final gnosis in the Blessed One's presence: 'We discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world."'" Then Sunakkhatta the Licchavi went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "I have heard, lord, that a large number of monks have declared final gnosis in the Blessed One's presence: 'We discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world."' Now, have they rightly declared final gnosis, or is it the case that some of them have declared final gnosis out of over-estimation?"

"Sunakkhatta, of the monks who have declared final gnosis in my presence… it is the case that some have rightly declared final gnosis, whereas others have declared final gnosis out of over-estimation. As for those who have rightly declared final gnosis, that is their truth. As for

those who have declared final gnosis out of over-estimation, the thought occurs to the Tathāgata, 'I will teach them the Dhamma.' But there are cases when the thought has occurred to the Tathāgata, 'I will teach them the Dhamma,' but there are worthless men who come to him having formulated question after question, so that his thought, "I will teach them the Dhamma," changes into something else."

"Now is the time, O Blessed One. Now is the time, O One Well-Gone, for the Blessed One to teach the Dhamma. Having heard the Blessed One, the monks will remember it."

"Then in that case, Sunakkhatta, listen & pay close attention. I will speak."

"As you say, lord," Sunakkhatta the Licchavi responded to the Blessed One.

The Blessed One said: "Sunakkhatta, there are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strands of sensuality.

"Now there's the possible case where a certain person is intent on the baits of the world. When a person is intent on the baits of the world, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable [the fourth jhāna and the dimensions of the infinitude of space & the infinitude of consciousness] is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Suppose that there were a man who had left his home village or town a long time ago. And he were to meet with a man who had left the village or town only a short time ago. He would ask if the people in the village or town were secure, well-fed, & free of disease, and the second man would tell him if they were secure, well-fed, & free of disease. Now, what do you think, Sunakkhatta? Would the first man listen to the second man, lend

ear, and exert his mind to know? Would he get along with the second man; would his mind feel at home with him?"

"Yes, lord."

"In the same way, it is possible that there is the case where a certain person is intent on the baits of the world. When a person is intent on the baits of the world, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable [the fourth jhāna and the dimensions of the infinitude of space and the infinitude of consciousness] is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him. This is how it can be known that 'This person is intent on the baits of the world.'

"Now, there's the possible case where a certain person is intent on the imperturbable. When a person is intent on the imperturbable, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the baits of the world is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a yellow leaf released from its stem is incapable of ever again becoming green, in the same way, when a person is intent on the imperturbable, he is released from the fetter of the baits of the world. This is how it can be known that 'This person, disjoined from the fetter of the baits of the world, is intent on the imperturbable.'

"Now, there's the possible case where a certain person is intent on the dimension of nothingness. When a person is intent on the dimension of nothingness, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a thick rock broken in two cannot be put back together again, in the same way, when a person is intent on the dimension of nothingness, he has broken the fetter of the imperturbable. This is how it can be known that 'This person, disjoined from the fetter of the imperturbable, is intent on the dimension of nothingness.'

"Now, there's the possible case where a certain person is intent on the dimension of neither perception nor non-perception. When a person is intent on the dimension of neither perception nor non-perception, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the dimension of nothingness is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Sunakkhatta, suppose that a person, having eaten some delicious food, were to vomit it up. What do you think? Would he have any desire for that food?"

"No, lord. Why is that? Because he would consider that food to be disgusting."

"In the same way, when a person is intent on the dimension of neither perception nor non-perception, he has vomited up the fetter of the dimension of nothingness. This is how it can be known that 'This person, disjoined from the fetter of the dimension of nothingness, is intent on the dimension of neither perception nor non-perception.'

"Now, there's the possible case where a certain person is rightly intent on unbinding. When a person is rightly intent on unbinding, that sort of talk interests him, his thinking & evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the dimension of neither perception nor non-perception is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a palm tree with its top cut off is incapable of further growth, in the same way, when a person is rightly intent on unbinding, he has destroyed the fetter of the dimension of neither perception nor non-

perception, has destroyed it by the root, made like a palmyra stump deprived of the conditions of development, not destined for future arising. This is how it can be known that 'This person, disjoined from the fetter of the dimension of neither perception nor non-perception, is intent on unbinding.'

"Now, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative [the Buddha] to be an arrow. The poison of ignorance spreads its toxin through desire, passion, & ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on unbinding.' Because this is not true of him, he might pursue those things that are unsuitable for a person rightly intent on unbinding. He might pursue unsuitable forms & sights with the eye. He might pursue unsuitable sounds with the ear… unsuitable aromas with the nose… unsuitable flavors with the tongue… unsuitable tactile sensations with the body. He might pursue unsuitable ideas with the intellect. When he pursues unsuitable forms & sights with the eye… pursues unsuitable ideas with the intellect, lust invades the mind. With his mind invaded by lust, he incurs death or death-like suffering.

"Suppose that a man were wounded with an arrow thickly smeared with poison. His friends & companions, kinsmen & relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife and then would probe for the arrow with a probe. He then would pull out the arrow and extract the poison, leaving a residue behind. Knowing that a residue was left behind, he would say, 'My good man, your arrow has been pulled out. The poison has been extracted, with a residue left behind, but it is not enough to do you harm. Eat suitable food. Don't eat unsuitable food, or else the wound will fester. Wash the wound frequently, smear it with an ointment frequently, so that blood & pus don't fill the opening of the wound. Don't walk around in the wind & sun, or else dust & dirt may contaminate the opening of the wound. Keep looking after the wound, my good man, and work for its healing.'

"The thought would occur to the man: 'My arrow has been pulled out. The poison has been extracted, with a residue left behind, but it is not enough to do me harm.' He would eat unsuitable food, so the wound would fester. He wouldn't wash the wound or smear it with an ointment

frequently, so blood & pus would fill the opening of the wound. He would walk around in the wind & sun, so dust & dirt would contaminate the opening of the wound. He wouldn't keep looking after the wound or work for its healing. Now, both because of these unsuitable actions of his and because of the residue of the dirty poison left behind, the wound would swell. With the swelling of the wound he would incur death or death-like suffering.

"In the same way, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, & ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on unbinding.' Because this is not true of him, he might pursue those things that are unsuitable for a person rightly intent on unbinding. He might pursue unsuitable forms & sights with the eye. He might pursue unsuitable sounds with the ear… unsuitable aromas with the nose… unsuitable flavors with the tongue… unsuitable tactile sensations with the body. He might pursue unsuitable ideas with the intellect. When he pursues unsuitable forms & sights with the eye… pursues unsuitable ideas with the intellect, lust invades the mind. With his mind invaded by lust, he incurs death or death-like suffering. For this is death in the discipline of the noble ones: when one renounces the training and returns to the lower life. And this is death-like suffering: when one commits a defiled offense.

"Now, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, & ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on unbinding.' Because he is rightly intent on unbinding, he wouldn't pursue those things that are unsuitable for a person rightly intent on unbinding. He wouldn't pursue unsuitable forms & sights with the eye. He wouldn't pursue unsuitable sounds with the ear… unsuitable aromas with the nose… unsuitable flavors with the tongue… unsuitable tactile sensations with the body. He wouldn't pursue unsuitable ideas with the intellect. When he doesn't pursue unsuitable forms & sights with the eye… doesn't pursue unsuitable ideas with the intellect, lust doesn't invade the mind.

With his mind not invaded by lust, he doesn't incur death or death-like suffering.

"Suppose that a man were wounded with an arrow thickly smeared with poison. His friends & companions, kinsmen & relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife and then would probe for the arrow with a probe. He then would pull out the arrow and extract the poison, leaving no residue behind. Knowing that no residue was left behind, he would say, 'My good man, your arrow has been pulled out. The poison has been extracted, with no residue left behind, so it is not enough to do you harm. Eat suitable food. Don't eat unsuitable food, or else the wound will fester. Wash the wound frequently, smear it with an ointment frequently, so that blood & pus don't fill the opening of the wound. Don't walk around in the wind & sun, or else dust & dirt may contaminate the opening of the wound. Keep looking after the wound, my good man, and work for its healing.'

"The thought would occur to the man: 'My arrow has been pulled out. The poison has been extracted with no residue left behind, so it is not enough to do me harm.' He would eat suitable food, so the wound wouldn't fester. He would wash the wound and smear it with an ointment frequently, so blood & pus wouldn't fill the opening of the wound. He would not walk around in the wind & sun, so dust & dirt wouldn't contaminate the opening of the wound. He would keep looking after the wound and would work for its healing. Now, both because of these suitable actions of his and because of there being no residue of the poison left behind, the wound would heal. With the healing of the wound and its being covered with skin, he wouldn't incur death or death-like suffering.

"In the same way, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, & ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on unbinding.' Because he is rightly intent on unbinding, he wouldn't pursue those things that are unsuitable for a person rightly intent on unbinding. He wouldn't pursue unsuitable forms & sights with the eye. He wouldn't pursue unsuitable sounds with the ear… unsuitable aromas with the nose… unsuitable flavors with the tongue… unsuitable

tactile sensations with the body. He wouldn't pursue unsuitable ideas with the intellect. When he doesn't pursue unsuitable forms & sights with the eye… doesn't pursue unsuitable ideas with the intellect, lust doesn't invade the mind. With his mind not invaded by lust, he doesn't incur death or death-like suffering.

"I have given this simile to convey a meaning. The meaning is this: the wound stands for the six internal sense media; the poison, for ignorance; the arrow, for craving; the probe, for mindfulness; the knife, for noble discernment; the surgeon, for the Tathāgata, worthy & rightly self-awakened.

"Now, when a monk—maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress'—is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind.

"Suppose there were a beverage in a bronze cup—consummate in its color, smell, & flavor—but mixed with poison. And suppose a man were to come along, wanting to live, not wanting to die, desiring pleasure, & abhorring pain. What do you think, Sunakkhatta? Would he drink the beverage in the bronze cup knowing that 'Having drunk this, I will incur death or death-like suffering'?"

"No, lord."

"In the same way, when a monk—maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress'—is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind.

"Suppose there were a deadly poisonous viper, and a man were to come along, wanting to live, not wanting to die, desiring pleasure, & abhorring pain. What do you think, Sunakkhatta? Would he give his hand or finger to the snake knowing that 'Having been bitten by this, I will incur death or death-like suffering'?"

"No, lord."

"In the same way, when a monk—maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress'—is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind."

That is what the Blessed One said. Gratified, Sunakkhatta the Licchavi delighted in the Blessed One's words.

See also: *MN 75*; *AN 6:49*; *AN 6:55*; *AN 9:7*; *AN 10:24*

Conducive to the Imperturbable
Āneñja-sappāya Sutta (MN 106)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, sensuality is inconstant, hollow, vain, deceptive. It is illusory, the babble of fools. Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come: both are Māra's realm, Māra's domain, Māra's bait, Māra's range. They lead to these evil, unskillful mental states: greed, ill will, & contentiousness. They arise for the obstruction of a disciple of the noble ones here in training.

"In that case, the disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come: Both are Māra's realm, Māra's domain, Māra's bait, Māra's range. They lead to these evil, unskillful mental states: greed, ill will, & contentiousness. They arise for the obstruction of a disciple of the noble ones here in training. What if I—overpowering the world [of the five senses] and having determined my mind—were to dwell with an awareness that was abundant & enlarged? Having done so, these evil, unskillful mental states—greed, ill will, & contentiousness—would not come into being. With their abandoning, my mind would become unlimited, immeasurable, & well developed.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable[1] now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the first practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come: Whatever is form, every form, is the four great elements or a form derived from the four great elements.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the second practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come; forms here & now; forms in lives to come; form-perceptions here & now; form-perceptions in lives to come: Both are inconstant. Whatever is inconstant is not worth relishing, is not worth welcoming, is not worth remaining fastened to.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the third practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come; forms here & now; forms in lives to come; form-perceptions here & now; form-perceptions in lives to come; perceptions of the imperturbable: All are perceptions. Where they cease without remainder: that is peaceful, that is exquisite, i.e., the dimension of nothingness.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the first practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the second practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'I am not anyone's anything anywhere; nor is anything of mine in anyone anywhere.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the third practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come; forms here & now; forms in lives to come; form-perceptions here & now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness: All are perceptions. Where they cease without remainder: That is peaceful, that is exquisite, i.e., the dimension of neither perception nor non-perception.' Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of neither perception nor non-perception now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of neither perception nor non-perception. This is declared to be the practice conducive to the dimension of neither perception nor non-perception.

When this was said, Ven. Ānanda said to the Blessed One: "There is the case, lord, where a monk, having practiced in this way—'It should not be, it should not occur to me; it will not be, it will not occur to me. What is,

what has come to be, that I abandon'—obtains equanimity. Now, would this monk be totally unbound, or not?"

"A certain such monk might, Ānanda, and another might not.'

"What is the cause, what is the reason, lord, whereby one might and another might not?"

"There is the case, Ānanda, where a monk, having practiced in this way —(thinking) 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon'—obtains equanimity. He relishes that equanimity, welcomes it, remains fastened to it. As he relishes that equanimity, welcomes it, remains fastened to it, his consciousness is dependent on it, is sustained by it [clings to it]. With clinging/sustenance, Ānanda, a monk is not totally unbound."

"Being sustained, lord, where is that monk sustained?"

"The dimension of neither perception nor non-perception."

"Then, indeed, being sustained, he is sustained by the supreme sustenance."

"Being sustained, Ānanda, he *is* sustained by the supreme sustenance; for this—the dimension of neither perception nor non-perception—is the supreme sustenance. There is (however) the case where a monk, having practiced in this way—'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon'—obtains equanimity. He does not relish that equanimity, does not welcome it, does not remain fastened to it. As he does not relish that equanimity, does not welcome it, does not remain fastened to it, his consciousness is not dependent on it, is not sustained by it [does not cling to it]. Without clinging/sustenance, Ānanda, a monk is totally unbound."

"It's amazing, lord. It's astounding. For truly, the Blessed One has declared to us the way to cross over the flood by going from one support to the next. But what is the noble liberation?"

"There is the case, Ānanda, where a disciple of the noble ones considers this: 'Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come; forms here & now; forms in lives to come; form-perceptions here & now; form-

perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness; perceptions of the dimension of neither perception nor non-perception: That is an identity, to the extent that there is an identity. This is deathless: the liberation of the mind through lack of clinging/sustenance.'

"Now, Ānanda, I have taught the practice conducive to the imperturbable. I have taught the practice conducive to the dimension of nothingness. I have taught the practice conducive to the dimension of neither perception nor non-perception. I have taught the way to cross over the flood by going from one support to the next, the noble liberation. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, Ānanda. Don't be heedless. Don't later fall into remorse. That is our message to you all."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Note

1. According to the commentaries, "imperturbable" denotes the fourth jhāna and the four formless attainments. MN 66 provides partial support for this interpretation, saying that the first three jhānas are perturbable while the fourth is not, but this sutta does not include the dimension of nothingness under the term—or, apparently, any of the formless attainments higher than that.

See also: *MN 66*; *MN 102*; *MN 121*; *MN 140*; *SN 22:55*; *Ud 3:3*; *Sn 5:14*

To Gaṇaka Moggallāna
Gaṇaka Moggallāna Sutta (MN 107)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Then Gaṇaka Moggallāna the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

As he was sitting there, he said to the Blessed One, "Master Gotama, in this palace of Migāra's mother is seen a step-by-step training, a step-by-step activity, a step-by-step practice, down to the last tread of the staircase. Even among these brahmans is seen a step-by-step training, a step-by-step activity, a step-by-step practice in recitation. Even among these archers is seen a step-by-step training, a step-by-step activity, a step-by-step practice in archery. Even among us accountants *[gaṇaka]* who earn our living by accounting is seen a step-by-step training, a step-by-step activity, a step-by-step practice in calculation. When we get an apprentice, we first make him count like this: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.' We even get him to count to one hundred.

"Now, Master Gotama, can a step-by-step training, a step-by-step activity, a step-by-step practice likewise be described in this Dhamma & Vinaya?"

"Brahman, a step-by-step training, a step-by-step activity, a step-by-step practice *can* likewise be described in this Dhamma & Vinaya. Just as when a dexterous horse-tamer, on getting a fine thoroughbred colt, first makes it perform the task of wearing the bit, and then trains it further, in the same way, when the Tathāgata gets a person fit to be tamed, he first trains him thus: 'Come, monk. Be virtuous. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train

yourself, having undertaken the training rules, seeing danger in the slightest faults.'

"When the monk is virtuous… seeing danger in the slightest faults, the Tathāgata then trains him further: 'Come, monk. Be one who is guarded in the doors of your sense faculties. On seeing a form with the eye, don't grasp at any theme or details by which—if you were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Protect the faculty of the eye. Attain restraint with regard to the faculty of the eye. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, don't grasp at any theme or details by which—if you were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Protect the faculty of the intellect. Attain restraint with regard to the faculty of the intellect.'

"When the monk is one who is guarded in the doors of his sense faculties… the Tathāgata then trains him further: 'Come, monk. Be one who is moderate in eating. Considering it appropriately, take your food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, "I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort."'

"When the monk is one who is moderate in eating… the Tathāgata then trains him further: 'Come, monk. Be one who is devoted to wakefulness. During the day, sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on your right side, take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up [either as soon as you awaken or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check.'

"When the monk is one who is devoted to wakefulness… the Tathāgata then trains him further: 'Come, monk. Be one who is possessed of mindfulness & alertness. When going forward & returning, make yourself alert. When looking toward & looking away.… When bending & extending your limbs.… When carrying your outer cloak, upper robe, & bowl.… When eating, drinking, chewing, & tasting.… When urinating & defecating.… When walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, make yourself alert.'

"When the monk is one who is possessed of mindfulness & alertness… the Tathāgata then trains him further: 'Come, monk. Seek out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw.'

"He seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.[1]

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic to the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration,

unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"This is my instruction, brahman, to those monks in training who have not attained the heart's goal but remain intent on the unsurpassed safety from bondage. But for those monks who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who are released through right gnosis—these qualities lead both to a pleasant abiding in the here & now, and to mindfulness & alertness."

When this was said, Gaṇaka Moggallāna the brahman said to the Blessed One, "When Master Gotama's disciples are thus exhorted & instructed by him, do they all attain unbinding, the absolute conclusion, or do some of them not?"

"Brahman, when my disciples are thus exhorted & instructed by me, some attain unbinding, the absolute conclusion, and some don't."

"What is the reason, what is the cause—when unbinding is there, and the path leading to unbinding is there, and Master Gotama is there as the guide—that when Master Gotama's disciples are thus exhorted & instructed by him, some attain unbinding, the absolute conclusion, and some don't?"

"Very well then, brahman, I will cross-question you on this matter. Answer as you see fit. What do you think? Are you skilled in the road leading to Rājagaha?"

"Yes, sir, I am skilled in the road leading to Rājagaha."

"Now, what do you think? There's the case where a man would come, wanting to go to Rājagaha. Having come to you, he would say, 'Venerable sir, I want to go to Rājagaha. Tell me the way to Rājagaha.' You would tell

him, 'Well, my good man, this road goes to Rājagaha. Go along it for a while. Having gone along for a while, you will see a village named such-&-such. Go along for a while. Having gone along for a while, you will see a town named such-&-such. Go along for a while. Having gone along for a while, you will see Rājagaha with its delightful parks, delightful forests, delightful stretches of land, & delightful lakes.' Having been thus exhorted & instructed by you, he would take a wrong road and arrive out west.

"Then a second man would come, wanting to go to Rājagaha. Having come to you, he would say, 'Venerable sir, I want to go to Rājagaha. Tell me the way to Rājagaha.' You would tell him, 'Well, my good man, this road goes to Rājagaha. Go along it for a while. Having gone along for a while, you will see a village named such-&-such. Go along for a while. Having gone along for a while, you will see a town named such-&-such. Go along for a while. Having gone along for a while, you will see Rājagaha with its delightful parks, delightful forests, delightful stretches of land, & delightful lakes. Having been thus exhorted & instructed by you, he would arrive safely at Rājagaha. Now, what is the reason, what is the cause —when Rājagaha is there, and the road leading to Rājagaha is there, and you are there as the guide—that when they are thus exhorted & instructed by you, the first man takes the wrong road and arrives out west, while the second man arrives safely at Rājagaha?"

"What can I do about that, Master Gotama? I'm the one who shows the way."

"In the same way, brahman—when unbinding is there, and the path leading to unbinding is there, and I am there as the guide—when my disciples are thus exhorted & instructed by me, some attain unbinding, the absolute conclusion, and some don't. What can I do about that, brahman? The Tathāgata is the one who shows the way."

When this was said, Gaṇaka Moggallāna the brahman said to the Blessed One, "Those individuals who are without conviction, who—for the sake of a livelihood and not out of conviction—have gone forth from the home life into homelessness; who are fraudulent, deceitful, wily, restless, rowdy, flighty, talkative, of loose words; who leave their faculties unguarded; who know no moderation in food, are undevoted to wakefulness, unconcerned with the qualities of a contemplative, with no

respect for the training; who are luxurious, lax, foremost in falling back; who shirk the duties of solitude; who are lazy, lowly in their persistence, of muddled mindfulness, unalert, unconcentrated, their minds scattered, undiscerning, drivelers: Master Gotama does not dwell together with those.

"But as for those sons of good families who, out of conviction, have gone forth from the home life into homelessness; who are unfraudulent, undeceitful, not wily, not restless, not rowdy, not flighty, not talkative or of loose words; who guard their faculties, know moderation in food, are devoted to wakefulness, are concerned with the qualities of a contemplative, have fierce respect for the training; who are not luxurious, not lax, not foremost in falling back; who observe the duties of solitude; who are not lazy; who are aroused in their persistence, of unmuddled mindfulness, alert, concentrated, their minds unified, discerning, not drivelers: Master Gotama dwells together with those.

"Master Gotama, just as black orris root is reckoned as supreme among root scents, and red sandalwood is reckoned as supreme among heartwood scents, and jasmine is reckoned as supreme among floral scents, so too is Master Gotama's exhortation the foremost among today's teachings.

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Note

1. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, when discussing mindfulness of breathing, defines this term as meaning "the tip of the nose or the sign of the mouth." However, in the suttas the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in

an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

See also: *MN 137*; *Dhp 274–276*

Moggallāna the Guardsman
Gopaka Moggallāna Sutta (MN 108)

This discourse presents a picture of life in the early Buddhist community shortly after the Buddha's passing away. On the one hand, it shows the relationship between the monastic community and the political powers that be: the monks are polite and courteous to political functionaries, but the existence of this discourse shows that they had no qualms about depicting those functionaries as a little dense. On the other hand, it shows that early Buddhist practice had no room for many practices that later developed in Buddhist traditions, such as appointed lineage holders, elected ecclesiastical heads, or the use of mental defilements as a basis for concentration practice.

* * *

I have heard that on one occasion Ven. Ānanda was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary, not long after the Blessed One's total unbinding.

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

Then in the early morning, Ven. Ānanda, having adjusted his lower robe and taking his bowl & outer robe, went into Rājagaha for alms. The thought occurred to him, "It's too early to go for alms in Rājagaha. What if I were to go to the brahman Moggallāna the Guardsman at his construction site?" So he went to Moggallāna the Guardsman at his construction site. Moggallāna the Guardsman saw him coming from afar, and on seeing him said to him, "Come, Master Ānanda. Welcome, Master Ānanda. It has been a long time since Master Ānanda has found the time to come here. Sit down, Master Ānanda. Here is a seat made ready for you."

So Ven. Ānanda sat down on the seat made ready. Moggallāna the Guardsman, taking a lower seat, sat to one side.

As he was sitting there, he said to Ven. Ānanda: "Master Ānanda, is there any one monk endowed in each & every way with the qualities with which Master Gotama—worthy & rightly self-awakened—was endowed?"

"No, brahman, there isn't any one monk endowed in each & every way with the qualities with which the Blessed One—worthy & rightly self-awakened—was endowed. For the Blessed One was the arouser of the unarisen path, the begetter of the unbegotten path, the expounder of the unexpounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

And then Ven. Ānanda's discussion with Moggallāna the Guardsman was interrupted in mid-course, for the brahman Vassakāra, the Magadhan administrator, on an inspection tour of the construction sites in Rājagaha, went to Ven. Ānanda at Moggallāna the Guardsman's construction site. On arrival, he exchanged courteous greetings with Ven. Ānanda. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Just now, for what discussion were you sitting together when you were interrupted in mid-course?"

"Just now, brahman, Moggallāna the Guardsman said to me, 'Master Ānanda, is there any one monk endowed in each & every way with the qualities with which Master Gotama—worthy & rightly self-awakened—was endowed?' And when this was said, I said to him, 'No, brahman, there isn't any one monk endowed in each & every way with the qualities with which the Blessed One—worthy & rightly self-awakened—was endowed. For the Blessed One was the arouser of the unarisen path, the begetter of the unbegotten path, the expounder of the unexpounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him.' This was my discussion with the brahman Moggallāna the Guardsman that was interrupted in mid-course when you arrived."

"Master Ānanda, is there any one monk appointed by Master Gotama (with the words), 'He will be your arbitrator after I am gone,' to whom you now turn?"

"No, brahman. There isn't any one monk appointed by the Blessed One—the one who knows, the one who sees, worthy & rightly self-

awakened—(with the words), 'He will be your arbitrator after I am gone,' to whom we now turn."

"Then is there any one monk authorized by the Saṅgha and appointed by a large body of elder monks (with the words), 'He will be our arbitrator after the Blessed One is gone,' to whom you now turn?"

"No, brahman. There isn't any one monk authorized by the Saṅgha and appointed by a large body of elder monks (with the words), 'He will be our arbitrator after the Blessed One is gone,' to whom we now turn."

"Being thus without an arbitrator, Master Ānanda, what is the reason for your concord?"

"It's not the case, brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator."

"When asked, 'Master Ānanda, is there any one monk appointed by Master Gotama (with the words), "He will be your arbitrator after I am gone," to whom you now turn?' you said, 'No, brahman. There isn't any one monk appointed by the Blessed One… to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Saṅgha… to whom you now turn?' you said, 'No, brahman. There isn't any one monk authorized by the Saṅgha… to whom we now turn.'

"When asked, 'Being thus without an arbitrator, Master Ānanda, what is the reason for your concord?' you said, 'It's not the case, brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator.' Now how is the meaning of what you have said to be understood?"

"Brahman, there is a training rule laid down by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—a Pāṭimokkha that has been codified. On the uposatha day, all of us who live dependent on a single township gather together in one place. Having gathered together, we invite the one to whom it falls (to recite the Pāṭimokkha). If, while he is reciting, a monk remembers an offense or transgression, we deal with him in accordance with the Dhamma, in accordance with what has been instructed. *We're* not the ones who deal with that venerable one. Rather, the Dhamma is what deals with us."

"Is there, Master Ānanda, any one monk you now honor, respect, revere, & venerate, on whom—honoring & respecting—you live in dependence?"

"Yes, brahman, there is[1] a monk we now honor, respect, revere, & venerate, on whom—honoring & respecting—we live in dependence."

"When asked, 'Master Ānanda, is there any one monk appointed by Master Gotama (with the words), "He will be your arbitrator after I am gone," to whom you now turn?' you said, 'No, brahman. There isn't any one monk appointed by the Blessed One… to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Saṅgha… to whom you now turn?' you said, 'No, brahman. There isn't any one monk authorized by the Saṅgha… to whom we now turn.'

"When asked, 'Is there, Master Ānanda, any one monk you now honor, respect, revere, & venerate, on whom—honoring & respecting—you live in dependence?' you said, 'Yes, brahman, there is a monk we now honor, respect, revere, & venerate, on whom—honoring & respecting—we live in dependence.' Now how is the meaning of what you have said to be understood?"

"Brahman, there are ten inspiring qualities expounded by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened. In whoever among us those ten qualities are found, we now honor, respect, revere, & venerate him; honoring & respecting him, we live in dependence on him. Which ten?

"[1] There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

"[2] He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life entirely perfect & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"[3] He is content with robes, alms food, lodgings, & medicinal requisites for curing the sick.

"[4] He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"[5] He experiences manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"[6] He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"[8] He recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name,

belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details.

"[9] He sees—by means of the divine eye, purified & surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"[10] Through the ending of effluents, he remains in the effluent-free awareness-release & discernment-release, having known & realized them for himself right in the here & now.

"These, brahman, are the ten inspiring qualities expounded by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened. In whoever among us these ten qualities are found, we now honor, respect, revere, & venerate him; honoring & respecting him, we live in dependence on him."

When this was said, the brahman Vassakāra, the Magadhan administrator, turned to General Upananda and said, "What do you think, general? Do these venerable ones honor what should be honored, respect what should be respected, revere what should be revered, venerate what

should be venerated? Of course they honor what should be honored, respect what should be respected, revere what should be revered, venerate what should be venerated. For if they did not honor, respect, revere, or venerate a person like this, then what sort of person would they honor, respect, revere, & venerate; on what sort of person, honoring & respecting, would they live in dependence?"

Then the brahman Vassakāra, the Magadhan administrator, said to Ven. Ānanda, "But where are you staying now, Master Ānanda?"

"I am now staying at the Bamboo Forest, brahman."

"I trust, Master Ānanda, that the Bamboo Forest is delightful, with few noises or sounds of voices, with an air of isolation, private from human beings, & appropriate for seclusion."

"Certainly, brahman, the Bamboo Forest is delightful, with few noises or sounds of voices, with an air of isolation, private from human beings, & appropriate for seclusion because of guardians & protectors like yourself."

"Certainly, Master Ānanda, the Bamboo Forest is delightful, with few noises or sounds of voices, with an air of isolation, private from human beings, & appropriate for seclusion because of venerable ones who are endowed with mental absorption *[jhāna],* who make mental absorption their habit. You venerable ones are both endowed with mental absorption & make mental absorption your habit.

"Once, Ven. Ānanda, Master Gotama was staying near Vesālī in the Gabled Pavilion in the Great Forest. I went to him at the Gabled Pavilion in the Great Forest, and there he spoke in a variety of ways on mental absorption. Master Gotama was both endowed with mental absorption & made mental absorption his habit. In fact, he praised mental absorption of every sort."

"It wasn't the case, brahman, that the Blessed One praised mental absorption of every sort, nor did he criticize mental absorption of every sort. And what sort of mental absorption did he not praise? There is the case where a certain person dwells with his awareness overcome by sensual passion, seized with sensual passion. He does not discern the escape, as it has come to be, from sensual passion once it has arisen.

Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

"He dwells with his awareness overcome by ill will.…

"He dwells with his awareness overcome by sloth & drowsiness.…

"He dwells with his awareness overcome by restlessness & anxiety.…

"He dwells with his awareness overcome by uncertainty, seized with uncertainty. He does not discern the escape, as it has come to be, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it. This is the sort of mental absorption that the Blessed One did not praise.

"And what sort of mental absorption did he praise? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the sort of mental absorption that the Blessed One praised.

"It would seem, Ven. Ānanda, that Master Gotama criticized the mental absorption that deserves criticism, and praised that which deserves praise.

"Well, now, Master Ānanda, I must be going. Many are my duties, many the things I must do."

"Then do, brahman, what you think it is now time to do."

So the brahman Vassakāra, the Magadhan administrator, delighting & rejoicing in what Ven. Ānanda had said, got up from his seat & left.

Then, not long after he had left, Moggallāna the Guardsman said to Ven. Ānanda, "Master Ānanda, you still haven't answered what I asked you."

"Didn't I just tell you, brahman? There isn't any one monk endowed in each & every way with the qualities with which the Blessed One—worthy & rightly self-awakened—was endowed. For the Blessed One was the arouser of the unarisen path, the begetter of the unbegotten path, the expounder of the unexpounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

Note

1. Reading *atthi* with the Thai edition. The Sri Lankan and Burmese editions read *n'atthi*, "No, there isn't," both here and below when Vassakāra repeats what Ven. Ānanda has said. The Thai reading seems more correct because Vassakāra is perplexed by the answer, in that it seems to contradict Ven. Ānanda's answers to the two previous questions. If Ven. Ānanda had answered, "No," to this third question, there would have been nothing perplexing about the answer.

Ven. Ānanda proceeds to define the monk whom the other monks respect, and he does so using a figure of speech: The "one monk" is actually one ideal monk whose profile may fit any number of monks. The editors of the Sri Lankan and Burmese edition may have chosen to read *n'atthi* to convey the idea that there was more than one monk whom the other monks respected. But, as noted above, this reading does not explain why Vassakāra was perplexed by Ven. Ānanda's answer.

See also: SN 22:90; AN 6:12; AN 7:21; AN 11:10

The Great Full-Moon Night Discourse
Mahā Puṇṇama Sutta (MN 109)

This sutta provides a thorough discussion of issues related to the five aggregates. Toward the end of the discussion, a monk thinks that he has found a loophole in the teaching. The way the Buddha handles this incident shows the proper use of the teachings on the aggregates: not as a metaphysical theory, but as a tool for questioning clinging and so gaining release.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. And on that occasion—the uposatha of the fifteenth, the night of a very full moon—he was sitting out in the open with the Saṅgha of monks.

Then a certain monk, rising from his seat, arranging his robe over one shoulder, and placing his hands palm-to-palm over the heart, said to the Blessed One: "Venerable sir, there is an area where, if the Blessed One would give me leave, I would like the answer to a question."

"Very well, then, monk. Sit back down in your seat and ask whatever you want."

Responding to the Blessed One, "Yes, lord," the monk sat back down in his seat and said to the Blessed One, "Aren't these the five clinging-aggregates, i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate."

"Monk, these are the five clinging-aggregates, i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate."

Saying, "Very good, lord," the monk delighted & approved of the Blessed One's words and then asked him a further question: "But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are rooted in desire."[1]

Saying, "Very good, lord," the monk… asked him a further question: "Is clinging the same thing as the five clinging-aggregates, or is clinging separate from the five clinging-aggregates?"

"Monk, clinging is neither the same thing as the five clinging-aggregates, nor is it separate from the five clinging-aggregates. Just that whatever passion & delight is there, that's the clinging there."

Saying, "Very good, lord," the monk… asked him a further question: "Might there be diversity in the desire & passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling… perception… fabrications… such a consciousness in the future. This is how there would be diversity in the desire & passion for the five clinging-aggregates."

Saying, "Very good, lord," the monk… asked him a further question: "To what extent does the designation 'aggregate' apply to the aggregates?"

"Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the form aggregate. Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the feeling aggregate. Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the perception aggregate. Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Those are called the fabrications aggregate. Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the consciousness aggregate.[2] This is the extent to which the term 'aggregate' applies to the aggregates."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, what is the cause, what the condition, for the delineation[3] of the

form aggregate? What is the cause, what the condition, for the delineation of the feeling aggregate… the perception aggregate… the fabrications aggregate… the consciousness aggregate?"

"Monk, the four great elements [earth, water, fire, & wind] are the cause, the four great elements the condition, for the delineation of the form aggregate. Contact is the cause, contact the condition, for the delineation of the feeling aggregate. Contact is the cause, contact the condition, for the delineation of the perception aggregate. Contact is the cause, contact the condition, for the delineation of the fabrications aggregate. Name-&-form is the cause, name-&-form the condition, for the delineation of the consciousness aggregate."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, how does self-identification view come about?"

"There is the case, monk, where an uninstructed run-of-the-mill person —who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identification view comes about."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, how does self-identification view no longer come about?"

"There is the case, monk, where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He

doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identification view no longer comes about."

Saying, "Very good, lord," the monk… asked him a further question: "What, lord, is the allure of form? What is its drawback? What is the escape from it? What is the allure of feeling… perception… fabrications… consciousness? What is its drawback? What is the escape from it?"

"Monk, whatever pleasure & joy arises dependent on form: That is the allure of form. The fact that form is inconstant, stressful, subject to change: That is the drawback of form. The subduing of desire & passion, the abandoning of desire & passion for form: That is the escape from form.

"Whatever pleasure & joy arises dependent on feeling: That is the allure of feeling.…

"Whatever pleasure & joy arises dependent on perception: That is the allure of perception.…

"Whatever pleasure & joy arises dependent on fabrications: That is the allure of fabrications.…

"Whatever pleasure & joy arises dependent on consciousness: That is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: That is the drawback of consciousness. The subduing of desire & passion, the abandoning of desire & passion for consciousness: That is the escape from consciousness."

Saying, "Very good, lord," the monk… asked him a further question: "Knowing in what way, seeing in what way, is there—with regard to this body endowed with consciousness, and with regard to all external signs—no longer any I-making, or my-making, or obsession with conceit?"

"Monk, one sees any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form, as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"One sees any feeling whatsoever… any perception whatsoever… any fabrications whatsoever…

"One sees any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every consciousness—as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'"

"Monk, knowing in this way, seeing in this way is there—with regard to this body endowed with consciousness, and with regard to all external signs—no longer any I-making, or my-making, or obsession with conceit."

Now at that moment this line of thinking appeared in the awareness of a certain monk: "So—form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person—immersed in ignorance, overcome with craving—might think that he could outsmart the Teacher's message in this way: 'So—form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?' Now, monks, haven't I trained you in counter-questioning with regard to this & that topic here & there? What do you think? Is form constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever…

"Any perception whatsoever…

"Any fabrications whatsoever…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty-some monks, through lack of clinging/sustenance, were released from effluents.

Notes

1. As AN 10:58 notes, all phenomena *(dhamma)* are rooted in desire.

2. One form of consciousness apparently does not come under the aggregate of consciousness. This is termed *viññāṇaṁ anidassanaṁ*—consciousness without surface, or consciousness without feature. MN 49 says specifically that this consciousness is not experienced through the "allness of the all," the "all" being conterminous with the six sense media and the five aggregates (SN 35:23). DN 11 states that in this consciousness name and form—which are also conterminous with the five aggregates—are not found. Because the aggregate of consciousness cannot arise apart from the other aggregates (SN 22:53–54), *viññāṇaṁ anidassanaṁ* would not fit under the aggregate of consciousness.

Furthermore, the standard definition of the aggregate of consciousness states that this aggregate includes all consciousness, "past, present, or future… near or far." However, because *viññāṇaṁ anidassanaṁ* stands outside of space and time it would not be covered by these terms. Similarly, where SN 22:97 says that no consciousness is eternal, "eternal" is a concept that applies only within the dimension of time, and thus would not apply to this form of consciousness.

3. Delineation *(paññāpana)* literally means, "making discernible." This apparently refers to the intentional aspect of perception, which takes the objective side of experience and fabricates it into discernible objects. In the case of the aggregates, the four great elements, contact, and name-&-form provide the objective basis for discerning them, while the process of fabrication takes the raw material provided by the objective basis and turns it into discernible instances of the aggregates. This process is described in slightly different terms in SN 22:79.

See also: *MN 28*; *MN 122*; *SN 1:25*; *SN 22*

The Shorter Full-Moon Night Discourse
Cūḷa Puṇṇama Sutta (MN 110)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. And on that occasion—the uposatha of the fifteenth, the night of a very full moon—he was sitting out in the open with the Saṅgha of monks. Then, having surveyed the silent Saṅgha of monks, he addressed them: "Monks, could a person of no integrity know of a person of no integrity: 'This is a person of no integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of no integrity know of a person of integrity: 'This is a person of integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of no integrity is endowed with qualities of no integrity; he is a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, & the way he gives a gift.

"And how is a person of no integrity endowed with qualities of no integrity? There is the case where a person of no integrity is lacking in conviction, lacking in shame, lacking in compunction; he is unlearned, lazy, of muddled mindfulness, & poor discernment. This is how a person of no integrity is endowed with qualities of no integrity."

"And how is a person of no integrity a person of no integrity in his friendship? There is the case where a person of no integrity has, as his friends & companions, those contemplatives & brahmans who are lacking in conviction, lacking in shame, lacking in compunction, unlearned, lazy, of muddled mindfulness, & poor discernment. This is how a person of no integrity is a person of no integrity in his friendship.

"And how is a person of no integrity a person of no integrity in the way he wills? There is the case where a person of no integrity wills for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he wills.

"And how is a person of no integrity a person of no integrity in the way he gives advice? There is the case where a person of no integrity gives advice for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he gives advice.

"And how is a person of no integrity a person of no integrity in the way he speaks? There is the case where a person of no integrity is one who tells lies, engages in divisive tale-bearing, engages in harsh speech, engages in idle chatter. This is how a person of no integrity is a person of no integrity in the way he speaks.

"And how is a person of no integrity a person of no integrity in the way he acts? There is the case where a person of no integrity is one who takes life, steals, engages in illicit sex. This is how a person of no integrity is a person of no integrity in the way he acts.

"And how is a person of no integrity a person of no integrity in the views he holds? There is the case where a person of no integrity is one who holds a view like this: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how a person of no integrity is a person of no integrity in the views he holds.

"And how is a person of no integrity a person of no integrity in the way he gives a gift? There is the case where a person of no integrity gives a gift inattentively, not with his own hand, disrespectfully, as if throwing it away, with the view that nothing will come of it. This is how a person of no integrity is a person of no integrity in the way he gives a gift.

"This person of no integrity—thus endowed with qualities of no integrity; a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, & the way he gives a gift—on the break-up of the body, after death, reappears in the destination of people of no integrity. And what is the destination of people of no integrity? Hell or the animal womb.

"Now, monks, could a person of integrity know of a person of no integrity: 'This is a person of no integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of integrity know of a person of integrity: 'This is a person of integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of integrity is endowed with qualities of integrity; he is a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, & the way he gives a gift.

"And how is a person of integrity endowed with qualities of integrity? There is the case where a person of integrity is endowed with conviction, shame, compunction; he is learned, with aroused persistence, unmuddled mindfulness, & good discernment. This is how a person of integrity is endowed with qualities of integrity."

"And how is a person of integrity a person of integrity in his friendship? There is the case where a person of integrity has, as his friends & companions, those contemplatives & brahmans who are endowed with

conviction, shame, compunction; who are learned, with aroused persistence, unmuddled mindfulness, & good discernment. This is how a person of integrity is a person of integrity in his friendship.

"And how is a person of integrity a person of integrity in the way he wills? There is the case where a person of integrity wills neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he wills.

"And how is a person of integrity a person of integrity in the way he gives advice? There is the case where a person of integrity gives advice neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he gives advice.

"And how is a person of integrity a person of integrity in the way he speaks? There is the case where a person of integrity is one who refrains from lies, refrains from divisive tale-bearing, refrains from harsh speech, refrains from idle chatter. This is how a person of integrity is a person of integrity in the way he speaks.

"And how is a person of integrity a person of integrity in the way he acts? There is the case where a person of integrity is one who refrains from taking life, refrains from stealing, refrains from illicit sex. This is how a person of integrity is a person of integrity in the way he acts.

"And how is a person of integrity a person of integrity in the views he holds? There is the case where a person of integrity is one who holds a view like this: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how a person of integrity is a person of integrity in the views he holds.

"And how is a person of integrity a person of integrity in the way he gives a gift? There is the case where a person of integrity gives a gift attentively, with his own hand, respectfully, not as if throwing it away,

with the view that something will come of it. This is how a person of integrity is a person of integrity in the way he gives a gift.

"This person of integrity—thus endowed with qualities of integrity; a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, & the way he gives a gift—on the break-up of the body, after death, reappears in the destination of people of integrity. And what is the destination of people of integrity? Greatness among devas or among human beings."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 113*; *SN 55:5*; *AN 2:31–32*; *AN 4:73*; *AN 4:192*; *AN 5:148*; *AN 8:54*; *Iti 17*

One After Another
Anupada Sutta (MN 111)

I have heard that at on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, saying, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, Sāriputta is wise, of great discernment, deep discernment, wide… joyous… rapid… quick… penetrating discernment. For half a month, Sāriputta clearly saw insight[1] into mental qualities one after another. This is what occurred to Sāriputta through insight into mental qualities one after another:

"There was the case where Sāriputta—quite secluded from sensuality, secluded from unskillful qualities—entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Whatever qualities there are in the first jhāna—directed thought, evaluation, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness,[2] desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the stilling of directed thoughts & evaluations, Sāriputta entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Whatever qualities there are in

the second jhāna—internal assurance, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the fading of rapture, Sāriputta—remaining equanimous, mindful, & alert, and sensing pleasure with the body—entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Whatever qualities there are in the third jhāna—equanimity, pleasure, mindfulness, alertness, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—Sāriputta entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. Whatever qualities there are in the fourth jhāna—a feeling of equanimity, neither pleasure nor pain; an unconcern due to calmness[3] of awareness; singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached,

released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' Sāriputta entered & remained in the dimension of the infinitude of space. Whatever qualities there are in the dimension of the infinitude of space—the perception of the dimension of the infinitude of space, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' Sāriputta entered & remained in the dimension of the infinitude of consciousness. Whatever qualities there are in the dimension of the infinitude of consciousness—the perception of the dimension of the infinitude of consciousness, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' Sāriputta entered & remained in the dimension of nothingness. Whatever qualities there are in the dimension of nothingness—the perception of the dimension of nothingness, singleness of mind, contact, feeling,

perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention—he ferreted them out one after another. Known to him they arose, known to him they became established, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'

"And further, with the complete transcending of the dimension of nothingness, Sāriputta entered & remained in the dimension of neither perception nor non-perception. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is a further escape,' and pursuing it, he confirmed that 'There is.'[4]

"And further, with the complete transcending of the dimension of neither perception nor non-perception, Sāriputta entered & remained in the cessation of perception & feeling. And when he saw with discernment, his effluents were totally ended. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.'[5] He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with unrestricted awareness. He discerned that 'There is no further escape,' and pursuing it, he confirmed that 'There isn't.'

"If a person, rightly saying it of anyone, were to say, 'He has attained mastery & perfection in noble virtue… noble concentration… noble discernment… noble release,' he would be rightly saying it of Sāriputta if he were to say: 'He has attained mastery & perfection in noble virtue… noble concentration… noble discernment… noble release.'

"If a person, rightly saying it of anyone, were to say, 'He is the Blessed One's son, his offspring—born of his mouth, born of the Dhamma, created by the Dhamma, his heir in the Dhamma, not his heir in material things,' he would be rightly saying it of Sāriputta if he were to say: 'He is the Blessed One's son, his offspring—born of his mouth, born of the Dhamma, created by the Dhamma, his heir in the Dhamma, not his heir in material things.' Sāriputta, monks, takes the unexcelled wheel of Dhamma set rolling by the Tathāgata, and keeps it rolling rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. "Clearly saw insight": In Pali, this is *vipassanaṁ vipassi,* which could be translated literally as "clearly saw clear seeing" or "insighted insight." The Commentary states that the half-month mentioned here refers to the half month between Ven. Sāriputta's ordination and his attainment of arahantship, described in MN 74. These two suttas treat Sāriputta's attainment from two different perspectives. This sutta shows it from the standpoint of his mastery of the four jhānas and the formless attainments based on the fourth jhāna. That sutta shows it as occurring when he starts reflecting on a point while listening to a discourse that the Buddha is giving to his nephew. To put the two suttas together, we can infer that prior to the discourse given in MN 74, Sāriputta had mastered the dimension of neither perception nor non-perception. While listening to the discourse, he reflected on the point that the Buddha recommended abandoning all mental qualities through direct knowledge. This would have led him to the cessation of perception and feeling (during which he would not be listening to the discourse) and so to awakening.

2. Reading *viññāṇaṁ* with the Thai edition of the Canon. The Burmese and PTS editions read *cittaṁ,* which could mean "mind" or "intent" (as in the four bases of success).

3. Reading *passaddhattā* with the Burmese edition. The Thai edition reads, *parisuddhatā,* "through purity." The Sinhalese edition reads *pasiddhatā,* which would mean "empowerment" (?—this term is not listed in the PTS Dictionary). The PTS edition reads *passi vedanā,* which is unintelligible.

4. Notice that, with each of the previous levels of attainment, Sāriputta was able to ferret out the various mental qualities arising there while he was still in the attainment. With this attainment and the following one, however, he was

not able to analyze the mental qualities present and absent there until after he had left the attainment. The difference here is related to the point made in AN 9:36 that all the attainments up through the dimension of nothingness are "perception-attainments." And that, "As far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of perception & feeling—I tell you that they are to be rightly explained by those monks who are meditators, skilled at attainment, skilled at attainment-emergence, who have attained & emerged in dependence on them."

For a discussion of how insight can be developed in the context of jhāna, see *The Wings to awakening, IIIF.*

5. For a more detailed description of what a meditator experiences on emerging from the cessation of perception and feeling, see MN 44.

See also: *MN 43*; *MN 52*; *MN 140*; *AN 5:28*; *AN 9:36*

A Person of Integrity
Sappurisa Sutta (MN 113)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, I will teach you the quality of a person of integrity and the quality of a person of no integrity. Listen, and pay close attention. I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said: "And which is the quality of a person of no integrity?

"There is the case where a person of no integrity goes forth from a high-ranking family. He notices, 'I have gone forth from a high-ranking family, but these other monks have not gone forth from a high-ranking family.' He exalts himself for having a high-ranking family and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through having a high-ranking family that the quality of greed goes to its end; it's not through having a high-ranking family that the quality of aversion… the quality of delusion goes to its end. Even though one has not gone forth from a high-ranking family, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for having a high-ranking family nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity goes forth from a great family… a family of great wealth… a family of extensive wealth. He notices, 'I have gone forth from a family of extensive wealth, but these other monks have

not gone forth from a family of extensive wealth.' He exalts himself for having a family of extensive wealth and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through having a family of extensive wealth that the quality of greed goes to its end; it's not through having a family of extensive wealth that the quality of aversion… the quality of delusion goes to its end. Even though one has not gone forth from a family of extensive wealth, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for having a family of extensive wealth nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity is well-known & highly regarded. He notices, 'I am well-known & highly regarded, but these other monks are hardly known & have hardly any influence.' He exalts himself for being well-known & highly regarded and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through being well-known & highly regarded that the quality of greed goes to its end; it's not through being well-known & highly regarded that the quality of aversion… the quality of delusion goes to its end. Even though one is not well-known & highly regarded, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for being well-known nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity is one who gains robe-cloth, alms-food, lodgings, & medicinal requisites for the sick. He notices, 'I am one who gains robe-cloth, alms-food, lodgings, & medicinal requisites for the sick, but these other monks are not ones who gain robe-cloth, alms-food, lodgings, & medicinal requisites for the sick. He exalts himself for being one who gains robe-cloth, alms-food, lodgings, & medicinal requisites for the sick and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through gains that the quality of greed goes to its end; it's not through gains that the quality of aversion… the quality of delusion goes to its end. Even though one is not one who gains robe-cloth, alms-food, lodgings, & medicinal requisites for the sick, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for his gains nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity is learned… a master of the Vinaya… a Dhamma-speaker. He notices, 'I am a Dhamma-speaker, but these other monks are not Dhamma-speakers. He exalts himself for being a Dhamma-speaker and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through being a Dhamma-speaker that the quality of greed goes to its end; it's not through being a Dhamma-speaker that the quality of aversion… the quality of delusion goes to its end. Even though one is not a Dhamma-speaker, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for being a Dhamma-speaker nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity is a wilderness dweller.[1] He notices, 'I am a wilderness dweller, but these other monks are not wilderness dwellers.' He exalts himself for being a wilderness dweller and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through being a wilderness dweller that the quality of greed goes to its end; it's not through being a wilderness dweller that the quality of aversion… the quality of delusion goes to its end. Even though one is not a wilderness dweller, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for being a

wilderness dweller nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity is one who wears robes of thrown-away rags… an alms-goer… one who dwells at the root of a tree… a cemetery dweller… one who lives in the open air… one who doesn't lie down… one who is content with whatever dwelling is assigned to him… one who eats only one meal a day. He notices, 'I am one who eats only one meal a day, but these other monks do not eat only one meal a day.' He exalts himself for being one who eats only one meal a day and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'It's not through being one who eats only one meal a day that the quality of greed goes to its end; it's not through being one who eats only one meal a day that the quality of aversion… the quality of delusion goes to its end. Even though one is not one who eats only one meal a day, if—practicing the Dhamma in line with the Dhamma, practicing masterfully—he is one who follows the Dhamma, he is to be honored for that, praised for that.' So, giving priority just to the practice, he neither exalts himself for being one who eats only one meal a day nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity—secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He notices, 'I have gained the attainment of the first jhāna, but these other monks have not gained the attainment of the first jhāna.' He exalts himself for the attainment of the first jhāna and disparages others. This is the quality of a person of no integrity.

"But a person of integrity notices, 'The Blessed One has spoken of non-fashioning[2] even with regard to the attainment of the first jhāna, for by whatever means they suppose it, it becomes otherwise from that.'[3] So, giving priority to non-fashioning, he neither exalts himself for the attainment of the first jhāna nor disparages others. This is the quality of a person of integrity.

"And further, a person of no integrity… enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the

infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. He notices, 'I have gained the attainment of the dimension of neither perception nor non-perception, but these other monks have not gained the attainment of the dimension of neither perception nor non-perception.' He exalts himself for the attainment of the dimension of neither perception nor non-perception and disparages others. This is the quality of a person of no integrity.

"A person of integrity notices, 'The Blessed One has spoken of non-fashioning even with regard to the attainment of the dimension of neither perception nor non-perception, for by whatever means they suppose it, it becomes otherwise from that.' So, giving priority to non-fashioning, he neither exalts himself for the attainment of the dimension of neither perception nor non-perception nor disparages others. This is the quality of a person of integrity.

"A person of integrity, completely transcending the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. When he sees with discernment, his effluents are ended. This is a monk who does not suppose anything, does not suppose anywhere, does not suppose in any way."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. The nine practices mentioned here—being a wilderness dweller, one who wears robes of thrown-away rags, an alms-goer, one who dwells at the root of a tree, a cemetery dweller, one who lives in the open air, one who doesn't lie down, one who is content with whatever dwelling is assigned to him, or one who eats only one meal a day—are among the thirteen optional ascetic *(dhutaṅga)* practices that monks may undertake. The other four are: possessing only one set of the triple robe, bypassing no donors on one's almsround, eating only from one's bowl, and not accepting food brought after one's almsround. All thirteen practices are listed in Thag 16:7.

2. *Atammayatā.* For discussions of the role of non-fashioning in the practice, see *The Wings to awakening,* II/B and III/G, and *The Paradox of Becoming,* Chapter 6.

3. In other words, whatever the condition of the ground on which one might base a state of becoming—a sense of one's self or the world one inhabits—by the time that state of becoming has taken shape, the ground has already changed. In this case, if one tries to shape a sense of self around one's attainment of jhāna, the attainment itself has already changed.

See also: *MN 110*; *SN 55:5*; *AN 2:31–32*; *AN 4:73*; *AN 4:192*; *AN 5:148*; *AN 8:54*; *Iti 17*

The Great Forty
Mahā Cattārīsaka Sutta (MN 117)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, I will teach you noble right concentration with its supports & requisite conditions. Listen, and pay close attention. I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said: "Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors—right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness—is called noble right concentration with its supports & requisite conditions.[1]

"[1] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view.

"And what is right view? Right view, I tell you, is of two sorts: There is right view with effluents, siding with merit, resulting in acquisitions [of becoming]; there is right view that is noble, without effluents, transcendent, a factor of the path.

"And what is the right view with effluents, siding with merit, resulting in acquisitions? 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.'[2] This is the right view with effluents, siding with merit, resulting in acquisitions.

"And what is the right view that is noble, without effluents, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for awakening, the path factor of right view[3] in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right view that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong view & for entering right view: This is one's right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one's right mindfulness.[4] Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right view.

"[2] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. This is one's right view. And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve.

"And what is right resolve? Right resolve, I tell you, is of two sorts: There is right resolve with effluents, siding with merit, resulting in acquisitions; there is right resolve that is noble, without effluents, transcendent, a factor of the path.

"And what is the right resolve with effluents, siding with merit, resulting in acquisitions? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness. This is the right resolve with effluents, siding with merit, resulting in acquisitions.

"And what is the right resolve that is noble, without effluents, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental fixity, mental transfixion, focused awareness, & verbal fabrications[5] in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right resolve that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong resolve & for entering right resolve: This is one's right effort. One is mindful to abandon wrong resolve & to enter & remain in right resolve: This is one's right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right resolve.

"[3] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong speech as wrong speech, and right speech as right speech. This is one's right view. And what is wrong speech? Lying, divisive tale-bearing, abusive speech, & idle chatter. This is wrong speech.

"And what is right speech? Right speech, I tell you, is of two sorts: There is right speech with effluents, siding with merit, resulting in acquisitions; there is right speech that is noble, without effluents, transcendent, a factor of the path.

"And what is the right speech with effluents, siding with merit, resulting in acquisitions? Abstaining from lying, from divisive tale-bearing, from abusive speech, & from idle chatter. This is the right speech with effluents, siding with merit, resulting in acquisitions.

"And what is the right speech that is noble, without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the four forms of verbal misconduct in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right speech that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong speech & for entering right speech: This is one's right effort. One is mindful to abandon wrong speech & to enter & remain in right speech: This is one's

right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right speech.

"[4] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong action as wrong action, and right action as right action. This is one's right view. And what is wrong action? Killing, taking what is not given, illicit sex. This is wrong action.

"And what is right action? Right action, I tell you, is of two sorts: There is right action with effluents, siding with merit, resulting in acquisitions; there is right action that is noble, without effluents, transcendent, a factor of the path.

"And what is the right action with effluents, siding with merit, resulting in acquisitions? Abstaining from killing, from taking what is not given, & from illicit sex.[6] This is the right action with effluents, siding with merit, resulting in acquisitions.

"And what is the right action that is noble, without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the three forms of bodily misconduct in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right action that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong action & for entering right action: This is one's right effort. One is mindful to abandon wrong action & to enter & remain in right action: This is one's right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right action.

"[5] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood as right livelihood. This is one's right view. And what is wrong livelihood? Scheming, persuading, hinting, belittling, & pursuing gain with gain.[7] This is wrong livelihood.

"And what is right livelihood? Right livelihood, I tell you, is of two sorts: There is right livelihood with effluents, siding with merit, resulting in acquisitions; there is right livelihood that is noble, without effluents, transcendent, a factor of the path.

"And what is the right livelihood with effluents, siding with merit, resulting in acquisitions? There is the case where a disciple of the noble ones abandons wrong livelihood and maintains his life with right livelihood. This is the right livelihood with effluents, siding with merit, resulting in acquisitions.

"And what is the right livelihood that is noble, without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of wrong livelihood in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right livelihood that is noble, without effluents, transcendent, a factor of the path.

"One makes an effort for the abandoning of wrong livelihood & for entering right livelihood: This is one's right effort. One is mindful to abandon wrong livelihood & to enter & remain in right livelihood: This is one's right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right livelihood.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, right resolve comes into being. In one of right resolve, right speech comes into being. In one of right speech, right action.... In one of right action, right livelihood.... In one of right livelihood, right effort.... In one of right effort, right mindfulness.... In one of right mindfulness, right concentration.... In one of right concentration, right knowledge.... In one of right knowledge, right release comes into being.[8] Thus the learner is endowed with eight factors, and the arahant with ten.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, wrong view is abolished. The many evil, unskillful qualities that come into play with wrong view as their condition are also abolished, while the many skillful qualities that have right view as their condition go to the culmination of their development. In one of right resolve, wrong resolve is abolished.... In one of right speech, wrong speech is abolished.... In one of right action, wrong action is abolished.... In one of right livelihood, wrong livelihood is abolished.... In one of right effort, wrong effort is abolished.... In one of right mindfulness, wrong mindfulness is abolished.... In one of right

concentration, wrong concentration is abolished.… In one of right knowledge, wrong knowledge is abolished.… In one of right release, wrong release is abolished. The many evil, unskillful qualities that come into play with wrong release as their condition are also abolished, while the many skillful qualities that have right release as their condition go to the culmination of their development.

"Thus, monks, there are twenty factors siding with skillfulness, and twenty with unskillfulness.

"This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any contemplative or brahman or deva or Māra or Brahmā or anyone at all in the world.

"If any contemplative or brahman might think that this Great Forty Dhamma discourse should be censured & rejected, there are ten legitimate implications of his statement that would form grounds for censuring him here & now. If he censures right view, then he would honor any contemplatives & brahmans who are of wrong view; he would praise them. If he censures right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration… right knowledge.… If he censures right release, then he would honor any contemplatives & brahmans who are of wrong release; he would praise them. If any contemplative or brahman might think that this Great Forty Dhamma discourse should be censured & rejected, there are these ten legitimate implications of his statement that would form grounds for censuring him here & now.

"Even Vassa & Bhañña—those teachers from Ukkala who were proponents of no-causality, no-action, & no-existence—would not think that this Dhamma discourse on the Great Forty should be censured & rejected. Why is that? For fear of criticism, opposition, & reproach."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. It has been argued that this definition of right concentration differs from the standard definition that equates right concentration with the four jhānas. This argument, however, misses two points. The first is that this definition

differs in no way from the opening part of the definition of the first jhāna: "There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna." The "unskillful qualities" in this passage are identified by SN 45:22 as "wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration." And of course, sensuality is renounced through mundane right resolve. In fact, MN 78 indicates a direct connection between right resolve and jhāna, stating that the first jhāna is where all unskillful resolves cease without trace. This means that any concentration truly endowed with right resolve would have to be at least the first jhāna.

The second point is that this sutta defines noble right resolve as the resolves present in the first jhāna. See note 5, below.

So there is nothing to indicate that this definition of right concentration refers to anything but jhāna.

2. See MN 41, note 5.

3. These various factors are all equivalent to knowledge in terms of the four noble truths. The relationship between these four truths and the issue of skillful and unskillful action is shown in SN 46:51, which notes that analysis of qualities as a factor for awakening is fed by paying appropriate attention to qualities as to whether they are skillful or unskillful. See also MN 9.

4. Notice that mindfulness plays an active role here and with all the path factors. It is not simply a receptive acceptance of wrong and right views. Instead —in its canonical sense of keeping something in mind—it keeps remembering to abandon the factors of the wrong path, and to enter and remain in the factors of the right path. For more on the active role of mindfulness in the practice of abandoning unskillful qualities and developing skillful ones, see AN 4:245 and AN 7:63.

5. According to MN 44, verbal fabrications are directed thought and evaluation. The definition of noble right resolve here appears to refer to the resolves present in the first jhāna (see MN 78), thus connecting noble right resolve with right concentration.

6. SN 45:8 defines right action as abstaining from killing, abstaining from taking what is not given, & abstaining from uncelibacy.

7. This definition appears to refer to wrong livelihood for monks and nuns.

8. SN 48:46 equates noble release with the faculty of concentration (see also SN 48:10).

See also: *SN 12:15*; *SN 45:1*; *SN 45:8*; *SN 48:46*; *AN 5:25*; *AN 5:28*

Mindfulness of Breathing
Ānāpānasati Sutta (MN 118)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother, together with many well-known elder disciples—Ven. Sāriputta, Ven. Mahā Moggallāna, Ven. Mahā Kassapa, Ven. Mahā Kaccāna, Ven. Mahā Koṭṭhita, Ven. Mahā Kappina, Ven. Mahā Cunda, Ven. Revata, Ven. Ānanda, and other well-known elder disciples. On that occasion the elder monks were teaching & instructing. Some elder monks were teaching & instructing ten monks, some were teaching & instructing twenty monks, some were teaching & instructing thirty monks, some were teaching & instructing forty monks. The new monks, being taught & instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion—the uposatha day of the fifteenth, the full-moon night of the Pavāraṇā ceremony—the Blessed One was seated in the open air surrounded by the Saṅgha of monks. Surveying the silent Saṅgha of monks, he addressed them:

"Monks, I am content with this practice. I am content at heart with this practice. So arouse even more intense persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. I will remain right here at Sāvatthī (for another month) through the 'White Water-lily' Month, the fourth month of the rains."

The monks in the countryside heard, "The Blessed One, they say, will remain right there at Sāvatthī through the White Water-lily Month, the fourth month of the rains." So they left for Sāvatthī to see the Blessed One.

Then the elder monks taught & instructed the new monks even more intensely. Some elder monks were teaching & instructing ten monks, some were teaching & instructing twenty monks, some were teaching & instructing thirty monks, some were teaching & instructing forty monks.

The new monks, being taught & instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion—the uposatha day of the fifteenth, the full-moon night of the White Water-lily Month, the fourth month of the rains—the Blessed One was seated in the open air surrounded by the Saṅgha of monks. Surveying the silent Saṅgha of monks, he addressed them:

"Monks, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood: Such is this Saṅgha of monks, such is this assembly. The sort of assembly that is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world: Such is this Saṅgha of monks, such is this assembly. The sort of assembly to which a small gift, when given, becomes great, and a great gift greater: Such is this Saṅgha of monks, such is this assembly. The sort of assembly that is rare to see in the world: Such is this Saṅgha of monks, such is this assembly—the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

"In this Saṅgha of monks there are monks who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who are released through right gnosis: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who, with the wasting away of the five lower fetters, are due to arise spontaneously (in the Pure Abodes), there to be totally unbound, destined never again to return from that world: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who, with the wasting away of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, are once-returners, who—on returning only once more to this world—will make an ending to stress: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who, with the wasting away of (the first) three fetters, are stream-enterers, certain, never again destined for the lower realms, headed for self-awakening: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who remain devoted to the development of the four establishings of mindfulness… the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening… the noble eightfold path: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who remain devoted to the development of good will… compassion… empathetic joy… equanimity… (the perception of the) unattractiveness (of the body)… the perception of inconstancy: Such are the monks in this Saṅgha of monks.

"In this Saṅgha of monks there are monks who remain devoted to mindfulness of in-&-out breathing.

"Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit. Mindfulness of in-&-out breathing, when developed & pursued, brings the four establishings of mindfulness to their culmination. The four establishings of mindfulness, when developed & pursued, bring the seven factors for awakening to their culmination. The seven factors for awakening, when developed & pursued, bring clear knowing & release to their culmination.

Mindfulness of in-&-Out Breathing

"Now how is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore.[1] Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.'[2] He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.'[3] He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.'[4] He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in gladdening the mind.' He trains himself, 'I will breathe out gladdening the mind.' [11] He trains himself, 'I will breathe in concentrating the mind.' He trains himself, 'I will breathe out concentrating the mind.' [12] He trains himself, 'I will breathe in releasing the mind.'[5] He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [or: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishing.' He trains himself, 'I will breathe out focusing on relinquishing.'

"This is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit.

The Four Establishings of Mindfulness

"And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four establishings of mindfulness to their culmination?

"[1] On whatever occasion a monk breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in…&… out sensitive to the entire body'; trains himself, 'I

will breathe in…&…out calming bodily fabrication': On that occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—the in-&-out breath—is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[2] On whatever occasion a monk trains himself, 'I will breathe in… &…out sensitive to rapture'; trains himself, 'I will breathe in…&…out sensitive to pleasure'; trains himself, 'I will breathe in…&…out sensitive to mental fabrication'; trains himself, 'I will breathe in…&…out calming mental fabrication': On that occasion the monk remains focused on *feelings* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—careful attention to in-&-out breaths—is classed as a feeling among feelings,[6] which is why the monk on that occasion remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[3] On whatever occasion a monk trains himself, 'I will breathe in… &…out sensitive to the mind'; trains himself, 'I will breathe in…&…out gladdening the mind'; trains himself, 'I will breathe in…&…out concentrating the mind'; trains himself, 'I will breathe in…&…out releasing the mind': On that occasion the monk remains focused on the *mind* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[4] On whatever occasion a monk trains himself, 'I will breathe in… &…out focusing on inconstancy'; trains himself, 'I will breathe in…&… out focusing on dispassion'; trains himself, 'I will breathe in…&…out focusing on cessation'; trains himself, 'I will breathe in…&…out focusing on relinquishing': On that occasion the monk remains focused on *mental qualities* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He who sees with discernment the

abandoning of greed & distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"This is how mindfulness of in-&-out breathing is developed & pursued so as to bring the four establishings of mindfulness to their culmination.

The Seven Factors for awakening

"And how are the four establishings of mindfulness developed & pursued so as to bring the seven factors for awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not of the flesh arises. When a rapture not of the flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[5] For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *calm* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease—his body calmed—the mind becomes concentrated. When the mind of one who is at ease—his body calmed—becomes concentrated, then *concentration* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[7] He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three establishings of mindfulness: feelings, mind, & mental qualities.]

"This is how the four establishings of mindfulness are developed & pursued so as to bring the seven factors for awakening to their culmination.

Clear Knowing & Release

"And how are the seven factors for awakening developed & pursued so as to bring clear knowing & release to their culmination? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

"This is how the seven factors for awakening are developed & pursued so as to bring clear knowing & release to their culmination."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, defines this term as meaning "the tip of the nose or the sign of the mouth." However, the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

2. The commentaries insist that "body" here means the full length of the breath, but this is unlikely in this context, for three reasons: (a) The first two steps already require being aware of the entire length of the breath. Otherwise, the meditator wouldn't know if a breath was short or long. (b) The fourth step —without further explanation—refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath—"body" and "bodily fabrication"—in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). But he doesn't. (c) As AN 10:20 indicates, the fourth step refers to bringing the mind to the fourth jhāna, a state in which in-and-out breathing grows still (SN 36:11; AN 10:72) and the body is filled with pure, bright awareness (after awareness has been extended to be sensitive to the entire body beginning with the first jhāna (DN 2; MN 119)). Because the fourth step focuses on the stilling of the breath, there has to be a step in which the awareness is extended to fill the entire body. That would be this step.

3. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." —*MN 44*

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain." —*AN 10:20*

"When one has attained the fourth jhāna, in-and-out breaths have ceased." —*SN 36:11* & *AN 9:31*

4. "Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." —*MN 44*

5. AN 9:34 shows how the mind, step by step, is temporarily released from burdensome mental states of greater and greater refinement as it advances through the stages of jhāna. MN 111 shows how a meditator, using discernment, can be released from the factors of a jhāna attainment while still in that attainment.

6. As this shows, a meditator focusing on feelings in themselves as a frame of reference should not abandon the breath as the basis for his/her concentration.

See also: *MN 62*; *SN 54:6*; *SN 54:8*; *AN 3:103*; *AN 5:96–98*

Mindfulness Immersed in the Body
Kāyagatā-sati Sutta (MN 119)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: "Isn't it amazing, friends! Isn't it astounding!—the extent to which mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—the worthy one, rightly self-awakened—to be of great fruit & great benefit." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the evening, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic are you gathered together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding!—the extent to which mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—worthy & rightly self-awakened—to be of great fruit & great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

(The Blessed One said:) "And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit & great benefit?

"There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.[1]

Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing.' When sitting, he discerns, 'I am sitting.' When lying down, he discerns, 'I am lying down.' Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' Just as if a sack with openings at both ends were full

of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, the monk contemplates this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' Just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'…

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with tendons… a skeleton without flesh or blood, connected with tendons…

bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… piled up, more than a year old… decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

The Four Jhānas

"And further, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates… this very body[2] with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake

with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again,[3] so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates… this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates… this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

"Then, with the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

Fullness of Mind

"Monks, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

"In whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Suppose that a man were to throw a heavy stone ball into a pile of wet clay. What do you think, monks? Would the heavy stone ball gain entry into the pile of wet clay?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were an empty, hollow water-pot set on a stand, and a man were to come along carrying a load of water. What do you think—would he get a place to put his water?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold. Suppose that a man were to throw a ball of string against a door panel made entirely of heartwood. What do you think? Would that light ball of string gain entry into that door panel made entirely of heartwood?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

"Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

"Now, suppose that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it, and a man were to come along carrying a load of water. What do you think? Would he get a place to put his water?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

An Opening to the Higher Knowledges

"When anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way

at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place & by whichever road he liked; in the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Ten Benefits

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, ten benefits can be expected. Which ten?

"[1] He conquers displeasure & delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.

"[2] He conquers fear & dread, and fear & dread do not conquer him. He remains victorious over any fear & dread that have arisen.

"[3] He is resistant to cold, heat, hunger, thirst, the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.

"[4] He can attain at will, without trouble or difficulty, the four jhānas —heightened mental states providing a pleasant abiding in the here & now.

"[5] He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"[6] He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"[8] He recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details.

"[9] He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"[10] Through the ending of effluents, he remains in the effluent-free awareness-release & discernment-release, having known and realized them for himself right in the here & now.

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, these ten benefits can be expected."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. For notes on these four steps of breath meditation, see notes 1–3 under MN 118.

2. The fact that the discussion goes straight from the mindfulness immersed in the body to the four jhānas without a redefinition of terms shows that "body" has the same meaning in both contexts: i.e., the physical body.

3. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppavecchheyya,* with the Thai edition.

See also: *SN 35:206*; *SN 47:20*; *AN 4:159*; *AN 4:184*; *AN 7:48*; *Sn 1:11*; *Sn 5:16*; *Thag 1:104*; *Thag 2:16*; *Thag 5:1*; *Thag 10:5*; *Thig 5:4*; *Thig 14*

The Shorter Discourse on Emptiness
Cūḷa Suññata Sutta (MN 121)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Then Ven. Ānanda, emerging from his seclusion in the evening, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyan town named Nagaraka, there—face-to-face with the Blessed One—I heard this, face-to-face I learned this: 'I now remain fully in a dwelling of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

[The Buddha:] "Yes, Ānanda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I remain fully in a dwelling of emptiness. Just as this palace of Migāra's mother is empty of elephants, cattle, & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness—the singleness based on the Saṅgha of monks; even so, Ānanda, a monk—not attending to the perception (mental note) of village, not attending to the perception of human being—attends to the singleness based on the perception of wilderness. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of wilderness.

"He discerns that 'Whatever disturbances that would exist based on the perception of village are not present. Whatever disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of wilderness.' He discerns that 'This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based

on the perception of wilderness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

The Perception of Earth

"Further, Ānanda, the monk—not attending to the perception of human being, not attending to the perception of wilderness—attends to the singleness based on the perception of earth. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so —without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth—he attends to the singleness based on the perception of earth. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of earth.

"He discerns that 'Whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances that would exist based on the perception of wilderness are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of wilderness. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

The Infinitude of Space

"Further, Ānanda, the monk—not attending to the perception of wilderness, not attending to the perception of earth—attends to the singleness based on the perception of the dimension of the infinitude of space. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of the dimension of the infinitude of space.

"He discerns that 'Whatever disturbances that would exist based on the perception of wilderness are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of space.' He discerns that 'This mode of perception is empty of the perception of wilderness. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

The Infinitude of Consciousness

"Further, Ānanda, the monk—not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space—attends to the singleness based on the perception of the dimension of the infinitude of consciousness. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of the dimension of the infinitude of consciousness.

"He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

Nothingness

"Further, Ānanda, the monk—not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness—attends to the singleness based on the perception of the dimension of nothingness. His mind leaps up, grows confident, stands fast, & grows resolute in its perception of the dimension of nothingness.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of nothingness.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude of space. This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the dimension of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

Neither Perception nor Non-perception

"Further, Ānanda, the monk—not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness—attends to the singleness based on the dimension of neither perception nor non-perception. His mind leaps up, grows confident, stands fast, & grows resolute in the dimension of neither perception nor non-perception.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of neither perception nor non-perception.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude

of consciousness. This mode of perception is empty of the perception of the dimension of nothingness. There is only this non-emptiness: the singleness based on the dimension of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

Theme-less Concentration

"Further, Ānanda, the monk—not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception—attends to the singleness based on the theme-less concentration of awareness. His mind leaps up, grows confident, stands fast, & grows resolute in its theme-less concentration of awareness.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. Whatever disturbances that would exist based on the perception of the dimension of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

Release

"Further, Ānanda, the monk—not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception—attends to the singleness based on the theme-less concentration of awareness. His mind leaps up, grows confident, stands fast, & grows resolute in its theme-less concentration of awareness.

"He discerns that 'This theme-less concentration of awareness is fabricated & mentally fashioned.' And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to cessation.' Thus knowing, thus seeing, his heart is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He discerns that 'Whatever disturbances would exist based on the effluent of sensuality…the effluent of becoming…the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the effluent of sensuality…becoming…ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure—superior & unsurpassed.

"Ānanda, whatever contemplatives and brahmans who in the past entered & remained in an emptiness that was pure, superior, & unsurpassed, they all entered & remained in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmans who in the future will enter & remain in an emptiness that will be pure, superior, & unsurpassed, they all will enter & remain in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmans who at present enter & remain in an emptiness that is pure, superior, & unsurpassed, they all enter & remain in this very same emptiness that is pure, superior, & unsurpassed.

"Therefore, Ānanda, you should train yourselves: 'We will enter & remain in the emptiness that is pure, superior, & unsurpassed.'"

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

See also: *DN 22*; *MN 43*; *MN 61*; *MN 106*; *MN 122*; *MN 140*; *SN 5:10*; *SN 12:15*; *SN 35:85*; *Ud 1:10*; *Sn 5:15*

The Greater Discourse on Emptiness
Mahā Suññata Sutta (MN 122)

Introduction

This sutta gives many valuable lessons on practical issues surrounding the attempt to develop an internal meditative dwelling of emptiness, to maintain it, and to see it through to awakening. Some of these issues include the need for seclusion as a conducive setting for the practice, types of conversation and thinking that are beneficial and harmful for the practice, the dangers of being distracted by visitors, and the proper attitude to have toward one's teacher. However, for an explanation of emptiness in & of itself, it's necessary to look elsewhere in the Canon.

There you find emptiness approached from three perspectives, treating it (1) as a meditative dwelling, (2) as an attribute of objects, and (3) as a type of awareness-release. The first approach is obviously the most immediately relevant to the discussion in this sutta, but in fact all three approaches play a role here.

Emptiness as a meditative dwelling is most fully discussed in MN 121. Essentially, it boils down to the ability to center the mind in a particular mode of perception, to maintain it there, and then to notice the absence and presence of disturbance within that mode. The process starts with perceptions of one's external surroundings—village, wilderness, the earth property—and then moves internally to the four formless states, the "themeless concentration of awareness," and finally to release from all effluents. Each step is compared to the one preceding it to see how its more refined perception engenders less disturbance. For instance, if you move from a perception of the wilderness to a perception of earth, the first step is to settle and "indulge" in that perception. Then you notice what types of disturbance have been abandoned in the move from the perception of wilderness to the perception of earth—for example, all thought of the dangers of wilderness are gone—and then to see what disturbances remain based on the latter perception. Then you abandon the perception causing those

disturbances and move on to a more refined level of perception. This process is pursued until it arrives at the "themeless concentration of awareness." When noting that even this refined level of concentration is fabricated, inconstant, and subject to cessation, one gains total release from all mental effluents and the disturbances that would arise based on them. This is the level of emptiness that is "superior and unsurpassed," and is apparently what the Buddha is referring to in this sutta when he says that by "not attending to any themes, he enters & remains in internal emptiness."

Notice that in every step along the way of this process, the emptiness is the lack of disturbance experienced in a particular mind state. This means that the mind state is to be perceived simply as an example of the presence and absence of stress. In other words, emptiness in this sense relates directly to the second of the three characteristics—stress or suffering. The pursuit of this emptiness relates to the four noble truths, as it looks for the causes of stress and uses tranquility together with insight to abandon those causes in a quest to put a total end to suffering.

Emptiness in its second meaning, as an attribute of objects, is most fully discussed in SN 35:85. That sutta describes emptiness as meaning the lack of self or anything pertaining to a self in the internal and external sense media. Whatever sense of self that may surround these objects is not inherent in them, and is instead simply the result of one's own penchant for "I-making" and "my-making." Seeing the artificiality of "I-making" and "my-making" in this way helps lead to a sense of disenchantment with these "makings," thus helping to abandon any clinging associated with them.

Thus emptiness in this sense relates directly to the third of the three characteristics: not-self. However, just as the three characteristics are not radically separate from one another—everything stressful is for that reason not-self—the practical application of this sense of emptiness is not radically different from the first. As SN 12:15 points out, when one no longer latches onto any idea of "my self," one sees phenomena within and without simply as examples of stress arising and passing away. To practice meditation from this perspective—seeing each state of concentration as an example of stress arising and passing away—is to develop emptiness as a meditative dwelling.

Emptiness in its third meaning, as a type of awareness-release, is an application of emptiness in its second meaning. MN 43 describes this state of

concentration as follows: "There is the case where a monk—having gone into the wilderness, to the root of a tree, or into an empty dwelling—considers this: 'This is empty of self or of anything pertaining to self.'" It adds that this awareness-release is different from the awareness-release that results when one doesn't attend to any themes. Thus this state of concentration cannot be entirely equated with the emptiness as a meditative dwelling mentioned in this sutta. MN 106 further adds that if one frequently abides in the emptiness awareness-release, one may either attain the dimension of nothingness—one of the formless states—or be committed to the discernment that will lead to awakening. The first of these two alternatives is another way in which emptiness as an awareness-release differs from emptiness as a meditative dwelling as defined in MN 121. However, because the standard definition of discernment is seeing phenomena in terms of the four noble truths, the second alternative—being committed to discernment—would apparently follow the same pattern suggested by SN 12:15, above. In other words, as one no longer perceives phenomena in terms of self, one tends to view them simply as examples of stress arising and passing away. So, again, this third meaning of emptiness, like the second, eventually leads in practice back to the first. As MN 43 notes, when one attains full awakening, the themeless awareness-release and the emptiness awareness-release come to differ only in name, and not in actuality.

In reading the following sutta, you will notice that the various meanings of emptiness will fit some contexts better than others. Still, it is important to remember that in the course of practice, all three meanings are related and all will inevitably play a role in awakening.

* * *

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Then in the early morning, the Blessed One, having adjusted his lower robe and taking his bowl & outer robe, went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the dwelling of Kāḷa-khemaka the Sakyan for the day's abiding. Now at that time many resting places had been prepared in Kāḷa-khemaka the Sakyan's dwelling. The Blessed One saw the many resting places prepared there and, on seeing them, the thought occurred to him, "There are many resting places prepared here. Do many monks live here?"

Now at that time Ven. Ānanda, together with many other monks, was making robes at the dwelling of Ghāṭā the Sakyan. Then the Blessed One, emerging from his seclusion in the evening, went to the dwelling of Ghāṭā the Sakyan. On arrival, he sat down on a seat made ready. Having sat down, he asked Ven. Ānanda, "There are many resting places prepared in Kāḷa-khemaka the Sakyan's dwelling. Do many monks live there?"

"Yes, lord, there are many resting places prepared in Kāḷa-khemaka the Sakyan's dwelling. Many monks live there. Our time for making robes has come around."

"Ānanda, a monk does not shine if he delights in company, enjoys company, is committed to delighting in company; if he delights in a group, enjoys a group, rejoices in a group. Indeed, Ānanda, it is impossible that a monk who delights in company, enjoys company, is committed to delighting in company; who delights in a group, enjoys a group, rejoices in a group, will obtain at will—without difficulty, without trouble—the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening. But it is possible that a monk who lives alone, withdrawn from the group, can expect to obtain at will—without difficulty, without trouble—the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening.

"Indeed, Ānanda, it is impossible that a monk who delights in company, enjoys company, is committed to delighting in company; who delights in a group, enjoys a group, rejoices in a group, will enter & remain in the awareness-release that is temporary and pleasing, or in the awareness-release that is not-temporary and beyond provocation. But it is possible that a monk who lives alone, withdrawn from the group, can expect to enter & remain in the awareness-release that is temporary and pleasing, or in the awareness-release that is not-temporary and beyond provocation.

"Ānanda, I do not envision even a single form whose change & alteration would not give rise to sorrow, lamentation, pain, distress, & despair in one who is passionate for it and takes delight in it.

"But there is this (mental) dwelling discovered by the Tathāgata where, not attending to any themes, he enters & remains in internal emptiness. If, while he is dwelling there by means of this dwelling, he is visited by

monks, nuns, lay men, lay women, kings, royal ministers, sectarians & their disciples, then—with his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, having destroyed those qualities that are the basis for effluents—he converses with them only as much is necessary for them to take their leave.[1]

"So, Ānanda, if a monk should wish, 'May I enter & remain in internal emptiness,' then he should get the mind steadied right within, settled, unified, & concentrated. And how does the monk get the mind steadied right within, settled, unified, & concentrated? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna… the second jhāna… the third jhāna… the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. That is how a monk gets the mind steadied right within, settled, unified, & concentrated.

"He attends to internal emptiness. While he is attending to internal emptiness, his mind does not take pleasure, find satisfaction, grow steady, or indulge in internal emptiness. When this is the case, he discerns, 'While I am attending to internal emptiness, my mind does not take pleasure, find satisfaction, grow steady, or indulge in internal emptiness.' In this way he is alert there.

"He attends to external emptiness.…[2]

"He attends to internal & external emptiness.…

"He attends to the imperturbable.[3] While he is attending to the imperturbable, his mind does not take pleasure, find satisfaction, grow steady, or indulge in the imperturbable. When this is the case, he discerns, 'While I am attending to the imperturbable, my mind does not take pleasure, find satisfaction, grow steady, or indulge in the imperturbable.' In this way he is alert there.

"When that is the case, he should get the mind steadied right within, settled, unified, & concentrated in his first theme of concentration.

"He then attends to internal emptiness. While he is attending to internal emptiness, his mind takes pleasure, finds satisfaction, grows steady, & indulges in internal emptiness. When this is the case, he

discerns, 'While I am attending to internal emptiness, my mind takes pleasure, finds satisfaction, grows steady, & indulges in internal emptiness.' In this way he is alert there.

"He attends to external emptiness.…

"He attends to internal & external emptiness.…

"He attends to the imperturbable. While he is attending to the imperturbable, his mind takes pleasure, finds satisfaction, grows steady, & indulges in the imperturbable. When this is the case, he discerns, 'While I am attending to the imperturbable, my mind takes pleasure, finds satisfaction, grows steady, & indulges in the imperturbable.' In this way he is alert there.

"If, while the monk is dwelling by means of this dwelling, his mind inclines to walking back & forth, he walks back & forth (thinking,) 'While I am walking thus, no covetousness or sadness, no evil, unskillful qualities will take possession of me.' In this way he is alert there.

"If, while he is dwelling by means of this dwelling, his mind inclines to standing… to sitting… to lying down, he lies down, (thinking,) 'While I am lying down thus, no covetousness or sadness, no evil, unskillful qualities will take possession of me.' In this way he is alert there.

"If, while he is dwelling by means of this dwelling, his mind inclines to speaking, he resolves that 'I will not engage in talk that is base, vulgar, common, ignoble, unbeneficial, that does not lead to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, or unbinding—i.e., talk about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.' In this way he is alert there.

"'But,' (he resolves,) 'I will engage in talk that is scrupulous, conducive to awareness-release, and leads exclusively to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, & unbinding—i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing

persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.' In this way he is alert there.

"If, while he is dwelling by means of this dwelling, his mind inclines to thinking, he resolves that 'I will not think thoughts that are base, vulgar, common, ignoble, unbeneficial, that do not lead to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, or unbinding—i.e., thoughts of sensuality, thoughts of ill will, thoughts of harmfulness.' In this way he is alert there.

"'But,' (he resolves,) 'I will think thoughts that are noble, onward-leading, that lead to the right ending of stress for the person who acts on them—i.e., thoughts of renunciation, thoughts of no ill will, thoughts of harmlessness.' In this way he is alert there.

"Ānanda, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strings of sensuality where a monk should reflect on his mind repeatedly: 'Is there within me, in any circumstance or another, any engagement of awareness that arises with regard to these five strings of sensuality?' If, on reflection, the monk discerns, 'There is within me, in one circumstance or another, an engagement of awareness that arises with regard to these five strings of sensuality,' then—this being the case—he discerns that 'Desire-passion for the five strings of sensuality has not been abandoned by me.' But if, on reflection, he discerns, 'There is not within me, in any circumstance or another, any engagement of awareness that arises with regard to these five strings of sensuality,' then—this being the case—he discerns that 'Desire-passion for the five strings of sensuality has been abandoned by me.' In this way he is alert there.

"There are these five clinging-aggregates where a monk should stay, keeping track of arising & passing away (thus): 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' As he stays keeping track of arising & passing away

with regard to these five clinging-aggregates, he abandons any conceit that 'I am' with regard to these five clinging-aggregates. This being the case, he discerns, 'I have abandoned any conceit that "I am" with regard to these five clinging-aggregates.' In this way he is alert there.

"These qualities, Ānanda, are exclusively skillful in their grounding, noble, transcendent, inaccessible to the Evil One.

"What do you think, Ānanda? When envisioning what aim is it proper for a disciple to follow after the Teacher even when being rebuked?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"Ānanda, it's not proper for a disciple to follow after the Teacher to hear discourses, verses, or catechisms. Why is that? For a long time, Ānanda, have you listened to the teachings, retained them, discussed them, accumulated them, examined them with your mind, and penetrated them well in terms of your views. But as for talk that is scrupulous, conducive to release of awareness, and leads exclusively to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, & unbinding—i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release: It's for the sake of hearing talk of this sort that it is proper for a disciple to follow after the Teacher as if yoked to him.

"This being the case, there is the teacher's undoing, there is the student's undoing, there is the undoing of one who leads the holy life.

"And how is there the teacher's undoing? There is the case where a certain (non-Buddhist) teacher resorts to a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. While he is living thus secluded, brahmans & householders from town & countryside visit him. When they visit him, he gets smitten with things that infatuate, falls into greed, and reverts to luxury. This is called a teacher undone with a teacher's undoing. He has been struck down by evil, unskillful qualities

that defile, that lead to further becoming, are troublesome, ripen in pain, and lead to future birth, aging, & death. Such is the teacher's undoing.[4]

"And how is there the student's undoing? A student of that teacher, imitating his teacher's seclusion, resorts to a secluded dwelling: a wilderness, the shade of a tree… a heap of straw. While he is living thus secluded, brahmans & householders from town & countryside visit him. When they visit him, he gets smitten with things that infatuate, falls into greed, and reverts to luxury. This is called a student undone with a student's undoing. He has been struck down by evil, unskillful qualities that defile, that lead to further becoming, are troublesome, ripen in pain, and lead to future birth, aging, & death. Such is the student's undoing.

"And how is there the undoing of one who leads the holy life? There is the case where a Tathāgata arises in the world, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He resorts to a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. While he is living thus secluded, brahmans & householders from town & countryside visit him. When they visit him, he doesn't get smitten with things that infatuate, doesn't fall into greed, doesn't revert to luxury. A student of that teacher, imitating his teacher's seclusion, resorts to a secluded dwelling: a wilderness, the shade of a tree… a heap of straw. While he is living thus secluded, brahmans & householders from town & countryside visit him. When they visit him, he gets smitten with things that infatuate, falls into greed, and reverts to luxury. This is called one following the holy life who is undone with the undoing of one who leads the holy life. He has been struck down by evil, unskillful qualities that defile, that lead to further becoming, are troublesome, ripen in pain, and lead to future birth, aging, & death. Such is the undoing of one who leads the holy life.

"And in this regard, Ānanda, the undoing of one who leads the holy life ripens in more pain, more bitterness, than the teacher's undoing or the student's undoing. It leads even to the states of deprivation.

"Therefore, Ānanda, engage with me in friendliness and not in opposition. That will be for your long-term well-being & happiness.

"And how do students engage with the teacher in opposition and not in friendliness? There is the case where a teacher teaches the Dhamma to his students sympathetically, seeking their well-being, out of sympathy: 'This is for your well-being; this is for your happiness.' His disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. This is how students engage with the teacher in opposition and not in friendliness.[5]

"And how do students engage with the teacher in friendliness and not in opposition? There is the case where a teacher teaches the Dhamma to his students sympathetically, seeking their well-being, out of sympathy: 'This is for your well-being; this is for your happiness.' His disciples listen, lend ear, & apply their minds to gnosis. Not turning aside, they don't stray from the Teacher's message. This is how students engage with the Teacher in friendliness and not in opposition.

"Therefore, Ānanda, engage with me in friendliness and not in opposition. That will be for your long-term well-being & happiness.

"I won't hover over you the way a potter hovers over damp, unbaked clay goods. Scolding again & again, I will speak. Encouraging again & again, I will speak. Whatever is of essential worth will remain."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Notes

1. See AN 8:103.

2. Because all three types of emptiness apply both internally and externally, it would seem that when the Buddha mentions external emptiness here, he could be referring to the way any of the three types of emptiness applies to external phenomena. Similarly, when he mentions internal emptiness, he could be referring to the way any of them applies within.

3. See MN 106.

4. See Iti 109

5. See MN 137

See also: *DN 12*; *MN 121*; *SN 1:25*; *SN 35:85*; *AN 5:30*; *AN 6:42*; *AN 8:30*; *AN 8:103*; *AN 10:72*; *Ud 3:3*; *Sn 1:3*; *Sn 5:15*

Amazing & Astounding Qualities
Acchariy'abbhūtadhamma Sutta (MN 123)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall, when this conversation arose among them: "It's amazing, friends. It's astounding, the great might, the great power of the Tathāgata, in that the Tathāgata knows of the Awakened Ones of the past—those totally unbound, who have cut through objectification, who have cut the cycle, who have put an end to the round, who have lifted away all suffering & stress: 'Such was the birth of those Blessed Ones, such was their name, such their clan, such their virtue, such their Dhamma, such their discernment, such their (mental) dwelling, such their release.'"

When this was said, Ven. Ānanda said to those monks, "Friends, Tathāgatas are both amazing & endowed with amazing qualities, both astounding & endowed with astounding qualities." But the conversation among them was interrupted.

For the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat laid out. Seated, he addressed the monks: "For what topic of conversation, monks, are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall, when this conversation arose among us: 'It's amazing, friends. It's astounding, the great might, the great power of the Tathāgata, in that the Tathāgata knows of the Awakened Ones of the past —those totally unbound, who have cut through objectification, who have cut the cycle, who have put an end to the round, who have lifted away all suffering & stress: "Such was the birth of those Blessed Ones, such was

their name, such their clan, such their virtue, such their Dhamma, such their discernment, such their (mental) dwelling, such their release.'"

"When this was said, Ven. Ānanda said to us, 'Friends, Tathāgatas are both amazing & endowed with amazing qualities, both astounding & endowed with astounding qualities.' But the conversation among us was interrupted when the Blessed One approached."

Then the Blessed One said to Ven. Ānanda, "That being the case, Ānanda, elaborate to a greater extent on the Tathāgata's amazing & astounding qualities."

"In the Blessed One's presence, lord, I have heard this, in the Blessed One's presence I have learned this: 'Mindful & alert, the bodhisatta appeared among the Tusita host.' And the fact that, mindful & alert, the bodhisatta, appeared among the Tusita host: I hold this to be an amazing & astounding quality of the Blessed One.

"In the Blessed One's presence, lord, I have heard this, in the Blessed One's presence I have learned this: 'Mindful & alert, the bodhisatta stayed for a full lifespan in the Tusita host.' …

"…'Mindful & alert, the bodhisatta, descending from the Tusita host, alighted in his mother's womb.' …

"…'When the bodhisatta, mindful & alert descended from the Tusita host and alighted in his mother's womb, a great, measureless radiance surpassing the effulgence of the devas appeared in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. Even in the inter-cosmic [intergalactic?] void of the unrestrained darkness, pitch-black darkness, where even the light of the sun & moon—so mighty, so powerful—doesn't reach, even there the great, measureless radiance surpassing the effulgence of the devas appeared. And the beings reborn there perceived one another by that radiance: "So other beings have been reborn here, too!" And so this ten-thousand-fold cosmos shivered & quivered & quaked, while the great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.' …

"…'When the bodhisatta, mindful & alert, had alighted in his mother's womb, four male devas came to guard him from four directions,

(thinking,) "May no human or non-human beings or anyone at all harm the bodhisatta or his mother."' …

"…'When the bodhisatta had alighted in his mother's womb, the bodhisatta's mother was naturally virtuous, abstaining from taking life, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from telling lies, abstaining from distilled & fermented drinks that cause heedlessness.' …

"…'When the bodhisatta had alighted in his mother's womb, there appeared in the bodhisatta's mother no intention imbued with sensuality toward men, and the bodhisatta's mother was inaccessible to any man with an impassioned mind.' …

"…'When the bodhisatta had alighted in his mother's womb, the bodhisatta's mother was one who received the five strings of sensuality. She went around endowed and provided with the five strings of sensuality.' …

"…'When the bodhisatta had alighted in his mother's womb, there appeared in the bodhisatta's mother no illness. She was happy and unafflicted in body. And she saw the bodhisatta within her womb with all his limbs and no inferior faculties. Suppose that there were a beryl gem, beautiful, radiant, eight-faceted, well-cut & polished, and through it were strung a blue, yellow, red, white, or beige thread. And then a man of good eyesight, taking it in his hand, would contemplate it: "This is a beryl gem, beautiful, radiant, eight-faceted, well-cut & polished, and through it is strung a blue, yellow, red, white, or beige thread." In the same way, when the bodhisatta had alighted in his mother's womb, the bodhisatta's mother experienced no illness. She was happy and unafflicted in body. And she saw the bodhisatta within her womb with all his limbs and no inferior faculties.' …

"…'When the bodhisatta had been born seven days, the bodhisatta's mother passed away and reappeared in the Tusita host.' …

"…'Whereas other women give birth after nurturing the fetus in the womb between nine and ten lunar months, that's not how the bodhisatta's mother gave birth to the bodhisatta. After nurturing the bodhisatta in her womb exactly ten lunar months, the bodhisatta's mother gave birth.' …

"…'Whereas other women give birth while sitting or lying down, that's not how the bodhisatta's mother gave birth to the bodhisatta. The bodhisatta's mother gave birth to the bodhisatta while standing.' …

"…'When the bodhisatta left his mother's womb, devas received him first, and then human beings.' …

"…'When the bodhisatta left his mother's womb but before he reached the ground, four male devas received him and set him in front of his mother, (saying,) "Be gratified, O queen. A son of great influence has been born to you."' …

"…'When the bodhisatta left his mother's womb, he left it immaculate, unsullied by fluid, unsullied by mucus, unsullied by blood, unsullied by lymph: pure, very pure. Just as a when a gemstone is placed on Kāsi cloth, neither would the gemstone sully the cloth, nor the cloth the gemstone. Why is that? Because of the purity of both. In the same way, when the bodhisatta left his mother's womb he left it immaculate, unsullied by fluid, unsullied by mucus, unsullied by blood, unsullied by lymph: pure, very pure.' …

"…'When the bodhisatta left his mother's womb, two streams of water appeared from the sky—one cool, the other warm—to wash the bodhisatta and his mother.' …

"…'As soon as the bodhisatta was born, he stood steadily with his feet on the ground and, facing north, took seven steps while a white parasol was held over him. Surveying all the directions, he made a bellowing statement: "I am the foremost of the world. I am chief of the world. I am the best of the world."' …

"In the Blessed One's presence, lord, I have heard this, in the Blessed One's presence I have learned this: 'When the bodhisatta left his mother's womb, a great, measureless radiance surpassing the effulgence of the devas appeared in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. Even in the inter-cosmic void of the unrestrained darkness, pitch-black darkness, where even the light of the sun & moon—so mighty, so powerful—doesn't reach, even there the great, measureless radiance surpassing the effulgence of the devas appeared. And the beings reborn there perceived one another by that radiance: "So other beings have been

reborn here, too!" And so this ten-thousand-fold cosmos shivered & quivered & quaked, while the great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.' And the fact that when the bodhisatta left his mother's womb… this ten-thousand-fold cosmos shivered & quivered & quaked, while the great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas: I hold this, too, to be an amazing & astounding quality of the Blessed One."

"That being the case, Ānanda, you can hold this, too, to be an amazing & astounding quality of the Tathāgata: There is the case where feelings are known to the Tathāgata when they arise, known when they remain, known when they go to their end. Perceptions are known to the Tathāgata when they arise, known when they remain, known when they go to their end. Thoughts are known to the Tathāgata when they arise, known when they remain, known when they go to their end. You can hold this, too, Ānanda, to be an amazing & astounding quality of the Tathāgata."

"The fact, lord, that feelings are known to the Blessed One when they arise, known when they remain, known when they go to their end; perceptions are known to the Blessed One when they arise, known when they remain, known when they go to their end; thoughts are known to the Blessed One when they arise, known when they remain, known when they go to their end: I hold this, too, lord, to be an amazing & astounding quality of the Blessed One."

That is what Ven. Ānanda said. The Teacher approved. Gratified, the monks delighted in Ven. Ānanda's words.

See also: Sn 3:11

The Level of the Tamed
Dantabhūmi Sutta (MN 125)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion the novice Aciravata was living in the wilderness in a hut. Then Prince Jayasena—walking back & forth & around to exercise his legs—went to the novice Aciravata and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to him, "I have heard, Master Aggivessana [Aciravata's clan name], that a monk who remains heedful, ardent, & resolute can touch singleness of mind."

"So it is, prince. So it is. A monk who remains heedful, ardent, & resolute can touch singleness of mind."

"It would be good if Master Aggivessana would teach me the Dhamma as he has heard & memorized it."

"Prince, I can't teach you the Dhamma as I have heard & memorized it. If I were to teach you the Dhamma as I have heard & memorized it, you wouldn't understand the meaning of my words. That would be wearisome & aggravating for me."

"May Master Aggivessana teach me the Dhamma as he has heard & memorized it. Perhaps I might understand the meaning of his words."

"If I were to teach you the Dhamma as I have heard & memorized it, then if you understand the meaning of my words, well & good. If you don't understand the meaning of my words, leave it to each his own. Don't question me any further about it."

"May Master Aggivessana teach me the Dhamma as he has heard & memorized it. If I understand the meaning of his words, well & good. If I don't understand the meaning of his words, I'll leave it to each his own. I won't question Master Aggivessana any further about it."

Then the novice Aciravata taught Prince Jayasena the Dhamma as he had heard & memorized it. When this was said, Prince Jayasena said to him, "It's impossible, it's unfeasible, that a monk who remains heedful, ardent, & resolute could touch singleness of mind." Then, having declared the impossibility and unfeasibility (of that attainment) to the novice Aciravata, Prince Jayasena got up from his seat and left.

Then the novice Aciravata, not long after Prince Jayasena's departure, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with Prince Jayasena.

When this was said, the Blessed One said to the novice Aciravata: "What did you expect, Aggivessana? For Prince Jayasena—living in the midst of sensuality, consuming sensuality, chewed on by thoughts of sensuality, burning with the fever of sensuality, intent on the search for sensuality—to know or see or realize that which is to be known through renunciation, seen through renunciation, attained through renunciation, realized through renunciation: That's impossible.

"Aggivessana, it's as if there were two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained; and two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained. What do you think? Would the two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained, being tamed, acquire the behavior of the tamed and arrive at the level of the tamed?"

"Yes, lord."

"And would the two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained, being untamed, acquire the behavior of the tamed and arrive at the level of the tamed like the two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained?"

"No, lord."

"In the same way, for Prince Jayasena—living in the midst of sensuality, consuming sensuality, chewed on by thoughts of sensuality, burning with the fever of sensuality, intent on the search for sensuality—to know or see or realize that which is to be known through renunciation, seen through

renunciation, attained through renunciation, realized through renunciation: That's impossible.

"Aggivessana, it's as if there were a great mountain not far from a village or town, and two companions, leaving the village or town, were to go hand in hand to the mountain. On arrival, one of the companions would stay at the foot of the mountain, and one would climb to the top of the mountain. The companion staying at the foot of the mountain would ask the companion standing on top of the mountain, 'What do you see, my friend, standing on top of the mountain?'

"He would say, 'I see delightful parks, delightful forests, delightful stretches of land, & delightful lakes.'

"The other would say, 'It's impossible, my friend. It's unfeasible, that standing on top of the mountain you would see delightful parks, delightful forests, delightful stretches of land, & delightful lakes.'

"Then the companion standing on top of the mountain, descending to the foot of the mountain and grabbing his companion by the arm, would make him climb to the top of the mountain. After letting him catch his breath for a moment, he would ask him, 'What do you see, my friend, standing on top of the mountain?'

"He would say, 'I see delightful parks, delightful forests, delightful stretches of land, & delightful lakes.'

"The other would say, 'But just now didn't I understand you to say, "It's impossible, my friend. It's unfeasible, that standing on top of the mountain you would see delightful parks, delightful forests, delightful stretches of land, & delightful lakes"? Yet now I understand you to say, "I see delightful parks, delightful forests, delightful stretches of land, & delightful lakes."'

"The other would say, 'But that's because I was standing blocked by this great mountain and didn't see.'

"In the same way, Aggivessana, Prince Jayasena is blocked, obstructed, impeded, and enveloped by the even greater mass of ignorance. For him—living in the midst of sensuality, consuming sensuality, chewed on by thoughts of sensuality, burning with the fever of sensuality, intent on the search for sensuality—to know or see or realize that which is to be known

through renunciation, seen through renunciation, attained through renunciation, realized through renunciation: That's impossible.

"Aggivessana, if these two similes had occurred to you in the presence of Prince Jayasena, he would have naturally felt confidence in you and—feeling confidence—would have shown his confidence in you."

"But, lord, how could these two similes have occurred to me in the presence of Prince Jayasena, as they are natural to the Blessed One and have never before been heard from him?"

"Suppose, Aggivessana, that a head-anointed noble warrior king addresses his elephant woodsman, 'Come, my good elephant woodsman. Mount a royal elephant, enter the elephant wood, and when you spy a wilderness elephant, bind it by the neck to the royal elephant.'

"Responding, 'Yes, your majesty,' to the head-anointed noble warrior king, the elephant woodsman mounts a royal elephant, enters the elephant wood and, spying a wilderness elephant, binds it by the neck to the royal elephant. Then the royal elephant leads it out into the open air. It's to this extent that the wilderness elephant has come into the open air, for wilderness elephants long for the elephant wood.

"Then the elephant woodsman informs the head-anointed noble warrior king, 'Your majesty, the wilderness elephant has come into the open air.'

"The head-anointed noble warrior king then addresses his elephant tamer, 'Come, my good elephant tamer. Tame the wilderness elephant. Break it of its wilderness habits, its wilderness memories & resolves, its distraction, fatigue, & fever over leaving the wilderness. Make it delight in the town and inculcate in it habits congenial to human beings.'

"Responding, 'Yes, your majesty,' to the head-anointed noble warrior king, the elephant tamer plants a large post in the ground and binds the wilderness elephant to it by the neck in order to break it of its wilderness habits, its wilderness memories & resolves, its distraction, fatigue, & fever over leaving the wilderness, to make it delight in the town and to inculcate in it habits congenial to human beings.

"The elephant tamer then speaks to the wilderness elephant words that are soothing, pleasing to the ear, affectionate, that go to the heart, that are

polite, appealing & pleasing to people at large. When the wilderness elephant is spoken to with words that are soothing, pleasing to the ear, affectionate, that go to the heart, that are polite, appealing & pleasing to people at large, it listens, lends ear, and exerts its mind to understand. The elephant tamer then further rewards it with grass, fodder, & water. When the wilderness elephant accepts the elephant tamer's grass, fodder, & water, that's when the elephant tamer knows, 'Now the wilderness elephant will live!'

"Then the elephant tamer makes the wilderness elephant perform further tasks: 'Pick this up, sir. Put this down, sir.' When the wilderness elephant obeys the elephant tamer's instructions to pick up & put down as it is told, the elephant tamer makes it perform further tasks: 'Go forward, sir. Go back, sir.' When the wilderness elephant obeys the elephant tamer's instructions to go forward & go back as it is told, the elephant tamer makes it perform further tasks: 'Get up, sir. Lie down, sir.'[1]

"When the wilderness elephant obeys the elephant tamer's instructions to get up & lie down as it is told, the elephant tamer makes it perform further the task called imperturbability. The elephant tamer ties a giant shield to its trunk. A man with a lance in his hand sits on its neck. Men with lances in their hands stand surrounding it on all sides, while the elephant tamer, with a long lance pole in his hand, stands in front of it. As it is made to perform the task of imperturbability, it doesn't move its forefeet or its hindfeet, it doesn't move its forequarters or its hindquarters, it doesn't move its head, it doesn't move its ears, it doesn't move its tusks, it doesn't move its tail, it doesn't move its trunk. It is a royal elephant that endures blows from spears, swords, arrows, & axes; the resounding din of drums, cymbals, conchs, & tom-toms. Rid of all faults & defects, purged of flaws, it is worthy of the king, an asset to the king, and counts as a very limb of the king.

"In the same way, Aggivessana, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son or one born in one clan or another hears that Dhamma. Having heard the Dhamma, he gains conviction in the Tathāgata. Being endowed with a gain in conviction, he reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness. It's to this extent, Aggivessana, that the disciple of the noble ones has come into the open air, for devas & human beings long for the five strings of sensuality.

"The Tathāgata then trains him further: 'Come, monk. Be virtuous. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourself, having undertaken the training rules, seeing danger in the slightest faults.'

"When the disciple of the nobles ones is virtuous… seeing danger in the slightest faults, the Tathāgata then trains him further: 'Come, monk. Be one who is guarded in the doors of your sense faculties. On seeing a form with the eye, don't grasp at any theme or details by which—if you were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Protect the faculty of the eye. Attain restraint with regard to the faculty of the eye. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, don't grasp at any theme or details by which—if you were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Protect the faculty of the intellect. Attain restraint with regard to the faculty of the intellect.'

"When the disciple of the nobles ones is one who is guarded in the doors of his sense faculties… the Tathāgata then trains him further:

'Come, monk. Be one who is moderate in eating. Considering it appropriately, take your food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, "I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort."'

"When the disciple of the nobles ones is one who is moderate in eating… the Tathāgata then trains him further: 'Come, monk. Be one who is devoted to wakefulness. During the day, sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on your right side, take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up [either as soon as you awaken or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, cleanse your mind of any qualities that would hold the mind in check.'

"When the disciple of the nobles ones is one who is devoted to wakefulness… the Tathāgata then trains him further: 'Come, monk. Be one who is possessed of mindfulness & alertness. When going forward & returning, make yourself alert. When looking toward & looking away.… When bending & extending your limbs.… When carrying your outer cloak, upper robe, & bowl.… When eating, drinking, chewing, & tasting.… When urinating & defecating.… When walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, make yourself alert.'

"When the disciple of the nobles ones is one who is possessed of mindfulness & alertness… the Tathāgata then trains him further: 'Come, monk. Seek out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw.'

"He seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open

air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.[2]

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic to the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—he remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.[3] Just as when the elephant tamer plants a large post in the ground and binds the wilderness elephant to it by the neck in order to break it of its wilderness habits, its wilderness memories & resolves, its distraction, fatigue, & fever over leaving the wilderness, to make it delight in the town and to inculcate in it habits congenial to human beings; in the same way, these four establishings of mindfulness are bindings for the awareness of the disciple of the noble ones, to break him of his household habits, his household memories & resolves, his distraction, fatigue, & fever over leaving the household life, for the attainment of the right method and the realization of unbinding.

"Then the Tathāgata trains him further: 'Come, monk, remain focused on the body in & of itself, but do not think any thoughts connected with the body.[4] Remain focused on feelings in & of themselves, but do not think any thoughts connected with feelings. Remain focused on the mind in & of itself, but do not think any thoughts connected with mind. Remain focused on mental qualities in & of themselves, but do not think

any thoughts connected with mental qualities.' With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives [lit: previous homes]. He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to knowledge of the passing away and re-appearance of beings. He sees—by means of the divine eye, purified and surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-

appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to the knowledge of the ending of effluents. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way leading to the cessation of stress… These are effluents… This is the origination of effluents… This is the cessation of effluents… This is the way leading to the cessation of effluents.' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This monk tolerates cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. Rid of all passion, aversion, & delusion, purged of flaws, he is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world.

"If, Aggivessana, an old royal elephant dies untamed & untrained, it is reckoned as an old royal elephant that has died an untamed death. If a middle-aged royal elephant dies untamed & untrained, it is reckoned as a middle-aged royal elephant that has died an untamed death. If a young royal elephant dies untamed & untrained, it is reckoned as a young royal elephant that has died an untamed death.

"In the same way, if an elder monk dies with his effluents unended, he is reckoned as an elder monk who has died an untamed death. If a monk of middle standing dies with his effluents unended, he is reckoned as a monk of middle standing who has died an untamed death. If a newly-ordained monk dies with his effluents unended, he is reckoned as a newly-ordained monk who has died an untamed death.

"But if, Aggivessana, an old royal elephant dies tamed & trained, it is reckoned as an old royal elephant that has died a tamed death. If a middle-aged royal elephant dies tamed & trained, it is reckoned as a middle-aged royal elephant that has died a tamed death. If a young royal elephant dies tamed & trained, it is reckoned as a young royal elephant that has died a tamed death.

"In the same way, if an elder monk dies with his effluents ended, he is reckoned as an elder monk who has died a tamed death. If a monk of middle standing dies with his effluents ended, he is reckoned as a monk of middle standing who has died a tamed death. If a newly-ordained monk dies with his effluents ended, he is reckoned as a newly-ordained monk who has died a tamed death."

That is what the Blessed One said. Gratified, the novice Aciravata delighted in the Blessed One's words.

Notes

1. The trainer addresses the elephant as *bho,* which is an example of the soothing, affectionate, and polite words he uses to tame the elephant.

2. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, when discussing mindfulness of breathing, defines this term as meaning "the tip of the nose or the sign of the mouth." However, the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

3. Here the four establishings of mindfulness occupy the place usually taken by the first jhāna in similar accounts of the stages of the practice (see, for example, DN 2, MN 38, and AN 10:99). As we will see below, the monk then goes straight from these establishings of mindfulness to the second jhāna.

Because the establishings of mindfulness are themes of right concentration (see MN 44), this passage suggests that when mindfulness is rightly established, it puts the mind in the first jhāna. See the book, *Right Mindfulness*, Chapter 1.

4. Reading *kāyūpasaṁhitaṁ… dhammūpasaṁhitaṁ* with the Thai and PTS editions. The Sri Lankan and Burmese editions read *kāmūpasaṁhitam*, "connected to sensuality," in both places. There are two reasons for following the Thai and PTS editions here. (1) As SN 47:6 and SN 47:7 point out, sensual thoughts connected with the five strings of sensuality are considered "out of range" when one is practicing the establishings of mindfulness. For this reason, thoughts connected with sensuality should have already been abandoned at that stage, and not at the stage of entering the second jhāna. (2) In the standard descriptions of the four jhānas, thoughts directed at sensuality are abandoned prior to entering the first jhāna; all directed thought is abandoned on entering the second. The simple instruction to not think thoughts connected with sensuality would not be enough to end all directed thoughts—it leaves open the possibility of thinking thoughts connected to the object of mindfulness—and so it would not serve to bring the mind all the way to the second jhāna. However, once thoughts of sensuality have been abandoned with the practice of the four establishings of mindfulness, the only remaining directed thoughts in the meditator's mind would be those directed at the objects of mindfulness. For that reason, the instruction at this point not to think thoughts connected with those objects *would* be enough to bring the mind to the second jhāna.

See also: *AN 3:97*; *AN 4:111*; *AN 5:139–140*; *AN 8:13*; *AN 11:10*; *Thig 3:4*

To Bhūmija
Bhūmija Sutta (MN 126)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary.

Then, early in the morning, Ven. Bhūmija—having adjusted his lower robe and taking his bowl & outer robe—went to Prince Jayasena's residence.[1] On arrival, he sat down on a seat made ready. Prince Jayasena went to Ven. Bhūmija and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Bhūmija, "Master Bhūmija, there are some contemplatives & brahmans who espouse this teaching, espouse this view: 'If one follows the holy life, even when having made a wish (for results), one is incapable of obtaining results. If one follows the holy life even when having made no wish, one is incapable of obtaining results. If one follows the holy life even when both having made a wish and having made no wish, one is incapable of obtaining results. If one follows the holy life even when neither having made a wish nor having made no wish, one is incapable of obtaining results.'[2] With regard to that, what does Master Bhūmija's teacher say, what is his view, what does he declare?"

"I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: 'If one follows the holy life inappropriately, even when having made a wish (for results), one is incapable of obtaining results. If one follows the holy life inappropriately, even when having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, one is incapable of obtaining results. (But) if one follows the holy life appropriately, even when having made a wish, one is capable of obtaining results. If one follows the holy life appropriately, even when having made

no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, one is capable of obtaining results.' I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way."

"If that is what Master Bhūmija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhūmija's teacher stands, as it were, having struck all of those many contemplatives & brahmans down by the head."

Prince Jayasena then served Ven. Bhūmija from his own dish of milk rice.

Then Ven. Bhūmija, after his meal, returning from his almsround, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, early in the morning—having adjusted my lower robe and taking my bowl & outer robe—I went to Prince Jayasena's residence. On arrival, I sat down on a seat made ready. Then Prince Jayasena went to me and, on arrival, exchanged courteous greetings with me. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to me, 'Master Bhūmija, there are some contemplatives & brahmans who espouse this teaching, espouse this view: "If one follows the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, one is incapable of obtaining results." With regard to that, what does Master Bhūmija's teacher say, what is his view, what does he declare?'

"When this was said, I replied to Prince Jayasena, 'I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: "If one follows the holy life inappropriately, even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, one is incapable of obtaining results. (But) if one follows the holy life appropriately, even when having made a wish… having made no wish… both having made a wish and

having made no wish… neither having made a wish nor having made no wish, one is capable of obtaining results.' I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way.'

"'If that is what Master Bhūmija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhūmija's teacher stands, as it were, having struck all of those many contemplatives & brahmans down by the head.'

"Answering in this way when thus asked, lord, am I speaking in line with what the Blessed One has said, am I not misrepresenting the Blessed One with what is unfactual, am I answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

"Certainly, Bhūmija, in answering in this way when thus asked, you are speaking in line with what I have said, you are not misrepresenting me with what is unfactual, and you are answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing you. For any contemplatives or brahmans endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish (for results), they are incapable of obtaining results. If they follow the holy life even when having made no wish, they are incapable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are incapable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile gravel in a tub and press it, sprinkling it again & again with water. If he were to pile gravel in a tub and press it, sprinkling it again & again with water even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would

be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would twist the horn of a newly-calved cow. If he were to twist the horn of a newly-calved cow even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on water in a crock and twirl it with a churn-stick. If he were to sprinkle water on water in a crock and twirl it with a churn-stick even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong

livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a wet, sappy piece of wood. If he were to take a fire stick and rub it into a wet, sappy piece of wood even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"But as for any contemplatives or brahmans endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish, they are capable of obtaining results. If they follow the holy life even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile sesame seeds in a tub and press them, sprinkling them again & again with water. If he were to pile sesame seeds in a tub and

press them, sprinkling them again & again with water, even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would pull the teat of a newly-calved cow. If he were to pull the teat of a newly-calved cow even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on curds in a crock and twirl them with a churn-stick.[3] If he were to sprinkle water on curds in a crock and twirl them with a churn-stick even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a dry, sapless piece of wood. If he were to take a fire stick and rub it into a dry, sapless piece of wood even when having made a wish (for results)… having made no wish… both having made a wish and having made no wish… neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any contemplatives or brahmans endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration: If they follow the holy life even when having made a wish (for results), they are capable of obtaining results. If they follow the holy life even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Bhūmija, if these four similes had occurred to you in the presence of Prince Jayasena, he would have naturally felt confidence in you and—feeling confidence—would have shown his confidence in you."

"But, lord, how could these four similes have occurred to me in the presence of Prince Jayasena, as they are natural to the Blessed One and have never before been heard from him?"

That is what the Blessed One said. Gratified, Ven. Bhūmija delighted in the Blessed One's words.

Notes

1. According to the Commentary, Ven. Bhūmija was Prince Jayasena's uncle.

2. These contemplatives & brahmans are probably the proponents of non-action, annihilation, and non-relatedness as presented in DN 2.

3. To this day, this is the way butter is obtained in rural north India. The churn-stick is a small stick that has attached to its end blocks of wood resembling an orange with alternate sections removed. This is twirled in the curds. The water sprinkled on the curds dilutes the buttermilk, which helps separate it from the milk fat left on the blocks of the churn-stick.

See also: *MN 117*; *SN 22:101*; *SN 42:6*; *SN 45:8*; *AN 5:43*; *Thig 12*

Defilements
Upakkilesa Sutta (MN 128)

Introduction

This sutta covers some of the events related to the quarrel at Kosambī reported in Mv X.1–4. That account contains some details not reported here, whereas this account gives in full the Dhamma lesson the Buddha gave to the monks in the Eastern Bamboo Park, a lesson that is mentioned only briefly in Mv X.4.6.

* * *

I have heard that on one occasion the Blessed One was staying near Kosambī in Ghosita's monastery. And on that occasion the Kosambī monks kept arguing, quarreling, & disputing, stabbing one another with weapons of the mouth.

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, the Kosambī monks here keep arguing, quarreling, & disputing, stabbing one another with weapons of the mouth. It would be good, lord, if the Blessed One went to them, out of sympathy."

The Blessed One acquiesced with silence.

Then he went to those monks and, on arrival, said to them, "Enough, monks. Don't quarrel. Don't argue. Don't make strife. Don't dispute."

When this was said, a certain monk said to the Blessed One, "Wait, Lord Blessed One. May the Master of the Dhamma remain inactive, devoted to a pleasant abiding in the here-&-now, Lord Blessed One. We will be the ones who will be known for this argument, quarrel, strife, & dispute."

A second time…[1] A third time, the Blessed One said to those monks, "Enough, monks. Don't quarrel. Don't argue. Don't make strife. Don't dispute."

A third time, that monk said to the Blessed One, "Wait, Lord Blessed One. May the Master of the Dhamma remain inactive, devoted to a pleasant abiding in the here-&-now, Lord Blessed One. We will be the ones who will be known for this argument, quarrel, strife, & dispute."

Then, early in the morning, the Blessed One—having adjusted his under robe and carrying his bowl & robes—went into Kosambī for alms. Having gone for alms in Kosambī, after the meal, returning from his almsround, having set his dwelling in order, taking his bowl & robes, he recited these verses while standing:

Loud-voiced
on a par with people at large,
no one considers himself
a fool.
Though the Saṅgha is splitting,
they don't consider
anything else more.

Completely forgotten:
the words of the wise
declaring the right range of speech.
Mouth-stretching
as far as they want,
led on where, by what,
they don't know.

'He insulted me,
hit me,
beat me,
robbed me':
For those who brood on this,
hostility isn't stilled.

'He insulted me,
hit me,

beat me,
robbed me':
For those who don't brood on this,
        hostility is stilled.

Hostilities aren't stilled
        through hostility,
        regardless.
Hostilities are stilled
through non-hostility:
        This, an unending truth.

Unlike those who don't realize
that we're here on the verge
        of perishing,
those who do:
        Their quarrels are stilled.

Bone-breakers, killers,
cattle thieves, robbers,
those who plunder the nation:
Even they have their fellowship.
Why shouldn't you have yours?

If you gain a mature companion—
a fellow traveler,
        right-living,
        enlightened—
overcoming all dangers
go with him,
gratified,
mindful.

If you don't gain a mature companion—
a fellow traveler,
        right-living,
        enlightened—
go alone like a king renouncing his kingdom,
like the elephant in the Mātaṅga wilds, his herd.

Going alone is better,

there's no companionship with a fool.
Go alone,
    doing no evil,
    at peace,
like the elephant in the Mātaṅga wilds.

Having recited these verses while standing, the Blessed One went to Bālakaloṇakāraka Village. Now, on that occasion Ven. Bhagu was staying near Bālakaloṇakāraka Village. He saw the Blessed One coming from afar and, on seeing him, laid out a seat and water for washing the feet. The Blessed One sat down on the seat laid out and, seated, washed his feet. Ven. Bhagu, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Is it tolerable, monk? Are you getting by? Are you weary from going for alms?"

"It's tolerable, O Blessed One. I'm getting by, O Blessed One. And I'm not weary, lord, from going for alms."

Then the Blessed One, having instructed, urged, roused, & encouraged Ven. Bhagu with a Dhamma talk, got up from his seat and went to the Eastern Bamboo Park.

On that occasion, Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila were staying in the Eastern Bamboo Park. The park warden saw the Blessed One coming from afar and, on seeing him, said to him, "Contemplative, don't enter the park. There are three sons of good families living there, apparently desiring their own (welfare). Don't disturb them."

Ven. Anuruddha heard the park warden conversing with the Blessed One and, on hearing him, said to the park warden, "Friend park warden, don't stand in the way of the Blessed One. It's our Teacher, the Blessed One, who has arrived!"

Then Ven. Anuruddha went to Ven. Nandiya & Ven. Kimbila and, on arrival, said to them, "Come out, venerables! Come out, venerables! It's our Teacher, the Blessed One, who has arrived!"

Then Ven. Anuruddha, Ven. Nandiya, & Ven. Kimbila went out to greet the Blessed One. One received his robe & bowl. Another laid out a seat. Another set out water for washing his feet. The Blessed One sat down on the seat laid out and, seated, washed his feet. They, having bowed down to

the Blessed One, sat to one side. As they were sitting there, the Blessed One said to Ven. Anuruddha, "Is it tolerable for you, Anuruddhas?[2] Are you getting by? Are you weary from going for alms?"

"It's tolerable, O Blessed One. We're getting by, O Blessed One. And we're not weary, lord, from going for alms."

"But, Anuruddhas, are you living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection?"

"Yes, lord, we're living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection."

"But, Anuruddhas, how are you living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection?"

"Here, lord, the thought occurs to me, 'It's a gain for me, a great gain, that I'm living with companions like this in the holy life.' I'm set on bodily acts of goodwill with regard to these venerable ones, to their faces & behind their backs. I'm set on verbal acts… mental acts of goodwill with regard to these venerable ones, to their faces & behind their backs. The thought occurs to me, 'Why don't I, having cast aside my own mind, conduct myself in line with the mind of these venerable ones?' So, having cast aside my own mind, I conduct myself in line with the mind of these venerable ones. We are separate in body, lord, but one—as it were—in mind."

Ven. Nandiya & Ven. Kimbila said to the Blessed One, "Here, lord, the thought occurs to me also, 'It's a gain for me, a great gain… We are separate in body, lord, but one—as it were—in mind."

[Ven. Anuruddha:] "This, lord, is how we are living harmoniously, cordially, & without dispute, blending like milk & water, looking at one another with eyes of affection."

"But, Anuruddhas, do you remain heedful, ardent, & resolute?"

"Yes, lord, we remain heedful, ardent, & resolute."

"But, Anuruddhas, how do you remain heedful, ardent, & resolute?"

"Here, lord, whichever of us returns first from going to the village for alms lays out the seats, sets out water for drinking & using, and sets out the refuse bucket. Whoever returns afterwards from going to the village for alms eats the leftovers—if there are any and if he wants to—and if not, he throws them out in a place where there are no crops or dumps them into water without living beings in it. He puts away the seats, puts away the water for drinking & using, puts away the refuse bucket after having washed it, and sweeps the meal hall.

"Whoever sees that the drinking-water jar, using-water jar, or rinsing-water jar [in the bathroom] are low or empty refills it. If it occurs to him, 'It's too much for me,' he calls another by waving—using hand signals—and they refill the drinking-water jar or using-water jar by joining hands. But we don't for that reason break into speech.

"And every five days we sit together for the whole night to discuss the Dhamma. That's how we remain heedful, ardent, & resolute."

"Excellent, Anuruddhas. Excellent. But, remaining heedful, ardent, & resolute in this way, do you have a comfortable abiding where a superior human attainment, a truly noble distinction of knowledge & vision, has been attained?"

"Lord, as we remain heedful, ardent, & resolute in this way, we perceive both light and a vision of forms, but not long afterward the light and the vision of forms disappears, and we haven't ferreted out the reason for that."

"Anuruddhas, you should ferret out the reason for that. Even I, before my self-awakening, when I was still just an unawakened bodhisatta, perceived both light and a vision of forms. But not long afterward the light and the vision of forms disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms have disappeared?' Then the thought occurred to me: 'Doubt has arisen in me, and on account of the doubt my concentration fell away. With the falling away of concentration, the light and the vision of forms have disappeared. I will act in a way such that doubt doesn't arise in me again.'

"So—staying heedful, ardent, & resolute—I perceived light and a vision of forms. But not long afterward the light and the vision of forms

disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms have disappeared?' Then the thought occurred to me: 'Inattention has arisen in me…' … 'Sloth-&-drowsiness has arisen in me…' … 'Panic has arisen in me, and on account of the panic my concentration fell away. With the falling away of concentration, the light and the vision of forms have disappeared.' Suppose, Anuruddhas, that a man was traveling along a road, and murderers appeared on both sides. He would, for that reason, feel panic. In the same way, panic arose in me, and on account of the panic my concentration fell away. With the falling away of concentration, the light and the vision of forms disappeared. [I thought:] 'I will act in a way such that doubt, inattention, sloth-&-drowsiness, and panic don't arise in me again.'

"So—staying heedful, ardent, & resolute—I perceived light and a vision of forms. But not long afterward the light and the vision of forms disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms have disappeared?' Then the thought occurred to me: 'Excitement has arisen in me, and on account of the excitement my concentration fell away. With the falling away of concentration, the light and the vision of forms have disappeared.' Suppose, Anuruddhas, that a man searching for portals to hidden treasure suddenly came across five portals to hidden treasure. He would, for that reason, feel excitement. In the same way, excitement arose in me.… [I thought:] 'I will act in a way such that doubt, inattention, sloth-&-drowsiness, panic, and excitement don't arise in me again.'

"So—staying heedful, ardent, & resolute—I perceived light and a vision of forms. But not long afterward the light and the vision of forms disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms have disappeared?' Then the thought occurred to me: 'Boredom has arisen in me…' … 'Excess persistence has arisen in me, and on account of the excess persistence my concentration fell away. With the falling away of concentration, the light and the vision of forms have disappeared.' Suppose, Anuruddhas, that a man was grasping a baby quail tightly with both hands. It would die right there. In the same way, excess persistence arose in me.… [I thought:] 'I will

act in a way such that doubt, inattention, sloth-&-drowsiness, panic, excitement, boredom, and excess persistence don't arise in me again.'

"So—staying heedful, ardent, & resolute—I perceived light and a vision of forms. But not long afterward the light and the vision of forms disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms have disappeared?' Then the thought occurred to me: 'Slack persistence has arisen in me, and on account of the slack persistence my concentration fell away. With the falling away of concentration, the light and vision of forms have disappeared.' Suppose, Anuruddhas, that a man was holding a baby quail loosely. It would fly out of his hand. In the same way, slack persistence arose in me, and on account of the slack persistence my concentration fell away. With the falling away of concentration, the light and the vision of forms disappeared. [I thought:] 'I will act in a way such that doubt, inattention, sloth-&-drowsiness, panic, excitement, boredom, excess persistence, and slack persistence do not arise in me again.'

"So—staying heedful, ardent, & resolute—I perceived light and a vision of forms. But not long afterward the light and the vision of forms disappeared. The thought occurred to me: 'What is the cause, what is the reason, why the light and the vision of forms has disappeared?' Then the thought occurred to me: 'A perception of multiplicity has arisen in me…' … 'Excess absorption in forms has arisen in me, and on account of the excess absorption in forms my concentration fell away. With the falling away of concentration, the light and the vision of forms have disappeared. I will act in a way such that doubt, inattention, sloth-&-drowsiness, panic, excitement, boredom, excess persistence, slack persistence, a perception of multiplicity, and excessive absorption in forms don't arise in me again.'

"So, understanding that 'doubt is a defilement of the mind,' I abandoned the doubt defilement of the mind. Understanding that 'inattention is a defilement of the mind'… 'sloth-&-drowsiness is a defilement of the mind'… 'panic is a defilement of the mind'… 'excitement is a defilement of the mind'… 'boredom is a defilement of the mind'… 'excess persistence is a defilement of the mind'… 'slack persistence is a defilement of the mind'… 'a perception of multiplicity is a defilement of the mind'… 'excessive absorption in forms is a defilement of the mind,' I abandoned the excessive-absorption-in-forms defilement of the mind.

"So—staying heedful, ardent, & resolute—I perceived light but I did not see forms, or saw forms but did not perceive light for an entire night, for an entire day, and for an entire day & night. The thought occurred to me: 'What is the cause, what is the reason, why I perceive light but I do not see forms, or see forms but do not perceive light for an entire night, for an entire day, and for an entire day & night?' The thought occurred to me, 'At the time when, not attending to the theme of forms, I attend to the theme of light, that is the time when I perceive light but do not see forms. But at the time when, not attending to the theme of light, I attend to the theme of forms, that is the time when I see forms but do not perceive light for an entire night, for an entire day, and for an entire day & night.

"So—staying heedful, ardent, & resolute—I perceived limited light and limited forms, and immeasurable light and immeasurable forms for an entire night, for an entire day, and for an entire day & night. The thought occurred to me: 'What is the cause, what is the reason, why I perceive limited light and limited forms, and immeasurable light and immeasurable forms for an entire night, for an entire day, and for an entire day & night?' The thought occurred to me, 'At the time when my concentration is limited, my (inner) eye is limited. With a limited eye, I perceive limited light and see limited forms. But at the time when my concentration is immeasurable, my (inner) eye is immeasurable. With an immeasurable eye, I perceive immeasurable light and see immeasurable forms for an entire night, for an entire day, and for an entire day & night.

"When, having understood that 'doubt is a defilement of the mind' and having abandoned doubt, having understood that 'inattention… sloth-&-drowsiness… panic… excitement… boredom… excess persistence… slack persistence… a perception of multiplicity… excessive absorption in forms is a defilement of the mind,' and having abandoned excessive absorption in forms, the thought occurred to me, 'Those defilements of the mind are abandoned in me. What if I were to develop concentration in three ways?

"So, Anuruddhas, I developed concentration with directed thought & evaluation. I developed concentration without directed thought but with a modicum of evaluation. I developed concentration without directed thought or evaluation.[3]

"I developed concentration with rapture. I developed concentration without rapture.

"I developed concentration with enjoyment. I developed concentration with equanimity.

"When, in me, concentration with directed thought & evaluation was developed, concentration without directed thought but with a modicum of evaluation was developed, concentration without directed thought or evaluation was developed, concentration with rapture was developed, concentration without rapture was developed, concentration with enjoyment was developed, and concentration with equanimity was developed, knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, Ven. Anuruddha delighted in the Blessed One's words.

Notes

1. At this point in the narrative in Mv X, the Buddha tells the story of Prince Dīghavu. See *Noble Warrior*, Chapter 12.

2. It's common in Pali, when speaking to a small group of individuals, to address them in the plural form of the name of the senior member of the group.

3. As the Commentary points out, these three types of concentration correspond to different levels of jhāna. Concentration with directed thought and evaluation corresponds to the first jhāna. Concentration without directed thought but with a modicum of evaluation corresponds to the second jhāna in cases where jhāna is divided into five levels. Concentration without directed thought or evaluation corresponds to the three highest levels of jhāna, both when divided into four and when divided into five levels.

Concentration with rapture corresponds to the first two levels when jhāna is divided into four levels, and the first three when it is divided into five. Concentration without rapture corresponds to the two highest levels of jhāna, both in the four-level and the five-level analysis.

Concentration with enjoyment corresponds to the first three levels when jhāna is divided into four levels, and the first four when it is divided into five. Concentration with equanimity corresponds to the highest level of jhāna, both in the four-level and the five-level analysis.

The organization of the Buddha's account of his own practice here seems to indicate how he would instruct those whose experience of concentration begins, not with an expanded awareness of the body, but with visions of light and forms. The visions are used as exercises for getting the focus of the mind properly balanced; then attention is turned to the body as experienced in the jhānas (see the similes for the jhānas given in DN 2, MN 119, and AN 5:28). The insight into fabrication gained by focusing on the body then provides a basis for liberating insight.

See also: *MN 31*; *SN 46:53*; *SN 51:20*; *AN 3:103*; *AN 3:131*; *AN 8:70*

The Deva Messengers
Devadūta Sutta (MN 130)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, it's as if there were two households with doors, and a man of good eyesight, standing there between them, would see people entering & leaving a house, wandering out & about. In the same way, I—by means of the divine eye, purified & surpassing the human—see beings passing away & re-appearing, and I discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions: 'O, how these beings—who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world. Or how these beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the realm of the hungry ghosts. Or how these beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in the animal womb. Or how these beings—who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell.'

"Then the hell-wardens, seizing (such a being) by the arms, present him to King Yama: 'This is a man, your majesty, with no respect for mother, no respect for father,[1] no reverence for contemplatives, no reverence for brahmans, no honor for the leaders of his clan. Let your majesty decree his punishment.'

"Then King Yama interrogates & interpellates & castigates the man regarding the first deva messenger: 'My good man, didn't you see the first deva messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

Then King Yama says, 'My good man, didn't you see among human beings a tender baby boy lying prone in its own urine & excrement?'

"'I did, lord,' he says.

Then King Yama says, 'My good man, didn't the thought occur to you —observant & mature: "I, too, am subject to birth, have not gone beyond birth. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil kamma[2] of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the devas. That evil kamma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the first deva messenger, King Yama interrogates & interpellates & castigates him regarding the second: 'My good man, didn't you see the second deva messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man eighty, ninety, one hundred years old: aged, roof-rafter crooked, bent-over, supported by a cane, palsied, miserable, broken-toothed, gray-haired, scanty-haired, bald, wrinkled, with limbs all blotchy?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you —observant & mature: "I, too, am subject to aging, have not gone beyond aging. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil kamma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the devas. That evil kamma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the second deva messenger, King Yama interrogates & interpellates & castigates him regarding the third: 'My good man, didn't you see the third deva messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man diseased, in pain, severely ill, lying in her/his own urine & excrement, lifted up by others, laid down by others?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you —observant & mature: "I, too, am subject to illness, have not gone beyond illness. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil kamma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives,

nor done by the devas. That evil kamma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the third deva messenger, King Yama interrogates & interpellates & castigates him regarding the fourth: 'My good man, didn't you see the fourth deva messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings kings—catching a thief, a criminal—having him tortured in many ways: flogging him with whips, beating him with canes, beating him with clubs; cutting off his hands, cutting off his feet, cut off his hands & feet; cutting off his ears, cutting off his nose, cutting off his ears & nose; subjecting him to the 'porridge pot,' the 'polished-shell shave,' the 'Rāhu's mouth,' the 'flaming garland,' the 'blazing hand,' the 'grass-duty (ascetic),' the 'bark-dress (ascetic),' the 'burning antelope,' the 'meat hooks,' the 'coin-gouging,' the 'lye pickling,' the 'pivot on a stake,' the 'rolled-up bed'; having him splashed with boiling oil, devoured by dogs, impaled alive on a stake; cutting off his head with a sword?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you —observant & mature: "It seems that those who do evil actions are tortured in these many ways in the here & now. And how much more in the hereafter? I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil kamma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the devas. That evil kamma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the fourth deva messenger, King Yama interrogates & interpellates & castigates him regarding the fifth: 'My good man, didn't you see the fifth deva messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man, one day, two days, or three days dead: bloated, livid, oozing with lymph?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you —observant & mature: "I, too, am subject to death, have not gone beyond death. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil kamma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the devas. That evil kamma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the fifth deva messenger, King Yama falls silent.[3]

"Then the hell-wardens torture (the evil-doer) with what's called a five-fold imprisonment. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through the middle of his chest. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Then the hell-wardens lay him down and slice him with axes. Then they hold him feet up & head down and slice him with adzes. Then they harness him to a chariot and drive him back & forth over ground that is burning, blazing, & glowing. Then they make him climb up & down a

vast mountain of embers that is burning, blazing, & glowing. Then they hold him feet up & head down and plunge him into a red-hot copper cauldron that is burning, blazing, & glowing. There he boils with bubbles foaming. And as he is boiling there with bubbles foaming, he goes now up, he goes now down, he goes now around. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.[4]

"Then the hell-wardens throw him into the Great Hell. And as to the Great Hell, monks:

> It's four-cornered & has four gates
> set in the middle of each side.
> It's surrounded by an iron fortress wall
> and roofed with iron.
> Its floor is made of red-hot iron,
> heated, fully blazing.
> It stands always, spreading 100 leagues all around.

"The flame that leaps from the eastern wall of the Great Hell strikes the western wall. The flame that leaps from the western wall strikes the eastern wall. The flame that leaps from the northern wall strikes the southern wall. The flame that leaps from the southern wall strikes the northern wall. The flame that leaps from the bottom strikes the top. The flame that leaps from the top strikes the bottom. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the eastern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn, even his bones turn to smoke. When (his foot) is lifted, he is just the same.[5] But when he finally arrives, the door slams shut. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the western gate of the Great Hell opens… the northern

gate… the southern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn, even his bones turn to smoke. When (his foot) is lifted, he is just the same. But when he finally arrives, the door slams shut. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the eastern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn, even his bones turn to smoke. When (his foot) is lifted, he is just the same. He gets out through the gate. But right next to the Great Hell is a vast Excrement Hell. He falls into that. And in that Excrement Hell needle-mouth beings bore into his outer skin. Having bored into his outer skin, they bore into his inner skin… his flesh… his tendons… the bone. Having bored into the bone, they feed on the marrow. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Right next to the Excrement Hell is the vast Hot Ashes Hell. He falls into that. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Right next to the Hot Ashes Hell is the vast Simbali Forest, (with trees) reaching up a league, covered with thorns sixteen fingerbreadths long—burning, blazing, & glowing. He enters that and is made to climb up & down them. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Right next to the Simbali Forest is the vast Sword-leaf Forest. He enters that. There the leaves, stirred by the wind, cut off his hand, cut off his foot, cut off his hand & foot, cut off his ear, cut off his nose, cut off his ear & nose. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Right next to the Sword-leaf Forest is the vast Lye-water River. He falls into that. There he is swept downstream, he is swept upstream, he is swept downstream & upstream. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Then the hell-wardens pull him out with a hook and, placing him on the ground, say to him, 'Well, good man, what do you want?' He replies, 'I'm hungry, venerable sirs.' So the hell-wardens pry open his mouth with red-hot iron tongs—burning, blazing, & glowing—and throw into it a copper ball, burning, blazing, & glowing. It burns his lips, it burns his mouth, it burns his stomach and comes out the lower side, carrying along his bowels & intestines. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Then the hell-wardens say to him, 'Well, good man, what do you want?' He replies, 'I'm thirsty, venerable sirs.' So the hell-wardens pry open his mouth with red-hot iron tongs—burning, blazing, & glowing—and pour into it molten copper, burning, blazing, & glowing. It burns his lips, it burns his mouth, it burns his stomach and comes out the lower side, carrying along his bowels & intestines. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted.

"Then the hell-wardens throw him back into the Great Hell once more.[6]

"Once, monks, the thought occurred to King Yama: 'Those who did evil actions in the world are tortured in these many ways. O that I might gain the human state! And that a Tathāgata—worthy & rightly self-awakened—might arise in the world! And that I might attend to that Tathāgata! And that he might teach me the Dhamma! And that I might understand his Dhamma!'

"I tell you this, monks, not from having heard it from another contemplative or brahman. On the contrary, I tell you this just as I have known for myself, seen for myself, understood for myself."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> Warned by the deva messengers,
> those youths who are heedless
> grieve for a long, long time—
> people entering a lower state.
> But those here who are good,

people of integrity,
when warned by the deva messengers
aren't heedless
of the noble Dhamma—ever.
Seeing danger in clinging,
in the coming-into-play
of birth & death,
they are released from lack of clinging,
in the ending
of birth & death.
They, happy, arriving at safety,
fully unbound in the here & now,
having gone beyond
all animosity & danger
have escaped
all suffering & stress.

Notes

1. The word "no respect for father" *(apetteyyo)* does not appear in the Thai edition, but does appear in the Sri Lankan, Burmese, and PTS editions.

2. The Pali uses the word "kamma" in the singular here, as if it were an uncountable noun (like "water" or "information"). In other words, though singular in form, it could mean any number of actions. Because English does not have an equivalent uncountable noun for action, I have—in the translation of this discourse—kept the word "kamma" when it is in the singular in the Pali, and have used the word "actions" when "kamma" is in the plural or part of a compound where it could be either singular or plural.

3. In Asian Buddhist kingdoms, there was a custom that when a king was sentencing a criminal to death or to be tortured, he would not actually express the sentence, but would simply fall silent. The Commentary counsels that if a student asks not to hear the description of hell (which follows from this point), a teacher should teach the student meditation and then wait until the student has reached stream-entry before returning to the description of hell.

4. In the Sri Lankan, Burmese, and PTS editions, the sentence, "There he feels painful, racking, piercing feelings, yet he does not die as long as his evil kamma is not exhausted," appears after each of the punishments listed in this paragraph.

In the Thai edition, which I have chosen to follow here, it appears only at the end of the paragraph.

5. The Commentary does not explain the meaning of this ambiguous sentence. It could mean that when the hell-being's foot is lifted from the hot, burning floor, either (1) his skin, etc., continues burning or (2) his body returns to its original form. Either arrangement would be gruesome.

6. The Commentary notes that not everyone who falls into hell is tortured with all of these punishments: Some of the tortures are skipped; in some cases the hell-being's kamma is exhausted before the full round of tortures is completed, so that he dies and is reborn elsewhere; and not everyone undergoes repeated rounds. Also, we should note that punishment in hell is not for an eternity. As the discourse implies, when the hell-being's bad kamma is exhausted, he dies and is reborn elsewhere, in accordance with his remaining kamma.

See also: *MN 45*; *MN 97*; *MN 135*; *MN 136*; *SN 35:135*; *SN 42:8*; *AN 3:101*

An Auspicious Day
Bhaddekaratta Sutta (MN 131)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, I will teach you the summary & exposition of one who has had an auspicious day. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said:

You shouldn't chase after the past
or place expectations on the future.
What is past
    is left behind.
The future
    is as yet unreached.
Whatever quality is present
you clearly see right there,
            right there.
        Not taken in,
        unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for—who knows?—   tomorrow
    death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
relentlessly
both day & night,
has truly had an auspicious day:[1]
So says the Peaceful Sage.

"And how, monks, does one chase after the past? One gets carried away with the delight of 'In the past I had such a form [body]' … 'In the past I had such a feeling' … 'In the past I had such a perception' … 'In the past I had such a fabrication' … 'In the past I had such a consciousness.' This is called chasing after the past.

"And how does one not chase after the past? One does not get carried away with the delight of 'In the past I had such a form' … 'In the past I had such a feeling' … 'In the past I had such a perception' … 'In the past I had such a fabrication' … 'In the past I had such a consciousness.' This is called not chasing after the past.

"And how does one place expectations on the future? One gets carried away with the delight of 'In the future I might have such a form' … 'In the future I might have such a feeling' … 'In the future I might have such a perception' … 'In the future I might have such a fabrication' … 'In the future I might have such a consciousness.' This is called placing expectations on the future.

"And how does one not place expectations on the future? One does not get carried away with the delight of 'In the future I might have such a form' … 'In the future I might have such a feeling' … 'In the future I might have such a perception' … 'In the future I might have such a fabrication' … 'In the future I might have such a consciousness.' This is called not placing expectations on the future.

"And how is one taken in with regard to present qualities? There is the case where an uninstructed run-of-the-mill person who has not seen the noble ones, is not versed in the teachings of the noble ones, is not trained in the teachings of the noble ones, sees form as self, or self as possessing form, or form as in self, or self as in form.

"He/she sees feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she sees perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she sees fabrications as self, or self as possessing fabrications, or fabrications as in self, or self as in fabrications.

"He/she sees consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called being taken in with regard to present qualities.

"And how is one not taken in with regard to present qualities? There is the case where a disciple of the noble ones who has seen the noble ones, is versed in the teachings of the noble ones, is well-trained in the teachings of the noble ones, does not see form as self, or self as possessing form, or form as in self, or self as in form.

"He/she does not see feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she does not see perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she does not see fabrications as self, or self as possessing fabrications, or fabrications as in self, or self as in fabrications.

"He/she does not see consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called not being taken in with regard to present qualities.

> You shouldn't chase after the past
> or place expectations on the future.
> What is past
> is left behind.
> The future
> is as yet unreached.
> Whatever quality is present
> you clearly see right there,
> right there.
> Not taken in,
> unshaken,
> that's how you develop the heart.

Ardently doing
what should be done today,
for—who knows?— tomorrow
death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
relentlessly
both day & night,
has truly had an auspicious day:[1]
So says the Peaceful Sage.

"'Monks, I will teach you the summary & exposition of one who has had an auspicious day': Thus it was said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Note

1. The Pali literally says, "an auspicious night," but this should be interpreted in light of the custom—common in cultures that follow the lunar calendar—of calling a 24-hour period of day-and-night a "night."

See also: SN 21:10; SN 22:1; AN 6:19–20; Ud 1:10

Mahā Kaccāna & the Auspicious Day
MahāKaccāna Bhaddekaratta Sutta (MN 133)

I have heard that on one occasion the Blessed One was staying near Rājagaha at Tapodā monastery. Then Ven. Samiddhi, as night was ending, got up & went to the Tapodā Hot Springs to bathe his limbs. Having bathed his limbs and gotten out of the springs, he stood wearing only his lower robe, letting his limbs return to normal.[1]

Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entire Tapodā Hot Springs, went to Ven. Samiddhi and, on arrival, stood to one side.

As she was standing there, she said to him, "Monk, have you memorized the summary & analysis of the auspicious day?"

"No, friend, I haven't memorized the summary & analysis of the auspicious day. Have *you* memorized the summary & analysis of the auspicious day?"

"No, monk, I, too, haven't memorized the summary & analysis of the auspicious day. Have you memorized the verses of the auspicious day?

"No, friend, I haven't memorized the verses of the auspicious day. Have you memorized the verses of the auspicious day?"

"No, monk, I, too, haven't memorized the verses of the auspicious day.

"Learn the summary & analysis of the auspicious day, monk. Master the summary & analysis of the auspicious day, monk. Remember the summary & analysis of the auspicious day, monk. Connected with the goal are the summary & analysis of the auspicious day, monk, and basic to the holy life."

That is what the devatā said. Having said it, she vanished right there.

Then, when night had ended, Ven. Samiddhi went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was

sitting there, he [told the Blessed One what had happened, adding:] "It would be good, lord, if you would teach me the summary & analysis of the auspicious day."

"In that case, monk, listen well & pay close attention. I will speak."

"As you say, lord," Ven. Samiddhi responded to the Blessed One.

The Blessed One said:

"You shouldn't chase after the past
or place expectations on the future.
What is past
        is left behind.
The future
        is as yet unreached.
Whatever quality is present
you clearly see   right there,
                right there.
        Not taken in,
        unshaken,
that's how you develop the heart.

Ardently doing
what should be done   today,
for—who knows?—   tomorrow
        death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
        relentlessly
        both day & night,
has truly had an auspicious day:
                So says the Peaceful Sage."

That is what the Blessed One said. Having said it, the One Well-Gone got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he

went into his dwelling without analyzing the detailed meaning—

'You shouldn't chase after the past
or place expectations on the future.
What is past
        is left behind.
The future
        is as yet unreached.
Whatever quality is present
you clearly see   right there,
                right there.
        Not taken in,
        unshaken,
that's how you develop the heart.

Ardently doing
what should be done   today,
for—who knows?—   tomorrow
        death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
        relentlessly
        both day & night,
has truly had an auspicious day:
                So says the Peaceful Sage':

"Now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Mahā Kaccāna is praised by the Teacher and esteemed by his observant companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, cross-question him about this matter."

So the monks went to Ven. Mahā Kaccāna and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him

what had happened, and added,] "Analyze the meaning, Ven. Mahā Kaccāna!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood—passing over the root & trunk of a standing tree possessing heartwood—were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who—having bypassed the Blessed One when you were face to face with him, the Teacher—imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccāna: Knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your observant companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Mahā Kaccāna, without making it difficult!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Mahā Kaccāna said this: "Concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—

> 'You shouldn't chase after the past
> or place expectations on the future.
> What is past
> is left behind.
> The future

is as yet unreached.
Whatever quality is present
you clearly see right there,
right there.
Not taken in,
unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for—who knows?— tomorrow
death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
relentlessly
both day & night,
has truly had an auspicious day:
So says the Peaceful Sage':

"I understand the detailed meaning to be this:

"And how, friends, does one chase after the past? Consciousness gets carried away with the desire & passion of 'In the past I had such an eye & such forms.' When consciousness gets carried away with desire & passion, one delights there. Delighting there, one chases after the past.

"Consciousness gets carried away with the desire & passion of 'In the past I had such an ear & such sounds' … 'In the past I had such a nose & such aromas' … 'In the past I had such a tongue & such flavors' … 'In the past I had such a body & such tactile sensations' … 'In the past I had such an intellect & such ideas.' When consciousness gets carried away with desire & passion, one delights there. Delighting there, one chases after the past. This is how one chases after the past.

"And how does one not chase after the past? Consciousness does not get carried away with the desire & passion of 'In the past I had such an eye & such forms.' When consciousness does not get carried away with desire

& passion, one doesn't delight there. Not delighting there, one doesn't chase after the past.

Consciousness does not get carried away with the desire & passion of 'In the past I had such an ear & such sounds' … 'In the past I had such a nose & such aromas' … 'In the past I had such a tongue & such flavors' … 'In the past I had such a body & such tactile sensations' … 'In the past I had such an intellect & such ideas.' When consciousness does not get carried away with desire & passion, one doesn't delight there. Not delighting there, one doesn't chase after the past. This is how one doesn't chase after the past.

"And how does one place expectations on the future? One directs one's heart to the attainment of what hasn't been attained: 'In the future may I have such an eye & such forms.' With the directing of awareness as a condition, there is delight there. Delighting there, one places expectations on the future.

"One directs one's heart to the attainment of what hasn't been attained: 'In the future may I have such an ear & such sounds' … 'In the future may I have such a nose & such aromas' … 'In the future may I have such a tongue & such flavors' … 'In the future may I have such a body & such tactile sensations' … 'In the future may I have such an intellect & such ideas.' With the directing of awareness as a condition, there is delight there. Delighting there, one places expectations on the future. This is how one places expectations on the future.

"And how does one not place expectations on the future? One doesn't direct one's heart to the attainment of what hasn't been attained: 'In the future may I have such an eye & such forms.' With the non-directing of awareness as a condition, there is no delight there. Not delighting there, one doesn't place expectations on the future.

"One doesn't direct one's heart to the attainment of what hasn't been attained: 'In the future may I have such an ear & such sounds' … 'In the future may I have such a nose & such aromas' … 'In the future may I have such a tongue & such flavors' … 'In the future may I have such a body & such tactile sensations' … 'In the future may I have such an intellect & such ideas.' With the non-directing of awareness as a condition, there is no

delight there. Not delighting there, one does not place expectations on the future. This is how one doesn't place expectations on the future.

"And how is one taken in with regard to present qualities?

"With regard to the eye & forms that are both present, consciousness gets carried away with the desire & passion for what is present. When consciousness gets carried away with desire & passion, one delights there. Delighting there, one is taken in with regard to present qualities.

"With regard to the ear & sounds that are both present … the nose & aromas that are both present … the tongue & flavors that are both present … the body & tactile sensations that are both present …

"With regard to the intellect & ideas that are both present, consciousness gets carried away with the desire & passion for what is present. When consciousness gets carried away with desire & passion, one delights there. Delighting there, one is taken in with regard to present qualities. This is how one is taken in with regard to present qualities.

"And how is one not taken in with regard to present qualities?

"With regard to the eye & forms that are both present, consciousness doesn't get carried away with the desire & passion for what is present. When consciousness doesn't get carried away with desire & passion, one doesn't delight there. Not delighting there, one isn't taken in with regard to present qualities.

"With regard to the ear & sounds that are both present … the nose & aromas that are both present … the tongue & flavors that are both present … the body & tactile sensations that are both present …

"With regard to the intellect & ideas that are both present, consciousness doesn't get carried away with the desire & passion for what is present. When consciousness doesn't get carried away with desire & passion, one doesn't delight there. Not delighting there, one isn't taken in with regard to present qualities. This is how one isn't taken in with regard to present qualities.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—

'You shouldn't chase after the past
or place expectations on the future.
What is past
        is left behind.
The future
        is as yet unreached.
Whatever quality is present
you clearly see   right there,
                right there.
        Not taken in,
        unshaken,
that's how you develop the heart.

Ardently doing
what should be done   today,
for—who knows?—   tomorrow
        death.
There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
        relentlessly
        both day & night,
has truly had an auspicious day:
                So says the Peaceful Sage'—

this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Mahā Kaccāna's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Mahā Kaccāna analyzed the meaning using these words, these statements, these phrases."

"Mahā Kaccāna is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the

same way he did. That is its meaning, and that is how you should remember it."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Note

1. *Pubbāpayamāno.* In the parallel passage in SN 1:20, the verb is *sukkhāpayamāno*, "letting his limbs dry out." The commentary here states that *pubbāpayamāno* also means "letting *x* dry," but given that Ven. Samiddhi has just stepped out of the hot spring, he may also be allowing his limbs to cool down.

See also: *MN 18*; *MN 138*; *SN 22:3*; *SN 35:191*; *AN 6:61*

The Shorter Analysis of Action
Cūḷa Kamma-vibhaṅga Sutta (MN 135)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Subha the student, Todeyya's son, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race? For short-lived & long-lived people are to be seen, sickly & healthy, ugly & beautiful, uninfluential & influential, poor & rich, low-born & high-born, stupid & discerning people are to be seen. So what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race?"

"Student, beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness & excellence."

"I don't understand the detailed meaning of Master Gotama's statement spoken in brief without explaining the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of his brief statement."

"In that case, student, listen & pay close attention. I will speak."

"As you say, Master Gotama," Subha the student responded to the Blessed One.

The Blessed One said: "There is the case, student, where a woman or man is a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she

reappears in a plane of deprivation, a bad destination, a lower realm, hell. If, on the break-up of the body, after death—instead of reappearing in a plane of deprivation, a bad destination, a lower realm, hell—he/she comes to the human state, then he/she is short-lived wherever reborn. This is the way leading to a short life: to be a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings.

"But then there is the case where a woman or man, having abandoned the killing of living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, a heavenly world. If, on the break-up of the body, after death—instead of reappearing in a good destination, a heavenly world—he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings.

"There is the case where a woman or man is one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a plane of deprivation… If instead he/she comes to the human state, then he/she is sickly wherever reborn. This is the way leading to sickliness: to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"But then there is the case where a woman or man is not one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination… If instead he/she comes to the human state, then he/she is healthy wherever reborn. This is the way leading to health: not to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"There is the case, where a woman or man is ill-tempered & easily upset; even when lightly criticized, he/she grows offended, provoked, malicious, & resentful; shows annoyance, aversion, & bitterness. Through

having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a plane of deprivation… If instead he/she comes to the human state, then he/she is ugly wherever reborn. This is the way leading to ugliness: to be ill-tempered & easily upset; even when lightly criticized, to grow offended, provoked, malicious, & resentful; to show annoyance, aversion, & bitterness.

"But then there is the case where a woman or man is not ill-tempered or easily upset; even when heavily criticized, he/she doesn't grow offended, provoked, malicious, or resentful; doesn't show annoyance, aversion, or bitterness. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination… If instead he/she comes to the human state, then he/she is beautiful wherever reborn. This is the way leading to beauty: not to be ill-tempered or easily upset; even when heavily criticized, not to be offended, provoked, malicious, or resentful; nor to show annoyance, aversion, & bitterness.

"There is the case where a woman or man is envious. He/she envies, begrudges, & broods about others' gains, honor, respect, reverence, salutations, & veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a plane of deprivation… If instead he/she comes to the human state, then he/she is not influential wherever reborn. This is the way leading to being uninfluential: to be envious, to envy, begrudge, & brood about others' gains, honor, respect, reverence, salutations, & veneration.

"But then there is the case where a woman or man is not envious. He/she does not envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination… If instead he/she comes to the human state, he/she is influential wherever reborn. This is the way leading to being influential: not to be envious; not to envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration.

"There is the case where a woman or man is not a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to contemplatives or brahmans. Through having adopted & carried out such

actions, on the break-up of the body, after death he/she reappears in a plane of deprivation… If instead he/she comes to the human state, he/she is poor wherever reborn. This is the way leading to poverty: not to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to contemplatives or brahmans.

"But then there is the case where a woman or man is a giver of food, drink, cloth, sandals, scents, ointments, beds, dwellings, & lighting to contemplatives & brahmans. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination… If instead he/she comes to the human state, then he/she is wealthy wherever reborn. This is the way leading to great wealth: to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, & lighting to contemplatives & brahmans.

"There is the case where a woman or man is obstinate & arrogant. He/she does not pay homage to those who deserve homage, rise up for those for whom one should rise up, give a seat to those to whom one should give a seat, make way for those for whom one should make way, worship those who should be worshipped, respect those who should be respected, revere those who should be revered, or honor those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a plane of deprivation… If instead he/she comes to the human state, then he/she is low-born wherever reborn. This is the way leading to a low birth: to be obstinate & arrogant, not to pay homage to those who deserve homage, nor rise up for… nor give a seat to… nor make way for… nor worship… nor respect… nor revere… nor honor those who should be honored.

"But then there is the case where a woman or man is not obstinate or arrogant; he/she pays homage to those who deserve homage, rises up… gives a seat… makes way… worships… respects… reveres… honors those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination… If instead he/she comes to the human state, then he/she is highborn wherever reborn. This is the way leading to a high birth: not to be obstinate or arrogant; to pay homage to those who deserve homage, to rise up… give a seat… make way… worship… respect… revere… honor those who should be honored.

"There is the case where a woman or man when visiting a contemplative or brahman, does not ask: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a plane of deprivation, a bad destination, a lower realm, hell. If, on the break-up of the body, after death—instead of reappearing in a plane of deprivation, a bad destination, a lower realm, hell—he/she comes to the human state, then he/she will be stupid wherever reborn. This is the way leading to stupidity: when visiting a contemplative or brahman, not to ask: 'What is skillful? … Or what, having been done by me, will be for my long-term welfare & happiness?'

"But then there is the case where a woman or man when visiting a contemplative or brahman, asks: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, a heavenly world. If, on the break-up of the body, after death—instead of reappearing in a good destination, a heavenly world—he/she comes to the human state, then he/she is discerning wherever reborn. This is the way leading to discernment: when visiting a contemplative or brahman, to ask: 'What is skillful?… Or what, having been done by me, will be for my long-term welfare & happiness?'

"So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived. The way leading to sickliness makes people sickly, the way leading to health makes people healthy. The way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful. The way leading to lack of influence makes people uninfluential, the way leading to influence makes people influential. The way leading to poverty makes people poor, the way leading to wealth makes people wealthy. The way leading to low birth

makes people low-born, the way leading to high birth makes people highborn. The way leading to stupidity makes people stupid, the way leading to discernment makes people discerning.

"Beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness & excellence."

When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *MN 41*; *SN 12:46*; *SN 42:6*; *SN 42:8*; *SN 42:13*; *AN 3:101*; *AN 4:85*; *AN 4:237*; *AN 5:57*; *AN 6:63*; *AN 8:39–40*; *AN 8:54*; *AN 10:165*

The Greater Analysis of Action
Mahā Kamma-vibhaṅga Sutta (MN 136)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest in the Squirrels' Sanctuary. And on that occasion Ven. Samiddhi was staying in a wilderness hut. Then Potaliputta the wanderer, while walking & wandering around to exercise his legs, went to Ven. Samiddhi and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Samiddhi, "Face to face with Gotama the contemplative have I heard this, face to face have I learned this: 'Bodily action is barren, verbal action is barren, only mental action is true. And there is an attainment in which, on being attained, nothing is felt.'"

"Don't say that, friend. Don't slander the Blessed One. For it's not good to slander the Blessed One; the Blessed One would not say that: 'Bodily action is barren, verbal action is barren, only mental action is true.' But there is, friend, an attainment in which, on being attained, nothing is felt."[1]

"How long has it been, friend Samiddhi, since you went forth (into homelessness)?"

"Not long, friend. Three years."

"Then what now should I say about the elder monks, when a junior monk would suppose that his Teacher is to be defended in this way? Having intentionally done an action with body, with speech, or with mind, what does one experience?"

"Having intentionally done an action with body, with speech, or with mind, one experiences stress."

Then Potaliputta the wanderer neither delighted in nor scorned Ven. Samiddhi's words. Neither delighting nor scorning, he got up from his seat and left.

Then, not long after Potaliputta the wanderer had left, Ven. Samiddhi went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he reported to Ven. Ānanda the Elder[2] the entirety of his discussion with Potaliputta the wanderer. When this was said, Ven. Ānanda said to him, "Friend Samiddhi, there is warrant here for seeing the Blessed One. Let's go to the Blessed One and, on arrival, report this matter to him. However he explains it to us, that's how we should bear it in mind."

"As you say, friend, Ven. Samiddhi responded to Ven. Ānanda.

So Ven. Samiddhi and Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ānanda reported to the Blessed One the entirety of the discussion between Ven. Samiddhi and Potaliputta the wanderer.

When this was said, the Blessed One said, "I do not recall even having seen Potaliputta the wanderer, much less having that sort of discussion. And his question, which deserved an analytical answer, has been given a categorical answer by this worthless man, Samiddhi."

When this was said, Ven. Udāyin said to the Blessed One, "But what if Ven. Samiddhi was speaking in reference to this: 'Whatever is felt comes under stress'?"

When this was said, the Blessed One said to Ven. Ānanda, "Look, Ānanda, at how this worthless Udāyin interrupts. I knew just now that he would interrupt in an inappropriate way. From the very beginning, Potaliputta the wanderer was asking about the three kinds of feeling. When this worthless Samiddhi was asked by him in this way, he should have answered, 'Having intentionally done—with body, with speech, or with mind—an action that is to be felt as pleasure, one experiences pleasure. Having intentionally done—with body, with speech, or with mind—an action that is to be felt as pain, one experiences pain. Having intentionally done—with body, with speech, or with mind—an action that is to be felt as neither-pleasure-nor-pain, one experiences neither-pleasure-nor-pain.' Answering this way, this worthless Samiddhi would have rightly answered Potaliputta the wanderer. But then who[3] are these wanderers of other sects, foolish & inexperienced? And who would

understand the Tathāgata's greater analysis of action—if you were to listen, Ānanda, to the Tathāgata analyzing the greater analysis of action?"

"This is the time, O Blessed One. This is the time, O One Well-Gone, for the Blessed One to analyze the greater analysis of action. Having heard the Blessed One, the monks will bear it in mind."

"In that case, Ānanda, listen and pay close attention. I will speak."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

The Blessed One said, "Ānanda, there are four kinds of persons to be found in the world. Which four? There is the case where a certain person is one who takes life, takes what is not given [steals], engages in illicit sex, lies, speaks divisively, speaks abusively, engages in idle chatter; is covetous, malevolent, & holds wrong view. With the breakup of the body, after death, he reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"But there is also the case where a certain person is one who takes life, takes what is not given, engages in illicit sex, lies, speaks divisively, speaks abusively, engages in idle chatter; is covetous, malevolent, & holds wrong view, (yet) with the breakup of the body, after death, he reappears in a good destination, a heavenly world.

"And there is the case where a certain person is one who abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from speaking divisively, abstains from speaking abusively, abstains from idle chatter, is not covetous, not malevolent, & holds right view. With the breakup of the body, after death, he reappears in a good destination, a heavenly world.

"But there is also the case where a certain person is one who abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from speaking divisively, abstains from speaking abusively, abstains from idle chatter, is not covetous, not malevolent, & holds right view, (yet) with the breakup of the body, after death, he reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"There is the case, Ānanda, where a certain contemplative or brahman —through ardency, exertion, commitment, heedfulness, & right attention

—touches the sort of concentration of awareness that, when his mind is thus concentrated, he sees with the divine eye, pure and surpassing the human, that person—the case where one who takes life, takes what is not given, engages in illicit sex, lies, speaks divisively, speaks abusively, engages in idle chatter, is covetous, malevolent, & holds wrong view, with the breakup of the body, after death, has reappeared in a plane of deprivation, a bad destination, a lower realm, hell.

"He says, 'So there really are evil actions, there really is the result of misconduct. For I saw the case where a person who took life… & held wrong view, with the breakup of the body, after death, has reappeared in a plane of deprivation, a bad destination, a lower realm, hell.' He says, 'Anyone who takes life… & holds wrong view: They all, on the breakup of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell. Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong.' Insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless.'

"Then there is the case, Ānanda, where a certain contemplative or brahman—through ardency, exertion, commitment, heedfulness, & right attention—touches the sort of concentration of awareness that, when his mind is thus concentrated, he sees with the divine eye, pure and surpassing the human, that person—the case where one who takes life, takes what is not given, engages in illicit sex, lies, speaks divisively, speaks abusively, engages in idle chatter, is covetous, malevolent, & holds wrong view, with the breakup of the body, after death, has reappeared in a good destination, a heavenly world.

"He says, 'So there really are no evil actions, there really is no result of misconduct. For I saw the case where a person who took life… & held wrong view, with the breakup of the body, after death, has reappeared in a good destination, a heavenly world.' He says, 'Anyone who takes life… & holds wrong view: They all, on the breakup of the body, after death, reappear in a good destination, a heavenly world. Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong.' Insisting through obstinacy & grasping right there on what was seen by

himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless.'

"Then there is the case, Ānanda, where a certain contemplative or brahman—through ardency, exertion, commitment, heedfulness, & right attention—touches the sort of concentration of awareness that, when his mind is thus concentrated, he sees with the divine eye, pure and surpassing the human, that person—the case where one who abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from speaking divisively, abstains from speaking abusively, abstains from idle chatter, is not covetous, not malevolent, & holds right view, with the breakup of the body, after death, reappears in a good destination, a heavenly world.

"He says, 'So there really are fine actions, there really is the result of good conduct. For I saw the case where a person who abstained from taking life… & held right view, with the breakup of the body, after death, has reappeared in a good destination, a heavenly world.' He says, 'Anyone who abstains from taking life… & holds right view: They all, on the breakup of the body, after death, reappear in a good destination, a heavenly world. Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong.' Insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless.'

"Then there is the case, Ānanda, where a certain contemplative or brahman—through ardency, exertion, commitment, heedfulness, & right attention—touches the sort of concentration of awareness that, when his mind is thus concentrated, he sees with the divine eye, pure and surpassing the human, that person—the case where one who abstains from taking life, abstains from taking what is not given, abstains from illicit sex, abstains from lying, abstains from speaking divisively, abstains from speaking abusively, abstains from idle chatter, is not covetous, not malevolent, & holds right view, with the breakup of the body, after death, reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"He says, 'So there really are no fine actions, there really is no result of good conduct. For I saw the case where a person who abstained from

taking life… & held right view, with the breakup of the body, after death, has reappeared in a plane of deprivation, a bad destination, a lower realm, hell.' He says, 'Anyone who abstains from taking life… & holds right view: They all, on the breakup of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell. Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong.' Insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless.'

"Now, Ānanda, in the case where the contemplative or brahman says, 'So there really are evil actions, there really is the result of misconduct,' I allow him that. When he says, 'For I saw the case where a person who took life… & held wrong view, with the breakup of the body, after death, has reappeared in a plane of deprivation, a bad destination, a lower realm, hell,' I allow him that, too. But when he says, 'Anyone who takes life… & holds wrong view: They all, on the breakup of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell,' I don't allow him that. And when he says, 'Whoever knows this, knows rightly; whoever knows otherwise, their knowledge is wrong,' I don't allow him that. When, insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless,' I don't allow him that, either. Why is that? Because the Tathāgata's knowledge with regard to the greater analysis of action is otherwise.

"Now, Ānanda, in the case where the contemplative or brahman says, 'So there really are no evil actions, there really is no result of misconduct,' I don't allow him that. But when he says, 'For I saw the case where a person who took life… & held wrong view, with the breakup of the body, after death, has reappeared in a good destination, a heavenly world,' I do allow him that. But when he says, 'Anyone who takes life… & holds wrong view: They all, on the breakup of the body, after death, reappear in a good destination, a heavenly world,' I don't allow him that. And when he says, 'Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong,' I don't allow him that. When, insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything

otherwise is worthless,' I don't allow him that, either. Why is that? Because the Tathāgata's knowledge with regard to the greater analysis of action is otherwise.

"Now, Ānanda, in the case where the contemplative or brahman says, 'So there really are fine actions, there really is the result of good conduct,' I allow him that. And when he says, 'For I saw the case where a person who abstained from taking life… & held right view, with the breakup of the body, after death, has reappeared in a good destination, a heavenly world,' I allow him that, too. But when he says, 'Anyone who abstains from taking life… & holds right view: They all, on the breakup of the body, after death, reappear in a good destination, a heavenly world,' I don't allow him that. And when he says, 'Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong,' I don't allow him that. When, insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless,' I don't allow him that, either. Why is that? Because the Tathāgata's knowledge with regard to the greater analysis of action is otherwise.

"Now, Ānanda, in the case where the contemplative or brahman says, 'So there really are no fine actions, there really is no result of good conduct,' I don't allow him that. But when he says, 'For I saw the case where a person who abstained from taking life… & held right view, with the breakup of the body, after death, has reappeared in a plane of deprivation, a bad destination, a lower realm, hell,' I do allow him that. But when he says, 'Anyone who abstains from taking life… & holds right view: They all, on the breakup of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell,' I don't allow him that. And when he says, 'Whoever knows this, knows rightly. Whoever knows otherwise, their knowledge is wrong,' I don't allow him that. When, insisting through obstinacy & grasping right there on what was seen by himself, known by himself, understood by himself, he states: 'Only this is true. Everything otherwise is worthless,' I don't allow him that, either. Why is that? Because the Tathāgata's knowledge with regard to the greater analysis of action is otherwise.

"Now, Ānanda, in the case of the person who takes life… & holds wrong view and, with the breakup of the body, after death, reappears in a

plane of deprivation, a bad destination, a lower realm, hell: Either earlier he performed evil action that is to be felt as painful, or later he performed evil action that is to be felt as painful, or at the time of death he adopted & carried out wrong view. Because of that, with the breakup of the body, after death, he reappears in a plane of deprivation, a bad destination, a lower realm, hell. And as for the results of taking life… holding wrong view, he will feel them either right here & now, or in the next (lifetime), or following that.

"In the case of the person who takes life… & holds wrong view (yet), with the breakup of the body, after death, reappears in a good destination, a heavenly world: Either earlier he performed fine action that is to be felt as pleasant, or later he performed fine action that is to be felt as pleasant, or at the time of death he adopted & carried out right view. Because of that, with the breakup of the body, after death, he reappears in a good destination, a heavenly world. But as for the results of taking life… holding wrong view, he will feel them either right here & now, or in the next (lifetime), or following that.

"In the case of the person who abstains from taking life… & holds right view and, with the breakup of the body, after death, reappears in a good destination, a heavenly world: Either earlier he performed fine action that is to be felt as pleasant, or later he performed fine action that is to be felt as pleasant, or at the time of death he adopted & carried out right view. Because of that, with the breakup of the body, after death, he reappears in a good destination, a heavenly world. And as for the results of abstaining from taking life… holding right view, he will feel them either right here & now, or in the next (lifetime), or following that."

"In the case of the person who abstains from taking life… & holds right view (yet) with the breakup of the body, after death, reappears in a plane of deprivation, a bad destination, a lower realm, hell: Either earlier he performed evil action that is to be felt as painful, or later he performed evil action that is to be felt as painful, or at the time of death he adopted & carried out wrong view. Because of that, with the breakup of the body, after death, he reappears in a plane of deprivation, a bad destination, a lower realm, hell. But as for the results of abstaining from taking life… holding right view, he will feel them either right here & now, or in the next (lifetime), or following that.

"Thus, Ānanda, there is action that is ineffectual and apparently ineffectual. There is action that is ineffectual but apparently effectual. There is action that is both effectual and apparently effectual. There is action that is effectual but apparently ineffectual."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Notes

1. See AN 9:34. The Buddha, when later criticizing Ven. Samiddhi's answer, does not criticize this part of it.

2. This is the one place in this discourse where Ven. Ānanda is called Ānanda the Elder.

3. Reading *ke ca* with the Burmese and PTS editions of the Canon. The Sri Lankan edition here reads *keci;* the Thai edition, *te.*

For a discussion of this discourse as an example of an analytical answer to a question, see *Skill in Questions,* chapter four.

See also: *MN 41; MN 135; SN 42:13; AN 3:61; AN 4:77; AN 6:63; AN 8:40*

An Analysis of the Six Sense-Media
Saḷāyatana-vibhaṅga Sutta (MN 137)

Introduction

Despite the abstract format of this discourse, it deals with an emotional topic: the source of emotions, the use of the emotions in the course of the practice, and the ideal emotional state of a person who has completed the path and is fit to teach others. In particular, this discourse counters a common misperception: that the distress that comes from having an unachieved goal is an obstacle in the practice, and that the antidote for that distress is to renounce any sense of goals. In actuality, that distress—termed "renunciation-based distress"—has an important role in the practice: to overcome the distress that comes with a sense of loss over sensual pleasures that have not been attained, or those that have been attained in the past but now no longer exist. Renunciation-based distress serves as a reminder that the loss of sensual pleasures is not a serious matter. As for renunciation-based distress, it is overcome, not by abandoning any sense of goal, but by following the path and realizing the joy that comes when the goal is reached.

This discourse counters another misperception as well: that equanimity is the goal of the practice. In actuality, renunciation-based equanimity serves a function as part of the path of practice—as a tool for letting go of renunciation-based joy—and then it, too, is transcended by the state called "non-fashioning" (atammayatā), *in which there is no act of intention, not even the intention underlying equanimity, at all.*

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I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: “Monks, I will teach you the analysis of the six sense media. Listen, and pay close attention. I will speak.”

“Yes, lord,” the monks responded to him.

The Blessed One said: “The six internal sense-media should be known. The six external sense-media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The eighteen explorations for the intellect should be known. The thirty-six emotions to which beings are attached[1] should be known. With regard to them, depending on this, abandon that. There are three establishings of mindfulness that a noble one cultivates, cultivating which he is a teacher fit to instruct a group. Among master trainers, he is said to be the unexcelled trainer of people fit to be tamed. This is the summary of the analysis of the six sense-media.

“’The six internal sense-media should be known’: Thus was it said. And in reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. ’The six internal sense-media should be known’: Thus was it said. And in reference to this was it said.

“’The six external sense-media should be known’: Thus was it said. And in reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile-sensation-medium, the idea-medium. ’The six external sense-media should be known’: Thus was it said. And in reference to this was it said.

“’The six classes of consciousness should be known’: Thus was it said. And in reference to what was it said? Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. ’The six classes of consciousness should be known’: Thus was it said. And in reference to this was it said.

“’The six classes of contact should be known’: Thus was it said. And in reference to what was it said? Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. ’The six classes of contact should be known’: Thus was it said. And in reference to this was it said.

“‘The eighteen explorations for the intellect should be known’: Thus was it said. And in reference to what was it said? Seeing a form via the eye,

one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear… Smelling an aroma via the nose… Tasting a flavor via the tongue… Touching a tactile sensation via the body… Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. The eighteen explorations for the intellect should be known': Thus was it said. And in reference to this was it said.

"'The thirty-six emotions to which beings are attached should be known': Thus was it said. And in reference to what was it said? Six kinds of house-based happiness & six kinds of renunciation-based happiness; six kinds of house-based distress & six kinds of renunciation-based distress; six kinds of house-based equanimity & six kinds of renunciation-based equanimity.

"And what are the six kinds of house-based happiness? The happiness that arises when one regards as an acquisition the acquisition of forms cognizable by the eye—agreeable, pleasing, charming, endearing, connected with worldly baits—or when one recalls the previous acquisition of such forms after they have passed, ceased, & changed: That is called house-based happiness. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"And what are the six kinds of renunciation-based happiness? The happiness that arises when—experiencing the inconstancy of those very forms, their change, fading, & cessation—one sees with right discernment as it has come to be that all forms, both before and now, are inconstant, stressful, subject to change: That is called renunciation-based happiness. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"And what are the six kinds of house-based distress? The distress that arises when one regards as a non-acquisition the non-acquisition of forms cognizable by the eye—agreeable, pleasing, charming, endearing, connected with worldly baits—or when one recalls the previous non-acquisition of such forms after they have passed, ceased, & changed: That

is called house-based distress. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"And what are the six kinds of renunciation-based distress? The distress coming from the longing that arises in one who is filled with longing for the unexcelled liberations when—experiencing the inconstancy of those very forms, their change, fading, & cessation—he sees with right discernment as it has come to be that all forms, both before and now, are inconstant, stressful, subject to change and he is filled with this longing: 'O when will I enter & remain in the dimension[2] that the noble ones now enter & remain in?' This is called renunciation-based distress. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"And what are the six kinds of house-based equanimity? The equanimity that arises when a foolish, deluded person—a run-of-the-mill, untaught person who has not conquered his limitations or the results of action[3] & who is blind to danger[4]—sees a form with the eye. Such equanimity does not go beyond the form, which is why it is called house-based equanimity. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"And what are the six kinds of renunciation-based equanimity? The equanimity that arises when—experiencing the inconstancy of those very forms, their change, fading, & cessation—one sees with right discernment as it has come to be that all forms, both before and now, are inconstant, stressful, subject to change: This equanimity goes beyond form, which is why it is called renunciation-based equanimity. [Similarly with sounds, smells, tastes, tactile sensations, & ideas.]

"'The thirty-six emotions to which beings are attached should be known': Thus was it said. And in reference to this was it said.

"'With regard to them, depending on this, abandon that': Thus was it said. And in reference to what was it said?

"Here, by depending & relying on the six kinds of renunciation-based happiness, abandon & transcend the six kinds of house-based happiness. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation-based distress, abandon & transcend the six kinds of house-based distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of

renunciation-based equanimity, abandon & transcend the six kinds of house-based equanimity. Such is their abandoning, such their transcending.

"By depending & relying on the six kinds of renunciation-based happiness, abandon & transcend the six kinds of renunciation-based distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation-based equanimity, abandon & transcend the six kinds of renunciation-based happiness. Such is their abandoning, such their transcending.

"There is equanimity coming from multiplicity, dependent on multiplicity; and there is equanimity coming from singleness, dependent on singleness.

"And what is equanimity coming from multiplicity, dependent on multiplicity? There is equanimity with regard to forms, equanimity with regard to sounds… smells… tastes… tactile sensations [& ideas: this word appears in one of the recensions]. This is equanimity coming from multiplicity, dependent on multiplicity.

"And what is equanimity coming from singleness, dependent on singleness? There is equanimity dependent on the dimension of the infinitude of space, equanimity dependent on the dimension of the infinitude of consciousness… dependent on the dimension of nothingness… dependent on the dimension of neither perception nor non-perception. This is equanimity coming from singleness, dependent on singleness.

"By depending & relying on equanimity coming from singleness, dependent on singleness, abandon & transcend equanimity coming from multiplicity, dependent on multiplicity. Such is its abandoning, such its transcending.

"By depending & relying on non-fashioning,[5] abandon & transcend the equanimity coming from singleness, dependent on singleness. Such is its abandoning, such its transcending.

"'Depending on this, abandon that': Thus was it said. And in reference to this was it said.

"'There are three establishings of mindfulness that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': Thus was it said. And in reference to what was it said?

"There is the case where the Teacher—out of sympathy, seeking their well-being—teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. In this case the Tathāgata is not satisfied nor is he sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the first establishing of mindfulness that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"And further, there is the case where the Teacher—out of sympathy, seeking their well-being—teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' Some of his disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. But some of his disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathāgata is not satisfied nor is he sensitive to satisfaction; at the same time he is not dissatisfied nor is he sensitive to dissatisfaction. Free from both satisfaction & dissatisfaction, he remains equanimous, mindful, & alert. This is the second establishing of mindfulness.…

"And further, there is the case where the Teacher—out of sympathy, seeking their well-being—teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathāgata is satisfied and is sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the third establishing of mindfulness that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"'There are three establishings of mindfulness that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': Thus was it said. And in reference to this was it said.

"'Among master trainers, he is said to be the unexcelled trainer of people fit to be tamed': Thus was it said. And in reference to what was it

said?

"Steered by the elephant trainer, the elephant to be tamed runs in only one direction: east, west, north, or south. Steered by the horse trainer, the horse to be tamed runs in only one direction: east, west, north, or south. Steered by the ox trainer, the ox to be tamed runs in only one direction: east, west, north, or south.

"But steered by the Tathāgata—worthy & rightly self-awakened—the person to be tamed fans out in eight directions.

"Possessed of form, he/she sees forms. This is the first direction.

"Not percipient of form internally, he/she sees forms externally. This is the second direction.

"He/she is intent only on the beautiful. This is the third direction.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he/she enters and remains in the dimension of the infinitude of space. This is the fourth direction.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he/she enters and remains in the dimension of the infinitude of consciousness. This is the fifth direction.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he/she enters and remains in the dimension of nothingness. This is the sixth direction.

"With the complete transcending of the dimension of nothingness, he/she enters and remains in the dimension of neither perception nor non-perception. This is the seventh direction.

"With the complete transcending of the dimension of neither perception nor non-perception, he/she enters and remains in the cessation of perception and feeling. This is the eighth direction.

"Steered by the Tathāgata—worthy & rightly self-awakened—the person to be tamed fans out in eight directions.

"'Among master trainers, he [the Tathāgata] is said to be the unexcelled trainer of people fit to be tamed': Thus was it said. And in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. *Satta-pada.* The question in translating this compound is whether *satta* means "living being" or "attached to." In this translation, I have opted for both.

2. See SN 35:114 and Ud 8:1.

3. A person who "has not conquered his limitations or the results of action": this passage seems related to the passage in AN 3:101, which defines a person of limited mind, prey to the results of past bad actions, as one who is "undeveloped in contemplating the body, undeveloped in virtue, undeveloped in concentration, and undeveloped in discernment; restricted, small-hearted, dwelling with suffering." As AN 3:101 points out, such a person suffers more intensely from the results of past unskillful actions than does one whose awareness is unrestricted. SN 42:8 recommends the practice of the four sublime attitudes as a way of developing an unrestricted awareness that weakens the results of past unskillful actions.

4. A person who is "blind to danger" is one who does not see the drawbacks of sensual pleasure or attachment to the body. For such a person, moments of equanimity are usually a dull spot in the midst of the quest for sensual pleasure. This is why such moments do not go beyond the sensory stimulus that generated them.

5. *Atammayatā.* Literally, "not-made-of-that-ness." See the introductions to sections II/B and III/G in *The Wings to awakening.*

See also: *DN 12*; *DN 21*; *SN 35:204*; *SN 56:11*; *AN 3:61*; *AN 4:94*; *AN 4:113*; *AN 4:159*; *AN 4:170*; *AN 9:41*; *AN 10:71*

An Analysis of the Statement
Uddesa-vibhaṅga Sutta (MN 138)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, I will teach you a statement & its analysis. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When—his consciousness neither externally scattered & diffused, nor internally positioned—from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress."

That is what the Blessed One said. Having said it, he—the One Well-Gone—got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When—his consciousness neither externally scattered & diffused, nor internally positioned—from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress': Now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Mahā Kaccāna is praised by the

Teacher and esteemed by his observant companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, cross-question him about this matter."

So the monks went to Ven. Mahā Kaccāna and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Mahā Kaccāna!"

(He replied:) "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood—passing over the root & trunk of a standing tree possessing heartwood—were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who—having bypassed the Blessed One when you were face to face with him, the Teacher—imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have cross-questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccāna: Knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when we should have cross-questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your observant companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Mahā Kaccāna, without making it difficult!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Mahā Kaccāna said this: "Concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing

the detailed meaning—i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When—his consciousness neither externally scattered & diffused, nor internally positioned—from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress'—I understand the detailed meaning to be this:

"How is consciousness said to be scattered & diffused? There is the case where, having seen a form with the eye, consciousness follows the drift of [lit: flows after] the theme of the form, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered & joined to the attraction of the theme of the form: Consciousness is said to be externally scattered & diffused.

"There is the case where, having heard a sound with the ear… having smelled an aroma with the nose… having tasted a flavor with the tongue… having touched a tactile sensation with the body… having cognized an idea with the intellect, consciousness follows the drift of the theme of the idea, is tied to the attraction of the theme of the idea, is chained to the attraction of the theme of the idea, is fettered & joined to the attraction of the theme of the idea: Consciousness is said to be externally scattered & diffused.

"And how is consciousness said not to be externally scattered & diffused? There is the case where, having seen a form with the eye, consciousness does not follow the drift of the theme of the form, is not tied to… chained to… fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered & diffused.

"There is the case where, having heard a sound with the ear… having smelled an aroma with the nose… having tasted a flavor with the tongue… having touched a tactile sensation with the body… having cognized an idea with the intellect, consciousness does not follow the drift of the theme of the idea, is not tied to… chained to… fettered, or joined to the attraction of the theme of the idea: Consciousness is said not to be externally scattered & diffused.

"And how is the mind said to be internally positioned? There is the case where a monk, quite secluded from sensuality, secluded from

unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. His consciousness follows the drift of the rapture & pleasure born of seclusion, is tied to… chained… fettered, & joined to the attraction of the rapture & pleasure born of seclusion. Or further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. His consciousness follows the drift of the rapture & pleasure born of composure, is tied to… chained… fettered, & joined to the attraction of the rapture & pleasure born of concentration. Or further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' His consciousness follows the drift of the equanimity & pleasure, is tied to… chained… fettered, & joined to the attraction of the equanimity & pleasure. Or further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. His consciousness follows the drift of the neither pleasure nor pain, is tied to… chained to… fettered, & joined to the attraction of the neither pleasure nor pain: The mind is said to be internally positioned.

"And how is the mind said not to be internally positioned? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. His consciousness does not follow the drift of the rapture & pleasure born of seclusion, is not tied to… chained to… fettered, or joined to the attraction of the rapture & pleasure born of seclusion. Or further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. His consciousness does not follow the drift of the rapture & pleasure born of concentration, is not tied to… chained… fettered, or joined to the attraction of the rapture & pleasure born of concentration. Or further, with the fading of rapture, he remains equanimous, mindful, & alert, and

senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' His consciousness does not follow the drift of the equanimity & pleasure, is not tied to… chained… fettered, or joined to the attraction of the equanimity & pleasure. Or further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. His consciousness does not follow the drift of the neither pleasure nor pain, is not tied to… chained to… fettered, or joined to the attraction of the neither pleasure nor pain: The mind is said to be not internally positioned.

"And how is agitation caused by clinging/sustenance? There is the case where an uninstructed run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable. Because of the change & instability of form, his consciousness alters in accordance with the change in form. With the agitation born from the alteration in accordance with the change in form and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous.

"He assumes feeling to be the self.…

"He assumes perception to be the self.…

"He assumes fabrications to be the self.…

"He assumes consciousness to be the self, of the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes & is unstable. Because of the change & instability of consciousness, his consciousness alters in accordance with the change in consciousness. With the agitation born from the alteration in accordance with the change in consciousness and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous.

"This, friends, is how agitation is caused by clinging/sustenance.

"And how is non-agitation caused by lack of clinging/sustenance? There is the case where an instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable, but his consciousness doesn't—because of the change & instability of form—alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"He doesn't assume feeling to be the self.…

"He doesn't assume perception to be the self.…

"He doesn't assume fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes & is unstable, but his consciousness doesn't—because of the change & instability of consciousness—alter in accordance with the change in consciousness. His mind is not consumed with any agitation born from an alteration in accordance with the change in consciousness or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"This, friends, is how non-agitation is caused by lack of clinging/sustenance.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When—his consciousness neither externally scattered & diffused, nor internally positioned—from lack of clinging/ sustenance he would be unagitated, there is no seed for

the conditions of future birth, aging, death, or stress'—this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, cross-question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Mahā Kaccāna's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Mahā Kaccāna analyzed the meaning using these words, these statements, these phrases."

"Mahā Kaccāna is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is its meaning, and that is how you should remember it."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 18*; *AN 4:178*; *AN 4:192*; *AN 6:13*; *AN 7:64*; *AN 8:54*; *Ud 6:2*

An Analysis of the Properties
Dhātu-vibhaṅga Sutta (MN 140)

I have heard that on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rājagaha, went to the potter Bhaggava, and on arrival said to him, "If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

"It's no inconvenience for me, lord, but there is a wanderer who has already taken up residence there. If he gives his permission, you may stay there as you like."

Now at that time a clansman named Pukkusāti had left home and gone forth into homelessness through faith, out of dedication to the Blessed One. He was the one who had already taken up residence in the potter's shed. So the Blessed One approached Ven. Pukkusāti and, on arrival, said to him, "If it is no inconvenience for you, monk, I will stay one night in the shed."

"The shed is roomy, my friend. Stay as you like."

So the Blessed One, entering the potter's shed and setting out a spread of grass to one side, sat down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. He spent most of the night sitting (in meditation). Ven. Pukkusāti also spent most of the night sitting (in meditation). The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?" So he said to Ven. Pukkusāti, "Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

"There is, my friend, Gotama the contemplative, a son of the Sakyans, gone forth from a Sakyan clan. Now, this excellent report about Master Gotama has been spread about: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-

gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' I have gone forth out of dedication to that Blessed One. That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

"But where, monk, is that Blessed One—worthy & rightly self-awakened—staying now?"

"There is, my friend, a city in the northern lands named Sāvatthī. That is where the Blessed One—worthy & rightly self-awakened—is staying now."

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Then the thought occurred to the Blessed One: "It's out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?" So he said to Ven. Pukkusāti, "I will teach you the Dhamma, monk. Listen & pay close attention. I will speak."

"As you say, friend," Ven. Pukkusāti responded to the Blessed One.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, & four determinations. He has been stilled where the currents of supposition do not flow. And when the currents of supposition do not flow, he is said to be a sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"'A person has six properties.' Thus it was said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus it was said, and in reference to this was it said.

"'A person has six media of sensory contact.' Thus it was said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear… the nose… the tongue… the body… the intellect as a medium of sensory contact. 'A person has six

media of sensory contact.' Thus it was said, and in reference to this was it said.

"'A person has eighteen considerations.' Thus it was said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, & six conducive to equanimity. 'A person has eighteen considerations.' Thus it was said, and in reference to this was it said.

"'A person has four determinations.' Thus it was said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus it was said, and in reference to this was it said.

"'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, & sustained (by craving): head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this

is not my self. When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, within oneself, that's liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property & the external liquid property are simply liquid property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, within oneself, that's fire, fiery, & sustained: that by which (the body) is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, within oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not

what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, within oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the (passage) whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it has come to be with right discernment: 'This is not mine, this is not what I am, this is not my self.' When one sees it thus as it has come to be with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"There remains only consciousness: pure & bright. What does one cognize with that consciousness? One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling —the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure—ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain.... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling— the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain—ceases, is stilled.'

"Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those

very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure.… In dependence on a sensory contact that is to be felt as pain.… In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain.… One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling… ceases, is stilled.'

"There remains only equanimity: pure & bright, pliant, malleable, & luminous. Just as if a dexterous goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible: He would blow on it time & again, sprinkle water on it time & again, examine it time & again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable, & luminous. Then whatever sort of ornament he had in mind—whether a belt, an earring, a necklace, or a gold chain—it would serve his purpose. In the same way, there remains only equanimity: pure & bright, pliant, malleable, & luminous. One discerns that 'If I were to direct equanimity as pure & bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mine—thus supported, thus sustained—would last for a long time. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception, I would develop the mind along those lines, and thus this equanimity of mine—thus supported, thus sustained—would last for a long time.'

"One discerns that 'If I were to direct equanimity as pure & bright as this toward the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.' One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. This being the case, one is not sustained by anything [doesn't cling to

anything] in the world. Unsustained, one is not agitated. Unagitated, one is totally unbound right within. One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"If sensing a feeling of pleasure, one discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' If sensing a feeling of pain, one discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' If sensing a feeling of neither pleasure nor pain, one discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.'

"If sensing a feeling of pleasure, one senses it disjoined from it. If sensing a feeling of pain, one senses it disjoined from it. If sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns, 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns, 'I am sensing a feeling limited to life.' One discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp would burn in dependence on oil & wick and, from the termination of the oil & wick, it would go out unnourished; in the same way, when sensing a feeling limited to the body, one discerns, 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns, 'I am sensing a feeling limited to life.' One discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Thus a monk so endowed is endowed with the highest determination for discernment, for this—the knowledge of the passing away of all suffering & stress—is the highest noble discernment.

"His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; unbinding—the undeceptive—is true. Thus a monk so endowed is endowed with the highest determination for truth, for this—unbinding, the undeceptive—is the highest noble truth.

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion, he has now abandoned them, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is

endowed with the highest determination for relinquishment, for this—the renunciation of all mental acquisitions—is the highest noble relinquishment.

"Whereas formerly he foolishly had greed—as well as desire & infatuation—he has now abandoned them, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Whereas formerly he foolishly had malice—as well as ill-will & hatred—he has now abandoned them.… Whereas formerly he foolishly had ignorance—as well as delusion & confusion—he has now abandoned them, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for calm, for this—the calming of passions, aversions, & delusions—is the highest noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said, and in reference to this was it said.

"'He has been stilled where the currents of supposition do not flow. And when the currents of supposition do not flow, he is said to be a sage at peace.' Thus it was said. With reference to what was it said? 'I am' is a supposition. 'I am this' is a supposition. 'I shall be' is a supposition. 'I shall not be' … 'I shall be possessed of form' … 'I shall not be possessed of form' … 'I shall be percipient' … 'I shall not be percipient' … 'I shall be neither percipient nor non-percipient' is a supposition. Supposition is a disease, supposition is a cancer, supposition is an arrow. By going beyond all supposition, he is called a sage at peace.

"And further, a sage at peace is not born, does not age, does not die, is unagitated, and is free from longing. He has nothing whereby he would be born. Not being born, will he age? Not aging, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of supposition do not flow. And when the currents of supposition do not flow, he is said to be a sage at peace.' Now, monk, you should remember this, my brief analysis of the six properties."

Then the thought occurred to Ven. Pukkusāti: "Surely, the Teacher has come to me! Surely, the One Well-Gone has come to me! Surely, the

Rightly Self-awakened One has come to me!" Getting up from his seat, arranging his upper robe over one shoulder, and bowing down with his head at the Blessed One's feet, he said, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address the Blessed One as 'friend.' May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, monk, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address me as 'friend.' But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

"Lord, may I receive full acceptance [ordination as a monk] from the Blessed One?"

"And are your robes & bowl complete?"

"No, lord, my robes & bowl are not complete."

"Tathāgatas do not give full acceptance to one whose robes & bowl are incomplete."

Then Ven. Pukkusāti, delighting & rejoicing in the Blessed One's words, got up from his seat, bowed down to the Blessed One and, keeping him on his right, left in search of robes & a bowl. And while he was searching for robes & a bowl, a runaway cow killed him.

Then a large number of monks approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the clansman Pukkusāti, whom the Blessed One instructed with a brief instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Pukkusāti was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. With the destruction of the five lower fetters, he has arisen spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *MN 28*; *MN 106*; *SN 35:207*; *SN 36:7*; *AN 9:36*; *Ud 1:10*

An Analysis of the Truths
Sacca-vibhaṅga Sutta (MN 141)

I have heard that on one occasion the Blessed One was staying near Bārāṇasī in the Deer Park at Isipatana. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, near Bārāṇasī, in the Deer Park at Isipatana, the Tathāgata—worthy & rightly self-awakened—set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the four noble truths. Of which four? The declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the noble truth of stress. The declaration, teaching, description, setting forth, revelation, explanation, and making-plain of the noble truth of the origination of stress… the noble truth of the cessation of stress… the noble truth of the path of practice leading to the cessation of stress. Near Bārāṇasī, in the Deer Park at Isipatana, the Tathāgata—worthy & rightly self-awakened—set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of these four noble truths.

"Monks, associate with Sāriputta & Moggallāna. Consort with Sāriputta & Moggallāna. Sāriputta & Moggallāna are wise & sympathetic toward the monks who are their companions in the holy life. Like the mother giving birth: That's Sāriputta. Like the nurse raising a child after it's born: That's Moggallāna. Sāriputta trains (others) to the fruit of stream-entry; Moggallāna, to the highest goal.[1] Sāriputta is capable of

declaring, teaching, describing, setting forth, revealing, explaining, and making plain the four noble truths in detail."

That is what the Blessed One said. Having said it, he—the One Well-Gone—rose from his seat and entered his dwelling.

Then Ven. Sāriputta, not long after the Blessed One had left, addressed the monks, "Friends!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, near Bārāṇasī, in the Deer Park at Isipatana, the Tathāgata—worthy & rightly self-awakened—set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the four noble truths. Of which four? The declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the noble truth of stress… the noble truth of the origination of stress… the noble truth of the cessation of stress… the noble truth of the path of practice leading to the cessation of stress. Near Bārāṇasī, in the Deer Park at Isipatana, the Tathāgata—the worthy & rightly self-awakened—set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of these four noble truths.

"Now what, friends, is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what is wanted is stressful.[2] In short, the five clinging-aggregates are stressful.

"And what is *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of (sense) spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging?* Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death?* Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break-up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow?* Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation?* Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain?* Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is *distress?* Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is *despair?* Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of *not getting what is wanted?* In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging… illness… death… sorrow, lamentation, pain, distress, & despair, and may aging… illness… death… sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

"This, friends, is called the noble truth of stress.

"And what, friends, is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"This is called the noble truth of the origination of stress.

"And what, friends, is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"This is called the noble truth of the cessation of stress.

"And what, friends, is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge in terms of stress, knowledge in terms of the origination of stress, knowledge in terms of the cessation of stress, knowledge in terms of the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? The resolve for renunciation, for freedom from ill will, for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase,

plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"Friends, near Bārāṇasī, in the Deer Park at Isipatana, the Tathāgata—the worthy & rightly self-awakened—set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of these four noble truths."

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta's words.

Notes

1. The Buddha declared Sāriputta to be foremost among his disciples in terms of discernment; Moggallāna, foremost in terms of psychic powers. It might seem strange, then, that Sāriputta takes on what seems to be a lower job, but as many Buddhist teachers have commented, it's much harder to train an ordinary person to enter the stream than it is to train a stream-winner to reach the highest goal.

2. In passages where the Buddha defines stress, (e.g., SN 56:11, DN 22), he includes the statements, "association with the unbeloved is stressful; separation from the loved is stressful," prior to "not getting what one wants is stressful." For some reason, in passages where Ven. Sāriputta defines stress (here and at MN 9 and MN 28), he drops these statements from the definition.

See also: *DN 22*; *SN 12:20*; *SN 56:11*; *AN 3:137*

The Exhortation to Anāthapiṇḍika
Anāthapiṇḍikovāda Sutta (MN 143)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Anāthapiṇḍika the householder was diseased, in pain, severely ill. Then Anāthapiṇḍika the householder said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, pay homage to his feet with your head in my name and say 'Lord, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.' Then go to Ven. Sāriputta and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Sāriputta would visit Anāthapiṇḍika's home, out of sympathy for him.'"

Responding, "As you say, lord," to Anāthapiṇḍika the householder, the man went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said, "Lord, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet." Then he went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said, "Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet." Then he said, "It would be good if Ven. Sāriputta would visit Anāthapiṇḍika's home, out of sympathy for him."

Then Ven. Sāriputta—having adjusted his lower robe and taking his bowl & outer robe—went to the home of Anāthapiṇḍika the householder with Ven. Ānanda as his attendant. On arrival, he sat down on a seat made ready and said to Anāthapiṇḍika the householder: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are

lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

[Anāthapiṇḍika:] "I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword.… Extreme pains have arisen in my head, just as if a strong man were tightening a turban made of tough leather straps around my head.… Extreme forces carve up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox.… There is an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

[Ven. Sāriputta:] "Then, householder, you should train yourself in this way: 'I won't cling to the eye; my consciousness will not be dependent on the eye.' That's how you should train yourself. 'I won't cling to the ear… nose… tongue… body; my consciousness will not be dependent on the body.' … 'I won't cling to the intellect; my consciousness will not be dependent on the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to forms… sounds… smells… tastes… tactile sensations; my consciousness will not be dependent on tactile sensations.' … 'I won't cling to ideas; my consciousness will not be dependent on ideas.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to eye-consciousness… ear-consciousness… nose-consciousness… tongue-consciousness… body-consciousness; my consciousness will not be dependent on body-consciousness.' … 'I won't cling to intellect-consciousness; my consciousness will not be dependent on intellect-consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to contact at the eye… contact at the ear… contact at the nose… contact at the tongue… contact at the body; my consciousness will not be

dependent on contact at the body.' … 'I won't cling to contact at the intellect; my consciousness will not be dependent on contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to feeling born of contact at the eye… feeling born of contact at the ear… feeling born of contact at the nose… feeling born of contact at the tongue… feeling born of contact at the body; my consciousness will not be dependent on feeling born of contact at the body.' … 'I won't cling to feeling born of contact at the intellect; my consciousness will not be dependent on feeling born of contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the earth property… liquid property… fire property… wind property… space property; my consciousness will not be dependent on the space property.' … 'I won't cling to the consciousness property; my consciousness will not be dependent on the consciousness property.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to form… feeling… perception… fabrications; my consciousness will not be dependent on fabrications.' … 'I won't cling to consciousness; my consciousness will not be dependent on consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness; my consciousness will not be dependent on the dimension of nothingness.' … 'I won't cling to the dimension of neither perception nor non-perception; my consciousness will not be dependent on the dimension of neither perception nor non-perception.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to this world; my consciousness will not be dependent on this world… I won't cling to the world beyond; my consciousness will not be dependent on the world beyond.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to what is seen, heard, sensed, cognized, attained, sought after,

pondered by the intellect; my consciousness will not be dependent on that.' That's how you should train yourself."

When this was said, Anāthapiṇḍika the householder wept and shed tears. Ven. Ānanda said to him, "Are you sinking, householder? Are you foundering?"

"No, venerable sir. I'm not sinking, nor am I foundering. It's just that for a long time I have attended to the Teacher, and to the monks who inspire my heart, but never before have I heard a talk on the Dhamma like this."

"This sort of talk on the Dhamma, householder, is not given to lay people clad in white. This sort of talk on the Dhamma is given to those gone forth."

"In that case, Ven. Sāriputta, please let this sort of talk on the Dhamma be given to lay people clad in white. There are clansmen with little dust in their eyes who are wasting away through not hearing (this) Dhamma. There will be those who will understand it."

Then Ven. Sāriputta and Ven. Ānanda, having given this instruction to Anāthapiṇḍika the householder, got up from their seats and left. Then, not long after they left, Anāthapiṇḍika the householder died and reappeared in the Tusita heaven. Then Anāthapiṇḍika the deva's son, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he addressed the Blessed One with this verse:

> This blessed Jeta's Grove,
> home to the community of seers,
> where there dwells the Dhamma King:
> the source of rapture for me.
>
> Action, clear-knowing, & mental qualities,[1]
> virtue, the highest (way of) life:
> Through this are mortals purified,
> not through clan or wealth.
>
> Thus the wise,
> seeing their own benefit,

investigating the Dhamma appropriately,
should purify themselves right there.

As for Sāriputta:
Any monk who has gone beyond,
at best can only equal him
in discernment, virtue, & calm.

That is what Anāthapiṇḍika the deva's son said. The Teacher approved. Then Anāthapiṇḍika the deva's son, (knowing,) "The Teacher has approved of me," bowed down to him, circled him three times, keeping him to his right, and then disappeared right there.

Then when the night had past, The Blessed One addressed the monks: "Last night, monks, a certain deva's son in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, having bowed down to me, stood to one side. As he was standing there, he addressed me with this verse:

This blessed Jeta's Grove,
home to the community of seers,
where there dwells the Dhamma King:
the source of rapture for me.

Action, clear-knowing, & mental qualities,[1]
virtue, the highest (way of) life:
Through this are mortals purified,
not through clan or wealth.

Thus the wise,
seeing their own benefit,
investigating the Dhamma appropriately,
should purify themselves right there.

As for Sāriputta:
Any monk who has gone beyond,
at best can only equal him
in discernment, virtue, & calm.

"That is what the deva's son said. And (thinking,) 'The Teacher has approved of me,' he bowed down to me, circled me three times, and then

disappeared right there."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, that must have been Anāthapiṇḍika the deva's son. Anāthapiṇḍika the householder had supreme confidence in Ven. Sāriputta."

"Very good, Ānanda. Very good, to the extent that you have deduced what can be arrived at through logic. That *was* Anāthapiṇḍika the deva's son, and no one else."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Note

1. The Thai edition, which I have followed here, reads *dhammā:* mental qualities. Other editions read *dhammo:* the Dhamma. The Commentary maintains that this refers to the mental qualities conducive to concentration.

See also: MN 97; MN 138; SN 2:19; SN 10:8; SN 12:38; SN 12:64; SN 22:54; SN 22:88; SN 41:10; SN 55:54; AN 4:184; AN 6:16; AN 7:58; AN 11:10; Ud 8:1; Sn 5:4

Nandaka's Exhortation
Nandakovāda Sutta (MN 146)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Mahāpajāpati Gotamī, together with about 500 other nuns, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him, "Lord, may the Blessed One exhort the nuns. Lord, may the Blessed One instruct the nuns. Lord, may the Blessed One give the nuns a talk on Dhamma."

Now at that time the elder monks were taking turns in exhorting the nuns, but Ven. Nandaka didn't want to exhort the nuns when his turn came. So the Blessed One addressed Ven. Ānanda: "Ānanda, whose turn is it to exhort the nuns today?"

"Lord, everyone has taken his turn[1] in exhorting the nuns, except for Ven. Nandaka, here, who doesn't want to exhort the nuns when his turn comes."

Then the Blessed One addressed Ven. Nandaka: "Exhort the nuns, Nandaka. Instruct the nuns, Nandaka. Give the nuns a talk on Dhamma, you brahman."

"As you say, lord," Ven. Nandaka responded to the Blessed One. Then, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—he went into Sāvatthī for alms. After his meal, on returning from his alms round, he went with a companion to Rājaka Park. The nuns saw him coming from afar and, on seeing him, arranged a seat and set out water for his feet. Ven. Nandaka sat down on the arranged seat and washed his feet. The nuns, having bowed down to him, sat to one side.

As they were sitting there, Ven. Nandaka said to them: "This will be a question-response talk, sisters. Where you understand, you should say, 'We

understand.' Where you don't, you should say, 'We don't understand.' Where you are doubtful or perplexed, you should question me in response: 'How is this, venerable sir? What is the meaning of this?'"

"Venerable sir, we are gratified & delighted that you invite us in this way."

"So then, sisters, what do you think? Is the eye constant or inconstant?"

"Inconstant, venerable sir."

"And is that which is inconstant easeful or stressful?"

"Stressful, venerable sir."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir."

"… Is the ear constant or inconstant?"

"Inconstant, venerable sir." …

"… Is the nose constant or inconstant?"

"Inconstant, venerable sir." …

"… Is the tongue constant or inconstant?"

"Inconstant, venerable sir." …

"… Is the body constant or inconstant?"

"Inconstant, venerable sir." …

"What do you think, sisters? Is the intellect constant or inconstant?"

"Inconstant, venerable sir."

"And is that which is inconstant easeful or stressful?"

"Stressful, venerable sir."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it has come to be, with right discernment, that these six internal media are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it has come to be with right discernment.

"Now what do you think, sisters? Are forms constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir."

"… Are sounds constant or inconstant?"

"Inconstant, venerable sir." …

"… Are aromas constant or inconstant?"

"Inconstant, venerable sir." …

"… Are flavors constant or inconstant?"

"Inconstant, venerable sir." …

"… Are tactile sensations constant or inconstant?"

"Inconstant, venerable sir." …

"What do you think, sisters? Are ideas constant or inconstant?"

"Inconstant, venerable sir."

"And is that which is inconstant easeful or stressful?"

"Stressful, venerable sir."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it has come to be, with right discernment, that these six external media are also inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it has come to be with right discernment.

"Now what do you think, sisters? Is eye-consciousness constant or inconstant?"

"Inconstant, venerable sir."

"And is that which is inconstant easeful or stressful?"

"Stressful, venerable sir."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir."

"… Is ear-consciousness constant or inconstant?"

"Inconstant, venerable sir." …

"… Is nose-consciousness constant or inconstant?"

"Inconstant, venerable sir." …

"… Is tongue-consciousness constant or inconstant?"

"Inconstant, venerable sir." …

"… Is body-consciousness constant or inconstant?"

"Inconstant, venerable sir." …

"What do you think, sisters? Is intellect-consciousness constant or inconstant?"

"Inconstant, venerable sir."

"And is that which is inconstant easeful or stressful?"

"Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it has come to be, with right discernment, that these six consciousness-groups, too, are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it has come to be with right discernment.

"Just as when the oil in a burning oil lamp is inconstant & subject to change, its wick is inconstant & subject to change, its flame is inconstant & subject to change, its light is inconstant & subject to change. If someone were to say, 'The oil in that burning oil lamp is inconstant & subject to change, its wick is inconstant & subject to change, its flame is inconstant & subject to change, but as for its light, that is constant,

everlasting, eternal, & not subject to change': Would he be speaking rightly?"

"No, venerable sir. Why is that? Because the oil in that burning oil lamp is inconstant & subject to change, its wick is inconstant & subject to change, its flame is inconstant & subject to change, so how much more should its light be inconstant & subject to change."

"In the same way, sisters, if someone were to say, 'My six internal media are inconstant, but what I experience based on the six internal media—pleasure, pain, or neither pleasure nor pain—that is constant, everlasting, eternal, & not subject to change': Would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it has come to be with right discernment.

"Just as when the root of a great, standing tree—possessed of heartwood—is inconstant & subject to change, its trunk is inconstant & subject to change, its branches & foliage are inconstant & subject to change, its shadow is inconstant & subject to change. If someone were to say, 'The root of that great, standing tree—possessed of heartwood—is inconstant & subject to change, its trunk is inconstant & subject to change, its branches & foliage are inconstant & subject to change, but as for its shadow, that is constant, everlasting, eternal, & not subject to change': Would he be speaking rightly?"

"No, venerable sir. Why is that? Because the root of that great, standing tree—possessed of heartwood—is inconstant & subject to change, its trunk is inconstant & subject to change, its branches & foliage are inconstant & subject to change, so how much more should its shadow be inconstant & subject to change."

"In the same way, sisters, if someone were to say, 'My six external media are inconstant, but what I experience based on the six external media—pleasure, pain, or neither pleasure nor pain—that is constant, everlasting, eternal, & not subject to change': Would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it has come to be with right discernment.

"Just as if a dexterous butcher or butcher's apprentice, having killed a cow, were to carve it up with a sharp carving knife so that—without damaging the substance of the inner flesh, without damaging the substance of the outer hide—he would cut, sever, & detach only the skin muscles, connective tissues, & attachments in between. Having cut, severed, & detached the outer skin, and then covering the cow again with that very skin, if he were to say that the cow was joined to the skin just as it had been: Would he be speaking rightly?"

"No, venerable sir. Why is that? Because if the dexterous butcher or butcher's apprentice, having killed a cow, were to… cut, sever, & detach only the skin muscles, connective tissues, & attachments in between; and… having covered the cow again with that very skin, then no matter how much he might say that the cow was joined to the skin just as it had been, the cow would still be disjoined from the skin."

"This simile, sisters, I have given to convey a message. The message is this: The substance of the inner flesh stands for the six internal media; the substance of the outer hide, for the six external media. The skin muscles, connective tissues, & attachments in between stand for passion & delight. And the sharp knife stands for noble discernment—the noble discernment that cuts, severs, & detaches the defilements, fetters, & bonds in between.[2]

"Sisters, there are these seven factors for awakening[3] through whose development & pursuit a monk enters & remains in the effluent-free awareness-release & discernment-release,[4] having directly known & realized them for himself right in the here & now. Which seven? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a

factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. These are the seven factors for awakening through whose development & pursuit a monk enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

Then, having exhorted the nuns with this exhortation, Ven. Nandaka dismissed them, saying, "Go, sisters. The time has come." The nuns, delighting in and approving of Ven. Nandaka's exhortation, got up from their seats, bowed down to him, circumambulated him—keeping him to the right—and went to the Blessed One. On arrival, having bowed down to the Blessed One, they stood to one side. As they were standing there, the Blessed One said to them, "Go, nuns. The time has come." So the nuns, having bowed down to the Blessed One, circumambulated him—keeping him to the right—and departed.

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fourteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly lacking[5]; in the same way, even though the nuns are gratified with Nandaka's Dhamma-teaching, their resolves have not yet been fulfilled." So he addressed Ven. Nandaka: "In that case, Nandaka, exhort the nuns again tomorrow with the exact same exhortation."

"As you say, lord," Ven. Nandaka replied. Then, after the night had passed, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—he went into Sāvatthī for alms… [as before, up to:]

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fifteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly full; in the same way, the nuns are gratified with Nandaka's Dhamma-teaching, and their resolves have been fulfilled. Of these 500 nuns, the most backward is a stream-winner, not destined for the planes of deprivation, headed to self-awakening for sure."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. This phrase is not in the PTS edition.

2. This simile also illustrates the point that the arahant, after awakening, is still aware of contact via the six sense media, but senses it "disjoined from it." See MN 140.

3. The commentary explains that Ven. Nandaka introduces the topic of the seven factors of awakening here to indicate where the nuns have more work to do in their practice. From the questions and answers, it is obvious that they have developed the second factor of awakening—analysis of qualities (or dhammas)—which is the factor associated with insight and discernment. However, for their resolves to be fulfilled, they need to focus on developing the factors associated with tranquility and concentration.

4. On awareness-release and discernment-release, see MN 43, AN 3:30, and AN 9:44. Discernment-release is always transcendent; awareness-release, only when effluent-free.

5. Apparently, in the Buddha's time, the 29-day lunar month was divided so that the half ending in the new moon uposatha had fourteen days, and the half ending in the full moon uposatha, fifteen. How they compensated for the fact that the lunar month is not exactly 29 days is not known.

See also: SN 35:80; SN 35:93; SN 35:101; SN 35:193; SN 36:7; SN 46:51; SN 48:39; AN 4:94

The Shorter Exhortation to Rāhula
Cūḷa Rāhulovāda Sutta (MN 147)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, as he was alone in seclusion, this line of thinking arose in the Blessed One's awareness: "The mental qualities that ripen in release have ripened in Rāhula. What if I were to lead Rāhula further to the ending of the effluents?"

Then the Blessed One, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from his alms round, he said to Ven. Rāhula, "Fetch your sitting cloth, Rāhula. We will go to the Grove of the Blind to spend the day."

Responding, "As you say, lord," to the Blessed One, Ven. Rāhula, carrying his sitting cloth, followed behind the Blessed One. Now at that time, many thousands of devas were following behind the Blessed One, (thinking,) "Today the Blessed One will lead Ven. Rāhula further to the ending of the effluents."

Then the Blessed One, having plunged into the Grove of the Blind, sat down on a seat made ready at the foot of a tree. Ven. Rāhula, having bowed down to the Blessed One, sat to one side.

As he was sitting there, the Blessed One said to him, "What do you think, Rāhula? Is the eye constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Are forms constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Is consciousness at the eye constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Is contact at the eye constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Whatever there is that arises in dependence on contact at the eye as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness:[1] Is it constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think, Rāhula? Is the ear constant or inconstant?"

"Inconstant, lord" …

"What do you think, Rāhula? Is the nose constant or inconstant?"

"Inconstant, lord" …

"What do you think, Rāhula? Is the tongue constant or inconstant?"

"Inconstant, lord" …

"What do you think, Rāhula? Is the body constant or inconstant?"

"Inconstant, lord" …

"What do you think, Rāhula? Is the intellect constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Are ideas constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Is consciousness at the intellect constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Is contact at the intellect constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think? Whatever there is that arises in dependence on contact at the intellect as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: Is it constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Seeing thus, Rāhula, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye. And whatever there is that arises in dependence on contact at the eye as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: With that, too, he grows disenchanted.

"He grows disenchanted with the ear.…

"He grows disenchanted with the nose.…

"He grows disenchanted with the tongue.…

"He grows disenchanted with the body.…

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect. And whatever there is that arises in dependence on contact at the intellect as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: With that, too, he grows disenchanted. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, Ven. Rāhula delighted in the Blessed One's words. And while this explanation was being given, Ven. Rāhula's mind, through lack of clinging/sustenance, was released from effluents. And to those many thousands of devas there arose the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

Note

1. The Buddha's basic approach in this discourse is to take a line of questioning that he usually applies to the five aggregates (see SN 22:59) and to apply it to the framework of the six sense media as given in SN 35:28. This phrase, however, is the one point where this sutta deviates from that framework. The corresponding phrase in SN 35:28 focuses exclusively on feelings. The passage here—*vedanāgataṁ, saññāgataṁ, saṅkhārāgataṁ, viññāṇagataṁ*—focuses on all four mental aggregates. For another example of translating *–gataṁ* as "mode," see the phrase "mode of perception" *(saññāgataṁ)* in MN 121. For another example of a teaching that combines the two frameworks of five aggregates and six sense media, see MN 28.

See also: *MN 61*; *MN 62*; *Thag 4:8*

The Six Sextets
Chachakka Sutta (MN 148)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure—in other words, the six sextets. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "The six internal media should be known. The six external media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The six classes of feeling should be known. The six classes of craving should be known.

"'The six internal media should be known.' Thus it was said. In reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal media should be known.' Thus it was said. And in reference to this was it said. This is the first sextet.

"'The six external media should be known.' Thus it was said. In reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile sensation-medium, the idea-medium. 'The six external media should be known.' Thus it was said. And in reference to this was it said. This is the second sextet.

"'The six classes of consciousness should be known.' Thus it was said. In reference to what was it said? Dependent on the eye & forms there arises

consciousness at the eye. Dependent on the ear & sounds there arises consciousness at the ear. Dependent on the nose & aromas there arises consciousness at the nose. Dependent on the tongue & flavors there arises consciousness at the tongue. Dependent on the body & tactile sensations there arises consciousness at the body. Dependent on the intellect & ideas there arises consciousness at the intellect. 'The six classes of consciousness should be known.' Thus it was said. And in reference to this was it said. This is the third sextet.

"'The six classes of contact should be known.' Thus it was said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. 'The six classes of contact should be known.' Thus it was said. And in reference to this was it said. This is the fourth sextet.

"'The six classes of feeling should be known.' Thus it was said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling.

'The six classes of feeling should be known.' Thus it was said. And in reference to this was it said. This is the fifth sextet.

"'The six classes of craving should be known.' Thus it was said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. 'The six classes of craving should be known.' Thus it was said. And in reference to this was it said. This is the sixth sextet.

"If anyone were to say, 'The eye is the self,' that wouldn't be tenable. The arising & falling away of the eye are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.' So the eye is not-self.[1] If anyone were to say, 'Forms are the self,' that wouldn't be tenable.... Thus the eye is not-self and forms are not-self. If anyone were to say, 'Consciousness at the eye is the self,' that wouldn't be tenable.... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self. If anyone were to say, 'Contact at the eye is the self,' that wouldn't be tenable.... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable.... Thus the eye is

not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' that wouldn't be tenable.…

"If anyone were to say, 'The nose is the self,' that wouldn't be tenable.…

"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable.…

"If anyone were to say, 'The body is the self,' that wouldn't be tenable.…

"If anyone were to say, 'The intellect is the self,' that wouldn't be tenable. The arising & falling away of the intellect are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The intellect is the self.' So the intellect is not-self. If anyone were to say, 'Ideas are the self,' that wouldn't be tenable.… Thus the intellect is not-self and ideas are not-self. If anyone were to say, 'Consciousness at the intellect is the self,' that wouldn't be tenable.… Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self. If anyone were to say, 'Contact at the intellect is the self,' that wouldn't be tenable.… Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable.… Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self, craving is not-self.

"This, monks, is the path of practice leading to self-identification. One assumes about the eye that 'This is me, this is my self, this is what I am.' One assumes about forms.... One assumes about consciousness at the eye.... One assumes about contact at the eye.... One assumes about feeling.... One assumes about craving that 'This is me, this is my self, this is what I am.'

"One assumes about the ear....

"One assumes about the nose....

"One assumes about the tongue....

"One assumes about the body....

"One assumes about the intellect that 'This is me, this is my self, this is what I am.' One assumes about ideas.... One assumes about consciousness at the intellect.... One assumes about contact at the intellect.... One assumes about feeling.... One assumes about craving that 'This is me, this is my self, this is what I am.'

"Now, this is the path of practice leading to the cessation of self-identification. One assumes about the eye that 'This is not me, this is not my self, this is not what I am.' One assumes about forms.... One assumes about consciousness at the eye.... One assumes about contact at the eye.... One assumes about feeling.... One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"One assumes about the ear....

"One assumes about the nose....

"One assumes about the tongue....

"One assumes about the body....

"One assumes about the intellect that 'This is not me, this is not my self, this is not what I am.' One assumes about ideas.... One assumes about consciousness at the intellect.... One assumes about contact at the intellect.... One assumes about feeling.... One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor

pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it has come to be, the origination, passing away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. That a person—without abandoning passion-obsession with regard to a feeling of pleasure, without abolishing resistance-obsession with regard to a feeling of pain, without uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing—would put an end to suffering & stress in the here & now: Such a thing isn't possible.

"Dependent on the ear & sounds.…

"Dependent on the nose & aromas.…

"Dependent on the tongue & flavors.…

"Dependent on the body & tactile sensations.…

"Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it has come to be, the origination, passing away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. That a person—without abandoning passion-obsession with regard to a feeling of pleasure, without abolishing resistance-obsession with regard to a feeling of pain, without uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing—would put an end to suffering & stress in the here & now: Such a thing isn't possible.

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then one's passion-obsession doesn't get obsessed. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then one's resistance-obsession doesn't get obsessed. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it has come to be, the origination, passing away, allure, drawback, & escape from that feeling, then one's ignorance-obsession doesn't get obsessed. That a person—through abandoning passion-obsession with regard to a feeling of pleasure, through abolishing resistance-obsession with regard to a feeling of pain, through uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing—would put an end to suffering & stress in the here & now: Such a thing is possible.

"Dependent on the ear & sounds.…

"Dependent on the nose & aromas.…

"Dependent on the tongue & flavors.…

"Dependent on the body & tactile sensations.…

"Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then one's passion-obsession does not get obsessed. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then one's resistance-obsession does not get obsessed. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it has come to be, the origination, passing away, allure, drawback, & escape from that feeling, then one's ignorance-obsession does not get obsessed. That a person—through abandoning passion-obsession with regard to a feeling of pleasure, through abolishing resistance-obsession with regard to a feeling of pain, through uprooting ignorance-obsession with regard to a feeling

of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing—would put an end to suffering & stress in the here & now: Such a thing is possible.

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye, disenchanted with feeling, disenchanted with craving.

"He grows disenchanted with the ear…

"He grows disenchanted with the nose…

"He grows disenchanted with the tongue…

"He grows disenchanted with the body…

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect, disenchanted with feeling, disenchanted with craving. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of sixty-some monks, through lack of clinging/sustenance, were released from effluents.

NOTE

1. The reasoning here appears to be that nothing can discern itself arising and passing away, so if one can discern x arising and passing away, one cannot be identical with x. So x cannot be one's self.

See also: *DN 15*; *MN 18*; *MN 44*; *SN 22:56*; *SN 35:23*; *SN 35:191*

The Great Six Sense-Media Discourse
Mahā Saḷāyatanika Sutta (MN 149)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the great six sense-media (discourse). Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "Not knowing, not seeing the eye as it has come to be; not knowing, not seeing forms… consciousness at the eye… contact at the eye as they have come to be; not knowing, not seeing whatever arises conditioned through contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—as it has come to be, one is infatuated with the eye… forms… consciousness at the eye… contact at the eye… whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him—infatuated, attached, confused, not remaining focused on their drawbacks—the five clinging-aggregates head toward future accumulation. The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—grows within him. His bodily disturbances & mental disturbances grow. His bodily torments & mental torments grow. His bodily distresses & mental distresses grow. He is sensitive both to bodily stress & mental stress.

"Not knowing, not seeing the ear.… Not knowing, not seeing the nose.… Not knowing, not seeing the tongue.… Not knowing, not seeing the body.…

"Not knowing, not seeing the intellect as it has come to be; not knowing, not seeing ideas… consciousness at the intellect… contact at the intellect as they have come to be; not knowing, not seeing whatever arises conditioned through intellect-contact—experienced as pleasure, pain, or neither-pleasure-nor-pain—as it has come to be, one is infatuated with the intellect… ideas… consciousness at the intellect… contact at the intellect… whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him—infatuated, attached, confused, not remaining focused on their drawbacks—the five clinging-aggregates head toward future accumulation. The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—grows within him. His bodily disturbances & mental disturbances grow. His bodily torments & mental torments grow. His bodily distresses & mental distresses grow. He is sensitive both to bodily stress & mental stress.

"However, knowing & seeing the eye as it has come to be, knowing & seeing forms… consciousness at the eye… contact at the eye as they have come to be, knowing & seeing whatever arises conditioned through contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—as it has come to be, one is not infatuated with the eye… forms… consciousness at the eye… contact at the eye… whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him—uninfatuated, unattached, unconfused, remaining focused on their drawbacks—the five clinging-aggregates head toward future diminution. The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—is abandoned by him. His bodily disturbances & mental disturbances are abandoned. His bodily torments & mental torments are abandoned. His bodily distresses & mental distresses are abandoned. He is sensitive both to ease of body & ease of awareness.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any concentration, his right

concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him, having thus developed the noble eightfold path, the four establishings of mindfulness go to the culmination of their development. The four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening go to the culmination of their development.[1] (And) for him these two qualities occur in tandem: tranquility & insight.

"He comprehends through direct knowledge whatever qualities are to be comprehended through direct knowledge, abandons through direct knowledge whatever qualities are to be abandoned through direct knowledge, develops through direct knowledge whatever qualities are to be developed through direct knowledge, and realizes through direct knowledge whatever qualities are to be realized through direct knowledge.

"And which qualities are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are the qualities that are to be comprehended through direct knowledge.

"And which qualities are to be abandoned through direct knowledge? Ignorance & craving for becoming: These are the qualities that are to be abandoned through direct knowledge.

"And which qualities are to be developed through direct knowledge? Tranquility & insight: these are the qualities that are to be developed through direct knowledge.

"And which qualities are to be realized through direct knowledge? Clear knowing & release: These are the qualities that are to be realized through direct knowledge.[2]

"Knowing & seeing the ear.…

"Knowing & seeing the nose.…

"Knowing & seeing the tongue.…

"Knowing & seeing the body.…

"Knowing & seeing the intellect as it has come to be, knowing & seeing ideas… consciousness at the intellect… contact at the intellect as they have come to be, knowing & seeing whatever arises conditioned through contact at the intellect—experienced as pleasure, pain, or neither-pleasure-nor-pain—as it has come to be, one is not infatuated with the intellect… ideas… consciousness at the intellect… contact at the intellect… whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him—uninfatuated, unattached, unconfused, remaining focused on their drawbacks—the five clinging-aggregates head toward future diminution. The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—is abandoned by him. His bodily disturbances & mental disturbances are abandoned. His bodily torments & mental torments are abandoned. His bodily distresses & mental distresses are abandoned. He is sensitive both to ease of body & ease of awareness.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any concentration, his right concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him, having thus developed the noble eightfold path, the four establishings of mindfulness go to the culmination of their development. The four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening go to the culmination of their development. (And) for him these two qualities occur in tandem: tranquility & insight.

"He comprehends through direct knowledge whatever qualities are to be comprehended through direct knowledge, abandons through direct knowledge whatever qualities are to be abandoned through direct knowledge, develops through direct knowledge whatever qualities are to be developed through direct knowledge, and realizes through direct knowledge whatever qualities are to be realized through direct knowledge.

"And which qualities are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five?

The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are the qualities that are to be comprehended through direct knowledge.

"And which qualities are to be abandoned through direct knowledge? Ignorance & craving for becoming: These are the qualities that are to be abandoned through direct knowledge.

"And which qualities are to be developed through direct knowledge? Tranquility & insight: these are the qualities that are to be developed through direct knowledge.

"And which qualities are to be realized through direct knowledge? Clear knowing & release: these are the qualities that are to be realized through direct knowledge."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. The four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, and the noble eightfold path are termed the Wings to awakening *(bodhi-pakkhiya-dhamma)*. DN 16 reports that toward the end of his life, the Buddha recommended these qualities as the essence of his teaching. See *The Wings to awakening* for more details.

2. The duties outlined in this section parallel the duties appropriate to the four noble truths, as outlined in the "wheel" of the Buddha's first sermon. See SN 56:11.

See also: *SN 22:23*; *SN 35:204*; *SN 38:14*; *AN 2:29*; *AN 4:41*; *AN 4:94*; *AN 4:170*

The Purification of Almsfood
Piṇḍapātapārisuddhi Sutta (MN 151)

Introduction

Although this sutta does not mention the four noble truths by name, it does speak of the four duties appropriate to those truths: comprehending stress, abandoning the origination of stress, realizing the cessation of stress, and developing the path of practice leading to the cessation of stress. In line with the Buddha's instructions to his son, Rāhula, that the path of practice is one of reflecting repeatedly on one's own actions (MN 61), this sutta recommends reflecting repeatedly on the actions of one's mind to see how far one has come in carrying out these duties. It's in this way that the practice becomes a skill.

It's worth noting that, in line with the theme of repeated reflection, the organization of this sutta parallels that of MN 61, as does a closely related sutta, MN 121.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Ven. Sāriputta, emerging from his seclusion in the late afternoon, went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Clear, Sāriputta, are your faculties—pure your complexion, and bright.[1] In which [meditative] dwelling do you often now dwell?"

"Lord, I often now dwell in a dwelling of emptiness."[2]

"Excellent, Sāriputta. Excellent. You often now dwell in the dwelling of a great man, for this is the dwelling of a great man: i.e., emptiness.

"Sāriputta, if a monk should wish, 'May I often dwell in a dwelling of emptiness,' then he should consider: 'On the path by which I entered the

village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, was there in my mind any desire, passion, aversion, delusion, or irritation for forms cognizable via the eye?' If, on reflection, he knows, 'On the path by which I entered the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, there was in my mind desire, passion, aversion, delusion, or irritation for forms cognizable via the eye,' then he should make an effort for the abandoning of those evil, unskillful qualities. But if, on reflection, he knows, 'On the path by which I entered the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, there was in my mind no desire, passion, aversion, delusion, or irritation for forms cognizable via the eye,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'On the path by which I entered the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, was there in my mind any desire, passion, aversion, delusion, or irritation for sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body… ideas cognizable via the intellect?' If, on reflection, he knows, 'On the path by which I entered the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, there was in my mind desire, passion, aversion, delusion, or irritation for ideas cognizable via the intellect,' then he should make an effort for the abandoning of those evil, unskillful qualities. But if, on reflection, he knows, 'On the path by which I entered the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the village for alms, there was in my mind no desire, passion, aversion, delusion, or irritation for ideas cognizable via the intellect,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are the five strings of sensuality[3] abandoned in me?' If, on reflection, he knows, 'The five strings of sensuality are not abandoned in me,' he should make an effort for the abandoning of the five strings of sensuality. But if, on reflection, he knows,

'The five strings of sensuality are abandoned in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are the five hindrances[4] abandoned in me?' If, on reflection, he knows, 'The five hindrances are not abandoned in me,' he should make an effort for the abandoning of the five hindrances. But if, on reflection, he knows, 'The five hindrances are abandoned in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are the five clinging-aggregates[5] comprehended by me?' If, on reflection, he knows, 'The five clinging-aggregates are not comprehended by me,' he should make an effort for the comprehension of the five clinging-aggregates. But if, on reflection, he knows, 'The five clinging-aggregates are comprehended by me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are the four establishings of mindfulness[6] developed in me?' If, on reflection, he knows, 'The four establishings of mindfulness are not developed in me,' he should make an effort for the development of the four establishings of mindfulness. But if, on reflection, he knows, 'The four establishings of mindfulness are developed in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening developed in me?' If, on reflection, he knows, 'The seven factors for awakening are not developed in me,' he should make an effort for the development of the seven factors for awakening. But if, on reflection, he knows, 'The seven factors for awakening are developed in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Is the noble eightfold path developed in me?' If, on reflection, he knows, 'The noble eightfold path is not developed in me,' he should make an effort for the development of the noble eightfold path. But if, on reflection, he knows, 'The noble eightfold

path is developed in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are tranquility & insight developed in me?' If, on reflection, he knows, 'Tranquility & insight are not developed in me,' he should make an effort for the development of tranquility & insight. But if, on reflection, he knows, 'Tranquility & insight are developed in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Further, the monk should consider: 'Are clear knowing & release realized in me?' If, on reflection, he knows, 'Clear knowing & release are not realized in me,' he should make an effort for the realization of clear knowing & release. But if, on reflection, he knows, 'Clear knowing & release are realized in me,' then he should dwell in refreshment & joy, training day & night in skillful qualities.

"Sāriputta, all those contemplatives & brahmans in the course of the past who purified their almsfood, did so through repeated reflection in just this way.

"All those contemplatives & brahmans in the course of the future who will purify their almsfood, will do so through repeated reflection in just this way.

"All those contemplatives & brahmans at present who purify their almsfood, do so through repeated reflection in just this way.

"Thus, Sāriputta, you should train yourselves: 'We will purify our almsfood through repeated reflection.' That's how you should train yourselves."

That is what the Blessed One said. Gratified, Ven. Sāriputta delighted in the Blessed One's words.

Notes

1. When Moggallāna and Sāriputta were still wanderers, this is what Moggallāna said on first seeing Sāriputta after the latter had acquired the Dhamma eye, the first stage of awakening. See Mv 1.23.6.

2. See MN 121.

3. AN 6:63 defines the five strings of sensuality in this way: "There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable,

pleasing, charming, endearing, enticing, linked with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire." It goes on to say, however, that these five strings of sensuality are not the same as sensuality itself, which it defines in these terms:

> The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
>
> The beauties remain as they are in the world,
> while, in this regard,
> the enlightened
> subdue their desire.

So, strictly speaking, one doesn't abandon the five strings of sensuality. Instead, one should abandon one's desire for them. SN 47:6 makes the point that when one is developing the four establishings of mindfulness, one should not wander among the five strings of sensuality. This is in preparation for getting the mind into right concentration, as the standard definition of right concentration (see SN 45:8) states that it begins when one is secluded from sensuality and unskillful qualities. AN 9:38 states that one reaches the end of the cosmos—defined as the five strings of sensuality—when one has entered right concentration, starting with the first jhāna and going up through the three higher jhānas and the four formless attainments. One has crossed over attachment in cosmos when one's effluents are ended.

4. "Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill will as a hindrance, sloth & drowsiness as a hindrance, restlessness & anxiety as a hindrance, and uncertainty as a hindrance. These are the five hindrances." — *AN 9:64*

5. "And what are the five clinging-aggregates that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate." — *MN 141*

6. The seven sets of teachings beginning with the four establishings of mindfulness and ending with the noble eightfold path are collectively known as

the *bodhi-pakkhiya-dhamma,* the wings to awakening. In DN 16 and other suttas, the Buddha identified them as the most important teachings to know to maintain the harmony and long life of his Dhamma. See *The Wings to Awakening*.

For more detail on the establishings of mindfulness, see DN 22, SN 47:40, and *Right Mindfulness*. For more detail on the bases of power, see SN 51:20 and *Bases for Success*. For more detail on the five faculties, see SN 48:10 and *The Five Faculties*. For more detail on the factors for awakening, see SN 46:51–52, MN 118, and *Factors for Awakening*. For more detail on the noble eightfold path, see SN 45:8 and *On the Path*.

See also: MN 48; MN 149; SN 48:53; AN 2:5; AN 6:19–20; AN 10:51

The Development of the Faculties
Indriya-bhāvanā Sutta (MN 152)

I have heard that on one occasion the Blessed One was staying among the Kajjaṅgalas in the Bamboo Forest. Then the young brahman Uttara, a student of Pārāsiri [Pārāsivi] went to the Blessed One and, on arrival, exchanged friendly greetings & courtesies. After this exchange of courteous greetings he sat to one side.

As he was sitting there, the Blessed One said to him: "Uttara, does the brahman Pārāsiri teach his followers the development of the faculties?"

"Yes, master Gotama, he does."

"And how does he teach his followers the development of the faculties?"

"There is the case where one does not see forms with the eye, or hear sounds with the ear [in a trance of non-perception]. That's how the brahman Pārāsiri teaches his followers the development of the faculties."

"That being the case, Uttara, then a blind person will have developed faculties, and a deaf person will have developed faculties, according to the words of the brahman Pārāsiri. For a blind person does not see forms with the eye, and a deaf person does not hear sounds with the ear."

When this was said, the young brahman Uttara sat silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words. The Blessed One—noticing that Uttara was sitting silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words—said to Ven. Ānanda, "Ānanda, the development of the faculties that the brahman Pārāsiri teaches his followers is one thing, but the unexcelled development of the faculties in the discipline of a noble one is something else entirely."

"Now is the time, O Blessed One. Now is the time, O One Well-Gone, for the Blessed One to teach the unexcelled development of the faculties

in the discipline of the noble one. Having heard the Blessed One, the monks will remember it."

"In that case, Ānanda, listen & pay close attention. I will speak."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

The Blessed One said: "Now how, Ānanda, in the discipline of a noble one is there the unexcelled development of the faculties? There is the case where, when seeing a form with the eye, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as a man with good eyes, having closed them, might open them; or having opened them, might close them, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to forms cognizable by the eye.

"And further, when hearing a sound with the ear, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as a strong man might easily snap his fingers, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to sounds cognizable by the ear.

"And further, when smelling an aroma with the nose, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable &

disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as drops of water roll off a gently sloping lotus leaf & do not remain there, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to aromas cognizable by the nose.

"And further, when tasting a flavor with the tongue, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as a strong man might easily spit out a ball of saliva gathered on the tip of his tongue, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to flavors cognizable by the tongue.

"And further, when touching a tactile sensation with the body, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as a strong man might easily extend his flexed arm or flex his extended arm, that is how quickly, how rapidly, how easily, no matter what it refers to,

the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to tactile sensations cognizable by the body.

"And further, when cognizing an idea with the intellect, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He discerns that 'This agreeable (reaction) has arisen in me, this disagreeable (reaction)… this agreeable & disagreeable (reaction) has arisen in me. And that is fabricated, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. Just as a strong man might let two or three drops of water fall onto an iron pan heated all day: Slow would the falling of the drops of water, but they quickly would vanish & disappear. That is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable… disagreeable… agreeable & disagreeable (reaction) ceases, and equanimity takes a stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to ideas cognizable by the intellect.

"And how is one a person in training, someone following the way? There is the case where, when seeing a form with the eye, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He feels horrified, humiliated, & disgusted with the arisen agreeable… disagreeable… agreeable & disagreeable (reaction).

"When hearing a sound with the ear.… When smelling an aroma with the nose.… When tasting a flavor with the tongue.… When touching a tactile sensation with the body.… When cognizing an idea with the intellect, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). He feels horrified, humiliated, & disgusted with the arisen agreeable… disagreeable… agreeable & disagreeable (reaction).

"This is how one is a person in training, someone following the way.

"And how is one a noble one with developed faculties? There is the case where, when seeing a form with the eye, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable

(reaction). If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful.

"When hearing a sound with the ear.… When smelling an aroma with the nose.… When tasting a flavor with the tongue.… When touching a tactile sensation with the body.… When cognizing an idea with the intellect, there arises in a monk an agreeable (reaction), a disagreeable (reaction), an agreeable & disagreeable (reaction). If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful.

"This is how one is a noble one with developed faculties.

"So, Ānanda, I have taught you the unexcelled development of the faculties in the discipline of a noble one; I have taught you how one is a person in training, someone following the way; I have taught you how one is a noble one with developed faculties. Whatever a teacher should do —seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, Ānanda. Don't be heedless. Don't later fall into remorse. That is our message to you all."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

See also: *MN 78*; *SN 35:153*; *SN 46:54*; *AN 6:55*; *AN 9:37*; *Ud 3:4*; *Ud 4:4*

Volume Three:

An Anthology from the

SAṀYUTTA NIKĀYA

The Saṁyutta Nikāya, a collection of short to medium-length discourses, takes its name from the way the discourses are organized into groups connected (saṁyutta) by a particular theme. In some cases, the theme is a topic. In others it may be the name of an interlocutor, a place, a group of people, or—as in the Simile-Connected discourses—a formal attribute of the discourses themselves. The complete collection, counting all its formulaic expansions, contains more than 2,900 discourses, of which 459 are translated here.

Crossing over the Flood
Ogha-taraṇa Sutta (SN 1:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, "Tell me, dear sir, how you crossed over the flood."

"I crossed over the flood without pushing forward, without staying in place."

"But how, dear sir, did you cross over the flood without pushing forward, without staying in place?"

"When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place."

The devatā:

"At long last I see
a brahman, totally unbound,
who
        without pushing forward,
        without staying in place,
has crossed   over
    the entanglements
    of the world."

That is what the devatā said. The Teacher approved. Realizing that "The Teacher has approved of me," she bowed down to him, circumambulated him—keeping him to her right—and then vanished right there.

See also: MN 138; Ud 8:1

Freedom

Nimokkha Sutta (SN 1:2)

Near Sāvatthī… Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, "Do you know, dear sir, freedom, liberation, seclusion for beings?"

"Yes, friend, I know freedom, liberation, seclusion for beings."

"But how, dear sir, do you know freedom, liberation, seclusion for beings?"

The Buddha:

"From the destruction of delight in becoming,
from the ending of perception & consciousness,
from the cessation, stilling, of feelings:
That's how I know
freedom,
liberation,
seclusion
for beings."

See also: DN 15

Unpenetrated
Appaṭividitā Sutta (SN 1:7)

In light of the question as to how best to translate Buddha, *this sutta offers evidence in support of the translation, "awakened." The verses draw a direct connection between two words derived from the same root: the adjective* sambuddha, *a variant of* buddha, *and the verb* pābujjhati, *which in context clearly means to awaken from sleep.*

* * *

Standing to one side, a devatā addressed the Blessed One with a verse:

"Those in whom
phenomena are unpenetrated,
who may be led
by the teachings of others:
    Asleep are they;
    they haven't awakened.
It's time for them
to awaken."

The Buddha:

"Those in whom
phenomena are well-penetrated,
may not be led
by the teachings of others.
    Awakened
    through right knowing,
they go among the discordant
harmoniously."[1]

NOTE

1. "Dissonant" and "harmoniously" translate *visama* and *sama,* which literally mean, "uneven" and "even." Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and actions. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, metaphors for good. In Pali, the term *sama*—"even"—described an instrument tuned on-pitch. There is a famous passage (AN 6:55) where the Buddha reminds Soṇa Koḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut or too lax, but "evenly" tuned. This image would have special resonances with the Buddha's teaching on the middle way. It also adds meaning to the term *samaṇa*—monk or contemplative—which the texts frequently mention as being derived from *sama.* The word *sāmaññña* —"evenness," the quality of being in tune—also means the quality of being a contemplative: The true contemplative is always in tune with what is proper and good.

This verse has an added play on words, in that the term "well-penetrated" can also mean "well-tuned."

See also: MN 41; MN 61; MN 97; AN 6:55; AN 6:63

Thoroughly Confused
Susammuṭṭha Sutta (SN 1:8)

Like the similar sutta SN 1:7, this sutta offers evidence in support of the translation, "awakened" for the Pali term, Buddha. *The verses draw a direct connection between two words derived from the same root: the adjective* sambuddha, *a variant of* buddha, *and the verb* pābujjhati, *which in context clearly means to awaken from sleep.*

Standing to one side, a devatā addressed the Blessed One with a verse:

"Those for whom
phenomena are thoroughly confused,
who may be led
by the teachings of others:
    Asleep are they;
    they haven't awakened.
It's time for them
to awaken."

The Buddha:

"Those for whom
phenomena are not confused,
may not be led
by the teachings of others.
    Awakened
    through right knowing,
they go among the discordant
harmoniously."[1]

Note

1. See note 1 under SN 1:7.

See also: MN 41; MN 61; MN 97; AN 6:55; AN 6:63

Fond of Conceit
Manakāma Sutta (SN 1:9)

Standing to one side, a devatā addressed the Blessed One with a verse:

"Here there's no taming
for one fond of conceit,
no sagacity
for one unconcentrated.
One dwelling alone in the wilderness
heedlessly
won't cross over beyond
Deaths' realm.

The Buddha:

"Abandoning conceit,
his mind well-concentrated,
well-aware, everywhere
released,[1]
one dwelling alone in the wilderness
heedfully:
He will cross over beyond
Death's realm.

Note

1. For a discussion of the implications of this phrase, see *The Paradox of Becoming,* chapter 7.

The Wilderness
Araññña Sutta (SN 1:10)

Standing to one side, a devatā addressed the Blessed One with a verse:

"Living in the wilderness,
staying peaceful, remaining chaste,
eating just one meal a day:
why are their faces
    so bright & serene?"

The Buddha:

"They don't sorrow over the past,
don't long for the future.
They survive on the present.
That's why their faces
    are bright & serene.
From longing for the future,
from sorrowing over the past,
    fools wither away
like a green reed cut down."

See also: AN 3:35; Ud 2:10; Thag 1:14; Thag 1:41; Thag 1:49; Thag 18

Hard to Do
Dukkara Sutta (SN 1:17)

For the inexperienced,
the contemplative life is
        hard to do,
        hard to endure,
for   many are the confinements there
in which a fool sinks.
How many days can you follow
the contemplative life
if you don't block the mind?
Step by step you'd sink
under the sway of your resolves.[1]

As a tortoise would draw
        its limbs
        into its shell,
so a monk should—
        the thoughts of his heart.
Independent, not mistreating others,
totally unbound,
he shouldn't disparage
  anyone at all.

Note

1. The passion for his resolves is a man's sensuality,
not the beautiful sensual pleasures
                found in the world.
The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world,
while, in this regard,

the enlightened
subdue their desire. — *AN 6:63*

See also: *Dhp 183–185*

Shame

Hiri Sutta (SN 1:18)

This pair of verses provides an answer to the question posed and left unanswered in Dhp 143.

"Who in the world
is a man constrained by shame,
who awakens to censure
like a fine stallion to the whip?"

"Those restrained by shame
are rare—
those who go through life
always mindful.
Having reached the end
of suffering & stress,
they go among the discordant
harmoniously."

About Samiddhi

Samiddhi Sutta (SN 1:20)

The Pali Canon is unique in its approach to the spirit world. While confirming the existence of spirits and other more refined levels of beings, it insists that they are not worthy of worship. The Buddha, after all, is the teacher not only of human beings but also of heavenly beings; and many heavenly beings are not especially knowledgeable or spiritually advanced, in spite of their refined state. The Canon illustrates this point in a number of gentle satires. The most famous is the Kevaṭṭa Sutta (DN 11), where the ignorance & pomposity of a supposedly all-knowing creator is lampooned.

This discourse is another entertaining example of the same genre, pointing out the difficulties of teaching more advanced Dhamma to any being—human or divine—who is obsessed with sensual pleasures. On hearing some verses concerning the awakened one's state of mind—which is not subject to time and is visible here & now—the devatā cannot understand them, and is able to grasp only a few very basic principles of Dhamma practice. It's unusual for the Buddha to aim his words so far over the heads of his listeners. Perhaps in this case, as in SN 1:1, he wants to subdue the devatā's pride. At any rate, there is hope for her: As the Commentary points out, her understanding covers in a rudimentary fashion all the elements of the noble eightfold path. If she follows through with her understanding, she's on the road to the higher attainments.

This discourse also contains some word play on the words "time" (kāla) *and "subject to time"* (kālika). *"Time" can mean not only time in the general sense, but also one's time of death (a person who has died is said to have "done his/her time"). These two meanings of the word underlie the first exchange between Ven. Samiddhi and the devatā. "Subject to time" can mean "obtainable only after a certain time" or "good only for a certain length of time": These meanings underlie their second exchange. There is also word play on the phrase, "visible here & now." The devatā, assuming that Ven. Samiddhi is denying himself human sensuality for the sake of a reward after death, uses this phrase to*

describe human sensuality. Ven. Samiddhi, who has tasted the deathless, uses the same phrase to describe his actual goal: unbinding. The devatā's inability to understand the meaning of Ven. Samiddhi's words shows clearly that, in spite of her fortunate birth, she still has a great deal to learn.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha at Tapodā monastery. Then Ven. Samiddhi, as night was ending, got up & went to the Tapodā Hot Springs to bathe his limbs. Having bathed his limbs and gotten out of the springs, he stood wearing only his lower robe, letting his limbs dry.

Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entire Tapodā Hot Springs, went to Ven. Samiddhi. On arrival, while standing in the air, she addressed him with this verse:

"Without having enjoyed
(sensual pleasures),
you go for alms, monk.
You don't go for alms
after having enjoyed.
Having enjoyed, monk,
then go for alms.
Don't let time pass you by."

Ven. Samiddhi:

"I don't know my time.
My time
is hidden.
It can't be seen.
That's why, not having enjoyed,
I go for alms:
Don't let my time pass me by."

Then the devatā, coming down to earth, said to Ven. Samiddhi, "You have gone forth while young, monk—black-haired, endowed with the blessings of youth in the first stage of life—without having played with

sensuality. Enjoy human sensuality, monk. Don't drop what is visible here & now in pursuit of what's subject to time."

"My friend, I'm not dropping what's visible here & now in pursuit of what's subject to time. I'm dropping what's subject to time in pursuit of what's visible here & now. For the Blessed One has said that sensuality is subject to time, of much stress, much despair, & greater drawbacks; whereas this Dhamma is well taught by the Blessed One, visible here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves."

"But, monk, in what way has the Blessed One said that sensuality is subject to time, of much stress, much despair, & greater drawbacks? And how is this Dhamma visible here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves?"

"I'm new, my friend, not long gone forth, only recently come to this Dhamma & discipline. I can't explain it in detail. But the Blessed One, worthy & rightly self-awakened, is staying here near Rājagaha at Tapodā monastery. Having gone to him, ask him this matter. As he explains it, that's how you should remember it."

"Monk, it's not easy for us to go to the Blessed One, as he is surrounded by other devas of great influence. But if you go to the Blessed One and ask him this matter, I will come along to hear the Dhamma."

Responding to the devatā, "As you say, my friend," Ven. Samiddhi went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there [he told the Blessed One his entire conversation with the devatā]. "Now, lord, if that devatā was telling the truth, she is not far from here."

When this was said, the devatā said to Ven. Samiddhi, "Ask, monk! Ask! I've gotten through."

Then the Blessed One recited this verse to the devatā:

> "Perceiving in terms of signs, beings
> take a stand on signs.
> Not fully comprehending signs, they
> come into the bonds
> of death.

But fully comprehending signs, one
doesn't suppose
    a signifier.[1]
Yet nothing exists for him
by which one would say,
'To him no thought occurs.'

If you know this, spirit, then say so."

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Buddha:

"Whoever supposes
    'equal,'
    'superior,' or
    'inferior,'
by that he'd dispute.
Whereas to one unaffected by these three,
    'equal'
    'superior'
        do not occur.[2]

If you know this, spirit, then say so."

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Buddha:

"Having
        shed classifications,
        gone beyond conceit,
he has here
    cut
through craving

for name
& form:
This one—
his bonds cut through,
free
from trouble,
from longing—
though they search, they can't find him,
human beings & devas,
here & beyond,
in heaven
or any abode.[3]

If you know this, spirit, then say so."

"Lord, here's how I understand the detailed meaning of the Blessed One's brief statement:

In all the world,
every world,
you should do no evil
with speech,
body,
or mind.
Having abandoned sensuality
—mindful, alert—
don't consort
with suffering & stress,
with what doesn't pertain
to the goal."[4]

Notes
1. This verse is from Iti 63.
2. This verse is from Sn 4:9.
3. This verse is also found in SN 1:40.
4. This verse is also found in SN 1:34.

See also: *DN 11*; *MN 54*; *SN 5:1*; *SN 5:4*; *SN 5:7*; *SN 9:1*; *SN 9:14*; *SN 35:127*; *AN 5:75–76*; *Iti 63*; *Sn 4:7*; *Sn 4:9*; *Sn 5:6*; *Thag 7:1*

A Sword

Satti Sutta (SN 1:21)

As she was standing there, the devatā recited this verse in the Blessed One's presence:

> "As if struck by a sword,
> as if his head were on fire,
> a monk should live the wandering life
> —mindful—
> for the abandoning of sensual passion."

The Buddha:

> "As if struck by a sword,
> as if his head were on fire,
> a monk should live the wandering life
> —mindful—
> for the abandoning of self-identity."

See also: SN 22:1; AN 10:51; Thag 1:39

An Arahant

Arahanta Sutta (SN 1:25)

"An arahant monk,
one who is done,
effluent-free, bearing his last body:
Would he say, 'I speak'?
Would he say, 'They speak to me'?"

"An arahant monk,
one who is done,
effluent-free, bearing his last body:
He *would* say, 'I speak';
would say, 'They speak to me.'
    Skillful,
knowing harmonious gnosis
with regard to the world,
he uses expressions
just as expressions."

"An arahant monk,
one who is done,
effluent-free, bearing his last body:
Is it from conceit
that he'd say, 'I speak'?—
that he'd say, 'They speak to me'?"[1]

"For one whose conceit is abandoned,
whose knot of conceit is dispersed,
no knots exist
                at all.
He, beyond any concept, wise,
would say, 'I speak';
would say, 'They speak to me.'

Skillful,
knowing harmonious gnosis
with regard to the world,
he uses expressions
just as expressions."

Note

1. This question confuses the conceit, "I am" *(asmimāna)* with the simple concept, "I." The former is a fetter, in that it involves one in a tangle of views as to what the "I" is, and what it means to be. (See MN 2.) The latter, as this verse shows, is simply a conventional expression, and if it can be separated from the conceit "I am," it need not fetter the mind.

See also: *DN 9*; *MN 102*; *AN 4:159*; *AN 4:200*; *AN 6:13*; *AN 9:1*; *AN 10:13*

Conviction

Saddhā Sutta (SN 1:36)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then many devatās of the Satullapa host, in the far extreme of the night, their extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there, one devatā recited these verses in the Blessed One's presence:

Conviction is a person's companion.[1]
When you don't take a stand
in lack of conviction,
prestige & honor come to you from that.
You go to heaven
on abandoning the body.

You should discard anger,[2]
abandon conceit,
transcend all fetters.
When you're not adhering to name & form,
you have nothing—
no bonds attack you.

They're devoted to heedlessness
—dullards, fools—
while one who is wise
protects heedfulness
as his highest wealth.

Don't devote yourself to heedlessness
or to intimacy
with sensual delight—
for a heedful person,

absorbed in jhāna,
attains the foremost ease.[3]

Notes

1. Compare this line with Iti 15.

2. The Burmese and Sri Lankan editions indicate that another devatā recites these verses, but the Thai edition doesn't.

3. Aside from the final line, these last two verses are identical with Dhp 26–27. Here the final line reads, *pappoti paramaṁ sukhaṁ*, "attains the foremost ease," while in Dhp 27 it reads, *pappoti vipulaṁ sukhaṁ*, "attains an abundance of ease."

See also: SN 1:59

The Stone Sliver
Sakalika Sutta (SN 1:38)

Cullavagga VII tells of how Devadatta, the Buddha's cousin, tried unsuccessfully in various ways to wrest leadership of the Saṅgha from the Buddha. In Cv VII.3.9, he tries to kill the Buddha by hurling a rock down a mountainside. The rock is crushed, and so misses the Buddha, but sends out a splinter that pierces the Buddha's foot, drawing blood. According to the Commentary, this discourse together with SN 4:13 describe the Buddha's reaction to this attempt on his life.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Maddakucchi Deer Reserve. Now at that time his foot had been pierced by a stone sliver. Excruciating were the bodily feelings that developed within him—painful, fierce, sharp, wracking, repellent, disagreeable—but he endured them mindful, alert, & unperturbed. Having had his outer robe folded in four and laid out, he lay down on his right side in the lion's posture, with one foot placed on top of the other, mindful & alert.

Then 700 devatās from the Satullapa retinue, in the far extreme of the night, their extreme radiance lighting up the entirety of Maddakucchi, went to the Blessed One. On arrival, having bowed down to him, they stood to one side.

As she was standing there, one of the devatās exclaimed in the Blessed One's presence: "What a nāga is Gotama the contemplative! And like a nāga, when bodily feelings have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "What a lion is Gotama the contemplative! And like a lion, when bodily feelings

have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "What a thoroughbred is Gotama the contemplative! And like a thoroughbred, when bodily feelings have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "What a peerless bull is Gotama the contemplative! And like a peerless bull, when bodily feelings have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "What a strong burden-carrier is Gotama the contemplative! And like a strong burden-carrier, when bodily feelings have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "What a tamed one is Gotama the contemplative! And like a tamed one, when bodily feelings have arisen—painful, fierce, sharp, wracking, repellent, disagreeable—he endures them mindful, alert, & unperturbed!"

Then another devatā exclaimed in the Blessed One's presence: "See a concentration well-developed, a mind well released—neither pressed down nor forced back, nor with mental fabrication kept blocked or suppressed. Whoever would think that such a nāga of a man, lion of a man, thoroughbred of a man, peerless bull of a man, strong burden-carrier of a man, such a tamed man should be violated: What else is that if not blindness?"

"Five-Veda Brahmans,
living austerely
for 100 years:
  Their minds
  are not rightly released.
  Lowly by nature,
  they've not gone beyond.

Overpowered by craving,

bound up in habits & practices,
performing wretched austerities
for 100 years:
    Their minds
    are not rightly released.
    Lowly by nature,
    they've not gone beyond.

For one fond of conceit,
    there's no taming;
for one uncentered,
    no sagacity.
Though alone in the wilderness,
if one lives heedlessly,
one won't cross over, beyond Māra's sway.
But having abandoned conceit,
well-centered within,
with right awareness
        everywhere
            fully released,
alone in the wilderness,
heedfully living,
one will cross over, beyond Māra's sway."

See also: *SN 4:13*; *SN 36:6*; *AN 5:129*

On Fire

Āditta Sutta (SN 1:41)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she recited these verses in the Blessed One's presence:

"When a house is on fire,
the vessel salvaged
is the one that will be of use,
    not the one left there to burn.

So when the world is on fire
with aging & death,
one should salvage (one's wealth) by giving:
    what's given is well salvaged.

What's given bears fruit as pleasure.
What isn't given does not:
    thieves take it away, or kings;
    it gets burnt by fire or lost.

Then in the end
one leaves the body
together with one's possessions.

Knowing this, the intelligent man
enjoys possessions & gives.
Having enjoyed & given
in line with his means,
    uncensured he goes
    to the heavenly state."

See also: *SN 3:19–20*; *AN 5:34*; *AN 7:6*-7; *Khp 8*; *Iti 26*; *Iti 75*

A Giver of What
Kindada Sutta (SN 1:42)

A deva:

"A giver of what is a giver of strength?
A giver of what, a giver of beauty?
A giver of what, a giver of ease?
A giver of what, a giver of vision?
And who is a giver of everything?
    Being asked, please explain this to me."

The Buddha:

"A giver of food is a giver of strength.
A giver of clothes, a giver of beauty.
A giver of a vehicle, a giver of ease.
A giver of a lamp, a giver of vision.
And the one who gives a residence
is the one who's a giver of everything.
    But the one who teaches the Dhamma
    is a giver of
    the Deathless."

See also: AN 5:34, 36, 37; Dhp 354

Old Age

Jarā Sutta (SN 1:51)

"What is good all the way through old age?
What is good when established?
What is the treasure of human beings?
What can't be stolen by thieves?"

The Buddha:

"Virtue is good all the way through old age.
Conviction is good when established.
Discernment is the treasure of human beings.
Merit can't be stolen by thieves."

See also: AN 7:6–7; Dhp 151; Dhp 333

Engendered

Jana Sutta (SN 1:55)

"What engenders a person?
What does one have that runs around?
What rushes toward the wandering-on?
What does one have
as one's great danger?"

The Buddha:

"Craving engenders a person.
One's mind is what runs around.
A being rushes toward the wandering-on.
Suffering is one's great danger."

See also: SN 23:2; Khp 4

Engendered (2)

Jana Sutta (SN 1:56)

"What engenders a person?
What does one have that runs around?
What rushes toward the wandering-on?
From what is one not yet released?"

The Buddha:

"Craving engenders a person.
One's mind is what runs around.
A being rushes toward the wandering-on.
From suffering one's not yet released."

See also: SN 22:22

Engendered (3)

Jana Sutta (SN 1:57)

"What engenders a person?
What does one have that runs around?
What rushes toward the wandering-on?
What does one have
as one's support?"

The Buddha:

"Craving engenders a person.
One's mind is what runs around.
A being rushes toward the wandering-on.
Action is one's support."

Companion

Dutiya Sutta (SN 1:59)

"What is a person's companion?
What is it that instructs him?
Taking delight
in what
        does a mortal
        gain release
        from all suffering & stress?"

"Conviction is a person's companion.
Discernment is what instructs him.
Taking delight
in unbinding,
        a mortal
        gains release
        from all suffering & stress."

See also: SN 1:36; AN 6:78; Dhp 31; Dhp 79; Dhp 88–89; Dhp 181; Dhp 187

The Mind

Citta Sutta (SN 1:62)

"By what is the world led?
By what is it dragged around?
What is the one thing
that has the all
under its sway?"

"By the mind is the world led.
By the mind is it dragged around.
The mind is the one thing
that has the all
under its sway."

See also: SN 35:23; SN 35:82; Dhp 1–2

Craving

Taṇhā Sutta (SN 1:63)

"By what is the world led?
By what is it dragged around?
What is the one thing
that has the all
under its sway?"

"By craving is the world led.
By craving is it dragged around.
Craving is the one thing
that has the all
under its sway."

See also: SN 35:23; SN 35:82; AN 10:58

Fettered

Saññojana Sutta (SN 1:64)

"With what is the world fettered?
What is its exploration?
With the abandoning
of what
is there said,
'unbinding'?"

The Buddha:

"Fettered with delight is the world.
Directed thought is its exploration.
With the abandoning
of craving
is there said,
'unbinding.'"

Bondage

Bandhana Sutta (SN 1:65)

"With what is the world placed in bondage?
What is its exploration?
With the abandoning
of what
are all bonds broken?"

"With delight is the world placed in bondage.
Directed thought is its exploration.
With the abandoning
of craving
all bonds are broken."

Desire

Icchā Sutta (SN 1:69)

"With what is the world tied down?
With the subduing
of what is it freed?
With the abandoning
of what
are all bonds
cut through?"

The Buddha:

"With desire the world is tied down.
With the subduing
of desire it's freed.
With the abandoning
of desire
all bonds
are cut through."

Having Killed
Chetvā Sutta (SN 1:71)

As she was standing to one side, a devatā recited this verse to the Blessed One:

"Having killed what
do you sleep in ease?
Having killed what
do you not grieve?
Of the slaying
of what one thing
does Gotama approve?"

The Buddha:

"Having killed anger
you sleep in ease.
Having killed anger
you do not grieve.
The noble ones praise
the slaying of anger
—with its honeyed crest
& poison root—
for having killed it
you do not grieve."

See also: MN 21; SN 7:2; AN 7:60

Wealth

Vitta Sutta (SN 1:73)

"What is a person's best wealth here?
What, well practiced, brings bliss?
What's the most excellent of savors?
Living in what way
is one's life called the best?"

"Conviction is a person's best wealth here.
Dhamma, well practiced, brings bliss.
Truth is the most excellent of savors.
Living with discernment,
one's life is called best."

See also: AN 7:6–7; Sn 1:10

Kassapa the Deva's Son
Kassapa Sutta (SN 2:2)

Near Sāvatthi in the monastery… Standing to one side, Kassapa the deva's son recited this verse in the Blessed One's presence:

"A monk should have jhāna,
be released in mind,
    if he wants the heart's attainment:
knowing the arising & passing away of the world,
good in his awareness, independent,
    aimed at that reward."

See also: SN 12:15

Dāmali the Deva's Son
Dāmali Sutta (SN 2:5)

Then Dāmali the deva's son, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he recited these verses in the Blessed One's presence:

"This should be done
by the brahman
exerting himself relentlessly:
Abandoning sensuality,
he should not, through that,
wish for becoming."

"For the brahman, there's no duty,
[Dāmali," said the Blessed One,]
"for the brahman's duty is done.
As long as he hasn't gained a footing in the river,
a man will strain with all his limbs.
But when he's gained a footing
and is standing on firm ground,
he doesn't strain, for he's gone
beyond.

This, Dāmali, is a simile
for the brahman—effluents ended,
masterful, doing jhāna:
Having reached the end
of birth & death,
he doesn't strain, for he's gone
beyond."

See also: *SN 1:1*; *SN 35:197*; *SN 45:171*; *AN 4:5*

Pañcālacaṇḍa the Deva's Son
Pañcālacaṇḍa Sutta (SN 2:7)

The first verse in this discourse focuses on jhāna as a crucial element in the path to release. The Buddha's "awakening to jhāna" apparently refers to two points in his career as a bodhisatta: (1) the point when, realizing the futility of self-torture, he surmised that jhāna might form the path to awakening; and (2) his realization of the extent to which jhāna actually could lead to the knowledge that yielded in full awakening. (For details on both of these points, see MN 35.) In the second verse, the Buddha expands on Pañcālacaṇḍa's understanding of the practice of jhāna by pointing out that it has to be endowed with mindfulness to be genuinely right concentration. This point is related to the fact that the various lists of activities that constitute the path—such as the five faculties, the seven factors for awakening, and the noble eightfold path—always place right mindfulness before right concentration. It's also related to the statement in MN 44 that the four satipaṭṭhānas—establishings of mindfulness—form the nimitta, *or theme, of right concentration.*

AN 9:42 contains an explanation of the first verse here, in which Ven. Ānanda identifies the first jhāna as the opening away from the confining place of sensual pleasures, and each successive level of jhāna as the opening away from the confining place of the preceding jhāna. Finally, he says, the cessation of perception & feeling acts as the ultimate opening away from all forms of confinement.

* * *

Near Sāvatthī. As he was standing to one side, Pañcālacaṇḍa the deva's son recited this verse in the Blessed One's presence:

"Truly in a confining place, he found an opening—
the one of extensive wisdom,
the awakened one who awakened to jhāna,[1]
the chief bull, withdrawn,

the sage."

The Buddha:

"Even in a confining place they find it,
[Pañcālacaṇḍa," said the Blessed One,]
"the Dhamma for the attainment of unbinding.
Those who have gained mindfulness
are rightly well-centered."[2]

Notes

1. In CDB, this phrase is translated as "who discovered jhāna," but the verb is *abuddhi*: "awakened to."

2. In CDB, this sentence is translated as a continuation of the preceding one: "those who have acquired mindfulness, those perfectly well concentrated." However, the Pali is constructed of two clauses in the *ye… te…* form that constitutes a separate sentence.

Tāyana the Deva's Son
Tāyana Sutta (SN 2:8)

The verses from this sutta are chanted throughout Thailand after the fortnightly recitation of the Pāṭimokkha.

Then Tāyana the deva's son, formerly of another religious sect, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he recited these verses in the Blessed One's presence:

"Having striven, brāhman, cut the stream.
Dispel sensual passions.
Without abandoning sensual passions, a sage
encounters no oneness of mind.
If something's to be done, then work at it firmly,
for a slack going-forth
kicks up all the more dust.

It's better to leave a misdeed undone.
A misdeed burns you afterward.
Better that a good deed be done
that, when done, you don't regret.

Just as sharp-bladed grass, if wrongly held,
wounds the very hand that holds it—
the contemplative life, if wrongly grasped,
drags you down to hell.

Any slack act,
or defiled observance,
or fraudulent holy life
bears no great fruit."

That is what Tāyana the deva's son said. Having said it, he bowed down to the Blessed One and, circling him on the right, vanished right there.

Then, toward the end of the night, the Blessed One addressed the monks: "Last night, monks, Tāyana the deva's son, formerly of another religious sect, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, having bowed down to me, stood to one side. As he was standing there, he recited these verses in my presence:

'Having striven, brāhman, cut the stream.
Dispel sensual passions.
Without abandoning sensual passions, a sage
encounters no oneness of mind.
If something's to be done, then work at it firmly,
for a slack going-forth
kicks up all the more dust.

It's better to leave a misdeed undone.
A misdeed burns you afterward.
Better that a good deed be done
that, when done, you don't regret.

Just as sharp-bladed grass, if wrongly held,
wounds the very hand that holds it—
the contemplative life, if wrongly grasped,
drags you down to hell.

Any slack act,
or defiled observance,
or fraudulent holy life
bears no great fruit.'

That is what Tāyana the deva's son said. Having said it, he bowed down to me and, circling me on the right, vanished right there.

"Learn Tāyana's verses, monks. Master Tāyana's verses, monks. Remember Tāyana's verses, monks. Connected with the goal are Tāyana's verses, monks, and basic to the holy life."

See also: *SN 35:200*; *AN 4:245*; *AN 8:13–14*; *Sn 2:6*; *Dhp 307–308*; *Dhp 311–314*; *Ud 5:5*

Subrahma the Deva's Son

Subrahma Sutta (SN 2:17)

Standing to one side, Subrahma the deva's son recited this verse to the Blessed One:

"Constantly troubled is this mind,
constantly trembling this heart,
over duties[1] that have yet to arise,
and those already arisen.
If there is an Untroubled,
point it out to me, when asked."

The Buddha:

"Apart from the factors for awakening, austerity,[2]
apart from sense-faculty restraint,
apart from relinquishing the all,[3]
I see no safety
for living beings."

That is what the Blessed One said… the deva disappeared right there.

Notes

1. Reading *kiccesu* with the Thai version. The Burmese version has *kicchesu*, "troubles."

2. Reading *bojjhaṅga-tapasā* with the Thai version. The Burmese version has *bojjhā tapasā*, "from awakening, from austerity." The Commentary notes that *bojjhaṅga/bojjhā* refers to the development of the factors of awakening (see MN 118). *Tapasā,* it says, refers to undertaking the dhutaṅga practices (see Thag 16:7).

3. On the definition of the all, see SN 35:23.

Uttara the Deva's Son
Uttara Sutta (SN 2:19)

Near Rājagaha. As he was standing to one side, Uttara the deva's son recited this verse in the Blessed One's presence:

"Life is swept along,
next-to-nothing its span.
For one swept on by aging
    no shelters exist.
Perceiving this danger in death,
one should do deeds of merit
    that bring about bliss."

The Buddha:

"Life is swept along,
next-to-nothing its span.
For one swept to old age
    no shelters exist.
Perceiving this danger in death,
one should drop the world's bait
    and look for peace."

Khema the Deva's Son
Khema Sutta (SN 2:22)

Standing to one side, Khema the deva's son recited these verses in the Blessed One's presence.

"Foolish people, lacking wisdom,
behave like enemies to themselves.
They do[1] evil deeds
that bear bitter fruit.

It's not good,
the doing of the deed
that, once it's done,
you regret,
whose result you reap crying,
your face in tears.

It's good,
the doing of the deed
that, once it's done,
you don't regret,
whose result you reap gratified,
happy at heart.[2]

You should do prudently, right away,
what you know is for your own benefit.
A thinker, enlightened, you shouldn't strive
for the sake of the cart driver's thinking.

Just as a cart driver who—having left
the smoothed,[3] even highway,
and climbed onto an uneven path—
his axle broken, broods;
in the same way,

a fool—having departed from Dhamma
to follow non-Dhamma,
having fallen into the mouth of death—
his axle broken, broods."

Notes

1. Reading *karonti* with the Thai edition.

2. These two verses = Dhp 67–68.

3. Reading *maṭṭhaṁ* with the Burmese edition. The Thai has *pasatthaṁ*, "recommended," which makes sense, but *pasatthaṁ* doesn't fit the meter. The PTS edition has *panthaṁ*, "road."

Serī the Deva's Son

Serī Sutta (SN 2:23)

As he was standing there, Serī the deva's son recited these verses in the Blessed One's presence:

"Truly, they delight in food,
both devas & human beings,
so what is the spirit
who doesn't delight in food?"

The Buddha:

"Those who give it through conviction,
with clear, bright awareness:
One eats that food,
in this world & the next.

So, having subdued miserliness,
one who conquers [that] stain,
should give a gift.
Deeds of merit are the support for beings
when they arise
in the other world."

"How amazing, lord! How astounding! How well this was stated by the Lord Blessed One!"

"'Those who give it through conviction,
with clear, bright awareness:
One eats that food,
in this world & the next.

So, having subdued miserliness,
one who conquers [that] stain,

should give a gift.
Deeds of merit are the support for beings
when they arise
in the other world.'"

"In the past, lord, I was a king named Serī—a donor, a lord of giving, one who spoke in praise of giving. At my four gates I had gifts given to contemplatives & brahmans, poor people & travelers, mendicants & beggars.

"Then my harem women came to me and said, 'Your majesty, you give gifts, but we don't give gifts. It would be good if, depending on you, we gave gifts & did deeds of merit.'

"Then the thought occurred to me, 'Here I am, a donor, a lord of giving, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say?' So I gave the first gate to the harem women. There the harem women gave gifts, and my gifts returned to me.

"Then my noble-warrior subordinates came to me and said, 'Your majesty, you give gifts, the harem women give gifts, but we don't give gifts. It would be good if, depending on you, we gave gifts & did deeds of merit.'

"Then the thought occurred to me, 'Here I am, a donor, a lord of giving, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say?' So I gave the second gate to my noble-warrior subordinates. There the noble-warrior subordinates gave gifts, and my gifts returned to me.

"Then my troops came to me and said, 'Your majesty, you give gifts, the harem women give gifts, the noble-warrior subordinates give gifts, but we don't give gifts. It would be good if, depending on you, we gave gifts & did deeds of merit.'

"Then the thought occurred to me, 'Here I am, a donor, a lord of giving, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say?' So I gave the third gate to my troops. There the troops gave gifts, and my gifts returned to me.

"Then brahmans & householders came to me and said, 'Your majesty, you give gifts, the harem women give gifts, the noble-warrior subordinates

give gifts, the troops give gifts, but we don't give gifts. It would be good if, depending on you, we gave gifts & did deeds of merit.'

"Then the thought occurred to me, 'Here I am, a donor, a lord of giving, one who speaks in praise of giving. So when they say, "Let us give gifts," what am I to say?' So I gave the fourth gate to the brahmans & householders. There the brahmans & householders gave gifts, and my gifts returned to me.

"Then my men came to me and said, 'Now your majesty isn't giving any gifts.'

"When that was said, I said to my men, 'In that case, I say, bring half of the revenue generated in the outlying districts into the city, and give half of it as gifts to contemplatives & brahmans, poor people & travelers, mendicants & beggars.'

"And so, lord, in the meritorious deeds I did for such a long time, in the skillful deeds I did for such a long time, I didn't reach a limit of 'so much merit' or 'so much fruit of merit' or 'so long I should stay in heaven.'

"How amazing, lord! How astounding! How well this was stated by the lord Blessed One!"

> "'Those who give it through conviction,
> with clear, bright awareness:
> One eats that food,
> in this world & the next.
>
> So, having subdued miserliness,
> one who conquers [that] stain,
> should give a gift.
> Deeds of merit are the support for beings
> when they arise
> in the other world.'"

See also: SN 3:19–20; AN 6:37; AN 9:20

Jantu the Deva's Son
Jantu Sutta (SN 2:25)

I have heard that on one occasion many monks were staying among the Kosalans in wilderness huts: high-strung, rowdy, unruly, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, their minds scattered, their faculties left wide open.

Then Jantu the deva's son, on the uposatha of the fifteenth, went to those monks and, on arrival, addressed them in verses.

They lived happily in the past,
the monks who were Gotama's disciples.
Without wishes, they sought their alms.
Without wishes, their dwellings.
Knowing inconstancy
with regard to the world,
they made an end of suffering.

[But these,]
making themselves hard to maintain,
like headmen in a village,
eating, eating, lie down
infatuated in others' homes.

Placing my hands
over my heart to the Saṅgha,
I speak of some,
hurled down, without protection,
like hungry ghosts.
Those who live heedlessly:
My words touch on them.
Those who live heedfully:
I pay them homage.

See also: MN 69; AN 5:79–80; Ud 4:2

Rohitassa the Deva's Son
Rohitassa Sutta (SN 2:26)

Dwelling at Sāvatthī. As he was standing to one side, Rohitassa the deva's son said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away or reappear?"

"I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear."

"It's amazing, lord, and astounding, how well that has been said by the Lord Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer—well trained, a practiced hand, a practiced sharpshooter—shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, there came the desire: 'I will go traveling to the end of the cosmos.' I— endowed with such speed, such a stride, with a one-hundred year life, a one-hundred year span—spent one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos I died along the way.[1] So it's amazing, lord, and astounding, how well that has been said by the Lord Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.'"

[When this was said, the Blessed One responded:] "I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering &

stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling,
the end of the cosmos—
regardless.
And it's not without reaching
the end of the cosmos
that there is release
from suffering & stress.

So, truly, an expert
with regard to the cosmos,
intelligent,
a knower of the end of the cosmos,
having fulfilled the holy life,
knowing the cosmos' end,
concentrated,
doesn't long for this cosmos
or any other.

Note

1. In AN 4:45, which is otherwise virtually identical with this sutta, this passage reads: "To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I—with a one-hundred year life, a one-hundred year span—spent one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos I died along the way."

See also: *DN 11*; *SN 12:44*; *SN 35:82*; *SN 35:116*; *AN 3:91*; *AN 9:38*; *AN 10:95*

Young

Dahara Sutta (SN 3:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi Kosala went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "Now then, does Master Gotama claim, 'I have awakened to the unexcelled right self-awakening'?"

"If, great king, one speaking rightly could say of anyone, 'He has awakened to the unexcelled right self-awakening,' one could rightly say that of me. For I, great king, have awakened to the unexcelled right self-awakening."

"But Master Gotama, those contemplatives & brahmans, each with his group, each with his community, each the teacher of his group, an honored leader, well-regarded by people at large—i.e., Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Velaṭṭhaputta, and the Niganṭha Nāṭaputta: Even they, when I asked them whether they claimed to have awakened to the unexcelled right self-awakening, didn't make that claim. So who is Master Gotama to do so when he is still young & newly gone forth?"

"There are these four things, great king, that shouldn't be despised & disparaged for being young. Which four? A noble warrior, great king, shouldn't be despised & disparaged for being young. A snake… A fire… And a monk shouldn't be despised & disparaged for being young. These are the four things that shouldn't be despised & disparaged for being young."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

“You shouldn’t look down on
    —for being young—
a noble warrior of consummate birth,
a high-born prince of great status.
A person shouldn’t disparage him.
    For it’s possible
that this lord of human beings,
this noble warrior,
will gain the throne
and, angered at that disparagement,
come down harshly
with his royal might.
So, guarding your life,
    avoid him.

You shouldn’t look down on
    —for being young—
a serpent you meet
in village or wilderness:
A person shouldn’t disparage it.

As that potent snake slithers along
    with vibrant colors,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
    avoid it.

You shouldn’t look down on
    —for being young—
a blaze that feeds on many things,
a flame with its blackened trail:
A person shouldn’t disparage it.
For if it gains sustenance,
becoming a great mass of flame,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
    avoid it.

When a fire burns down a forest
—that flame with its blackened trail—
    the shoots there
    take birth once more
with the passage of days & nights.
    But if a monk,
his virtue consummate,
burns you with his potency,[1]
you won't acquire sons or cattle
nor will your heirs enjoy wealth.
They become
            barren,
            heir-less,
like palmyra stumps.

So a person who's wise,
out of regard for his own good,
should always show due respect
for
    a serpent,
    a fire,
    a noble warrior with high status,
& a monk, his virtue consummate."

When this was said, King Pasenadi Kosala said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Note

1. The "potency" of a virtuous monk is his unwillingness to seek redress when he has been treated wrongly. The bad kamma of having mistreated a monk pure in his virtue is what returns to burn the person who did it.

See also: MN 82

A Man

Purisa Sutta (SN 3:2)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, what qualities, arising in a man, arise for his harm, suffering, & discomfort?"

"Three qualities, great king, arising in a man, arise for his harm, suffering, & discomfort. Which three?

"Greed is a quality that, arising in a man, arises for his harm, suffering, & discomfort.

"Aversion is a quality that, arising in a man, arises for his harm, suffering, & discomfort.

"Delusion is a quality that, arising in a man, arises for his harm, suffering, & discomfort.

"These are the three qualities, great king, that, arising in a man, arise for his harm, suffering, & discomfort."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Greed, aversion, & delusion
> arisen from within oneself,
> destroy the man of evil awareness,
> like its own fruit, the reed."

See also: AN 3:34; AN 3:70; Dhp 164

The King
Rāja Sutta (SN 3:3)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "For one who is born, lord, is there anything other than aging & death?"

"For one who is born, great king, there is nothing other than aging & death.

"Even for those who are affluent noble warriors—rich, with great wealth & property, with vast amounts of gold & silver, vast amounts of valuables & commodities, vast amounts of wealth & grain: Even for them, when born, there is nothing other than aging & death.

"Even for those who are affluent brahmans—rich, with great wealth & property, with vast amounts of gold & silver, vast amounts of valuables & commodities, vast amounts of wealth & grain: Even for them, when born, there is nothing other than aging & death.

"Even for those who are Worthy Ones whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who are released through right gnosis: Even for them, this body is subject to breaking up, subject to being cast away."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Even royal chariots
> well-embellished
> get run down,
> and so does the body
> succumb to old age.
> But the Dhamma of the good

doesn't succumb to old age:
The good let the civilized know."

See also: SN 3:22; AN 5:49; Dhp 21–24; Dhp 151; Ud 8:8

Dear

Piya Sutta (SN 3:4)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Who are dear to themselves, and who are not dear to themselves?' Then it occurred to me: 'Those who engage in bodily misconduct, verbal misconduct, & mental misconduct are not dear to themselves. Even though they may say, "We are dear to ourselves," still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, & good mental conduct are dear to themselves. Even though they may say, "We aren't dear to ourselves," still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves.'"

"That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct are not dear to themselves. Even though they may say, 'We are dear to ourselves,' still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, & good mental conduct are dear to themselves. Even though they may say, 'We aren't dear to ourselves,' still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"If you hold yourself dear

then don't fetter yourself
with evil,
for happiness isn't easily gained
by one who commits
a wrong-doing.

When seized by the End-maker
as you abandon the human state,
what's truly your own?
What do you take along when you go?
What follows behind you
like a shadow
that never leaves?

Both the merit & evil
that you as a mortal
perform here:
That's
what's truly your own,
what you take along when you go;
that's
what follows behind you
like a shadow
that never leaves.

So do what is admirable,
as an accumulation
for the future life.
Deeds of merit are the support for beings
when they arise
in the other world."

See also: MN 41; Ud 5:1; Iti 22; Dhp 1–2; Iti 60

Self-protected
Atta-rakkhita Sutta (SN 3:5)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Who have themselves protected, and who leave themselves unprotected?' Then it occurred to me: 'Those who engage in bodily misconduct, verbal misconduct, & mental misconduct leave themselves unprotected. Even though a squadron of elephant troops might protect them, a squadron of cavalry troops, a squadron of chariot troops, a squadron of infantry troops might protect them, still they leave themselves unprotected. Why is that? Because that's an external protection, not an internal one. Therefore they leave themselves unprotected. But those who engage in good bodily conduct, good verbal conduct, & good mental conduct have themselves protected. Even though neither a squadron of elephant troops, a squadron of cavalry troops, a squadron of chariot troops, nor a squadron of infantry troops might protect them, still they have themselves protected. Why is that? Because that's an internal protection, not an external one. Therefore they have themselves protected.'"

"That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct leave themselves unprotected. Even though a squadron of elephant troops might protect them, a squadron of cavalry troops, a squadron of chariot troops, a squadron of infantry troops might protect them, still they leave themselves unprotected. Why is that? Because that's an external protection, not an internal one. Therefore they leave themselves unprotected. But those who engage in good bodily conduct, good verbal conduct, & good mental conduct have themselves protected. Even though neither a squadron of elephant troops, a squadron of cavalry troops, a squadron of chariot troops, nor a squadron of infantry troops might protect them, still they have themselves protected. Why is that? Because

that's an internal protection, not an external one. Therefore they have themselves protected."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Restraint with the body is good,
> good is restraint with speech.
> Restraint with the heart is good,
> good is restraint everywhere.
> Restrained everywhere,
> conscientious,
> one is said to be
> protected."

See also: AN 3:110; AN 4:128; AN 10:17; AN 11:16; Khp 5

Few

Appaka Sutta (SN 3:6)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated & heedless, don't become greedy for sensuality, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated & heedless, become greedy for sensuality, and mistreat other beings.'"

"That's the way it is, great king! That's the way it is! Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated & heedless, don't become greedy for sensuality, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated & heedless, become greedy for sensuality, and mistreat other beings."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
  that they've gone too far—
    like deer into a trap laid out.
  Afterwards it's bitter for them:
    Evil for them
      the result."

See also: MN 13–14

In Judgment
Atthakaraṇa Sutta (SN 3:7)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, as I was sitting in judgment, I saw that even affluent nobles, affluent brahmans, & affluent householders—rich, with great wealth & property, with vast amounts of gold & silver, vast amounts of valuables & commodities, vast amounts of wealth & grain—tell deliberate lies with sensuality as the cause, sensuality as the reason, simply for the sake of sensuality. Then, the thought occurred to me: 'I've had enough of this judging! Let some other fine fellow be known for his judgments!'"

"That's the way it is, great king! That's the way it is! Even affluent nobles, affluent brahmans, & affluent householders… tell deliberate lies with sensuality as the cause, sensuality as the reason, simply for the sake of sensuality. That will lead to their long-term harm & pain."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
  that they've gone too far—
    like fish into a trap set out.
  Afterwards it's bitter for them:
    Evil for them
      the result."

Mallikā

Mallikā Sutta (SN 3:8)

This sutta is nearly identical with Ud 5:1.

Near Sāvatthī. On that occasion King Pasenadi Kosala had gone with Queen Mallikā to the upper palace. Then he said to her, "Mallikā, is there anyone dearer to you than yourself?"

"No, great king. There is no one dearer to me than myself. And what about you, great king? Is there anyone dearer to you than yourself?"

"No, Mallikā. There is no one dearer to me than myself."

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Just now, lord, when I had gone with Queen Mallikā to the upper palace, I said to her, 'Mallikā, is there anyone dearer to you than yourself?'

"When this was said, she said to me, 'No, great king. There is no one dearer to me than myself. And what about you, great king? Is there anyone dearer to you than yourself?'

"When this was said, I said to her, 'No, Mallikā. There is no one dearer to me than myself.'"

Then, on realizing the significance of that, the Blessed One at that time said this verse:

> "Searching all directions
> with your awareness,
> you find no one dearer
> 　　than yourself.
> In the same way, others
> are thickly dear to themselves.

So you shouldn't hurt others
if you love yourself."

See also: *MN 87*; *Ud 2:3*; *Ud 5:4*

Sacrifice

Yaññña Sutta (SN 3:9)

At Sāvatthī. Now on that occasion a great sacrifice had been arranged for King Pasenadi Kosala. Five hundred bulls, five hundred bullocks, five hundred cows, five hundred goats, & five hundred rams had been led to the pillar for the sacrifice. And his slaves, servants, & workers—threatened with punishment, threatened with danger—were making preparations, weeping, their faces stained with tears.

Then in the early morning, a large number of monks adjusted their under robes and—carrying their bowls & outer robes—went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, a great sacrifice has now been arranged for King Pasenadi Kosala. Five hundred bulls, five hundred bullocks, five hundred cows, five hundred goats, & five hundred rams have been led to the pillar for the sacrifice. And his slaves, servants, & workers —threatened with punishment, threatened with danger—are making preparations, weeping, their faces stained with tears."

Then, on realizing the significance of that, the Blessed One on that occasion spoke these verses:

> The horse sacrifice, the human sacrifice,
> *sammāpāsa, vājapeyya, niraggaḷa*[1]
> —great sacrifices, greatly violent—
> bear no great fruit.
>
> Where goats, rams, & cattle
> of various kinds are killed:
> Those of right conduct, great seers,
> don't attend that sacrifice.

But sacrifices free from violence,
offered always in line with family custom,
where goats, rams, & cattle
of various kinds are not killed:
Those of right conduct, great seers,
attend that sacrifice.

The wise person should offer that.
This sacrifice bears great fruit.
For one who offers this,
things get better, not worse.
The sacrifice is abundant,
and the devatās are appeased.

Note

1. Three types of sacrifice defined by details in the equipment used.

See also: *MN 60*; *Sn 2:7*

Bonds

Bandhana Sutta (SN 3:10)

At Sāvatthī. Now on that occasion a great group of people had been put into bondage by King Pasenadi Kosala—some with ropes, some with wooden shackles, some with chains.

Then in the early morning, a large number of monks adjusted their under robes and—carrying their bowls & outer robes—went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, a great group of people has now been put into bondage by King Pasenadi Kosala—some with ropes, some with wooden shackles, some with chains."

Then, on realizing the significance of that, the Blessed One on that occasion spoke these verses:

That's not a strong bond
—so say the enlightened—
the one made of iron, of wood, or of grass.
To be smitten, enthralled,
    with jewels & ornaments,
    longing for children & wives:
That's the strong bond,
—so say the enlightened—
one that's constraining,
    elastic,
    hard to untie.
But having cut it, they
—the enlightened—go forth,
free of longing, abandoning
    sensual ease.[1]

Note

1. These verses = Dhp 345–346.

Coiled-hair Ascetics
Jaṭila Sutta (SN 3:11)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Monastery, the palace of Migāra's mother. And on that occasion the Blessed One, having emerged from his seclusion in the late afternoon, was sitting outside the doorway of the porch. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

Now on that occasion seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers—their nails, armpit-hair, & body-hair grown long, carrying containers on poles [over their shoulders]—walked past, not far from the Blessed One. Then King Pasenadi got up from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, paid homage to the seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers with his hands palm-to-palm in front his heart, and announced his name three times: "I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala."

Then not long after the seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers had passed, King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Of those in the world who are arahants or on the path to arahantship, are these among them?"

"Great king, as a layman enjoying sensual pleasures; living confined with children; using Kāsi fabrics & sandalwood; wearing garlands, scents, & creams; handling gold & silver, it's hard for you to know whether these are arahants or on the path to arahantship.

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through trading with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning."

"Amazing, lord! Astounding!—how well that was put by the Blessed One! 'Great king, as a layman enjoying sensual pleasures; living confined with children; using Kāsi fabrics & sandalwood; wearing garlands, scents, & creams; handling gold & silver, it's hard for you to know whether these are arahants or on the path to arahantship.

"'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through trading with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.'

"These men, lord, are my spies, my scouts, returning after going out through the countryside. They having gone out first, I go out afterward. Now, when they have scrubbed off the dirt & mud, are well-bathed & well-perfumed, have trimmed their hair and beards, and have put on white clothes, they will go about endowed and provided with the five strings of sensuality."

Then, on realizing the significance of that, the Blessed One on that occasion recited these verses:

> Not by appearance
> is a man rightly known,
> nor should trust be based
> on a quick glance,
> —for, disguised as well-restrained,
> the unrestrained go through this world.
> A counterfeit earring made of clay,
> a bronze half-dollar coated in gold:
> They go about in this world
> hidden all around—
> impure inside,
> beautiful out.[1]

Note

1. Ud 6:2 tells a nearly identical version of this story, but replaces this verse with the following:

> One
> should not make an effort everywhere,
> should not be another's hireling,
> should not live dependent on another,
> should not go about
> as a trader in the Dhamma.

See also: MN 95; MN 110; AN 4:192

A Gallon Measure
Doṇapāka Sutta (SN 3:13)

In this sutta, a king's servant learns a verse from the Buddha to recite in the king's presence and earns a monetary reward for doing so. Because the Buddha doesn't object to this arrangement, it has been argued from this incident that he would have approved of the modern practice of selling Dhamma books as merchandise.

It's a sad day when those who write Dhamma books want to put themselves in the same position as a king's lackey.

* * *

Dwelling at Sāvatthī… Now, on that occasion King Pasenadi of Kosala ate a gallon-measure of rice. Then, having just finished his meal and breathing heavily, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

Then the Blessed One, sensing that King Pasenadi of Kosala had just finished his meal and was breathing heavily, recited this verse:

> For a person always mindful,
> knowing moderation in the food he's obtained,
> his pains grow slender;
> gradually he ages, guarding his life.

Now, on that occasion the young brahman Sudassana was standing behind King Pasenadi of Kosala. So the king addressed him, "Come now, my dear Sudassana. Having learned this verse in the Blessed One's presence, recite it during the time I am taking my meal, and I will bestow on you a daily stipend of one hundred kahapaṇa."

Saying, "As you say, your majesty," the young brahman Sudassana and learning the verse in the Blessed One's presence, he recited it during the

time when King Pasenadi was taking his meal:

> For a person always mindful,
> knowing moderation in the food he's obtained,
> his pains grow slender;
> gradually he ages, guarding his life.

Then King Pasenadi of Kosala step-by-step restrained himself to at most a quart-measure of rice. At a later time, when he had become quite slim, he stroked his limbs with his hand and exclaimed, "O, how the Blessed One has shown sympathy for my benefit of both sorts: for that in the present life, and that in the life to come!"[1]

Note

1. The commentary to Dhammapada 325 contains a more elaborate version of this story, the main differences being that Prince Uttara is the person asked to recite the verse, and the verse he recites is considerably stronger than the one given above:

> When torpid & over-fed,
> a sleepy-head lolling about
> like a stout hog, fattened on fodder:
> a dullard enters the womb
> over &
> over again. — *Dhp 325*

The two differences may be related. The king might not have tolerated this stronger verse in the mouth of a mere courtier.

See also: *AN 4:37*

A Battle (1)
Saṅgāma Sutta (SN 3:14)

Staying near Sāvatthī. Then King Ajātasattu of Magadha, the son of Queen Videha, raising a fourfold army, marched toward Kāsi against King Pasenadi Kosala. King Pasenadi heard, "King Ajātasattu of Magadha, the son of Queen Videha, they say, has raised a fourfold army and is marching toward Kāsi against me." So King Pasenadi, raising a fourfold army, launched a counter-attack toward Kāsi against King Ajātasattu. Then King Ajātasattu & King Pasenadi fought a battle, and in that battle King Ajātasattu defeated King Pasenadi. King Pasenadi, defeated, marched back to his capital at Sāvatthī.

Then in the early morning, a large number of monks, having adjusted their lower robes, and taking their bowls & outer robes, went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One: "Just now, lord, King Ajātasattu of Magadha, the son of Queen Videha, raising a fourfold army, marched toward Kāsi against King Pasenadi Kosala. King Pasenadi heard, 'King Ajātasattu of Magadha, the son of Queen Videha, they say, has raised a fourfold army and is marching toward Kāsi against me.' So King Pasenadi, raising a fourfold army, launched a counter-attack toward Kāsi against King Ajātasattu. Then King Ajātasattu & King Pasenadi fought a battle, and in that battle King Ajātasattu defeated King Pasenadi. King Pasenadi, defeated, marched back to his capital at Sāvatthī."

"Monks, King Ajātasattu has evil friends, evil comrades, evil companions, whereas King Pasenadi has fine friends, fine comrades, fine companions. Yet for now, King Pasenadi will lie down tonight in pain, defeated."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Winning gives birth to hostility.
Losing, one lies down in pain.
The calmed lie down with ease,
having set
winning & losing
aside."

A Battle (2)
Saṅgāma Sutta (SN 3:15)

Staying near Sāvatthī. Then King Ajātasattu of Magadha, the son of Queen Videha, raising a fourfold army, marched toward Kāsi against King Pasenadi Kosala. King Pasenadi heard, "King Ajātasattu of Magadha, the son of Queen Videha, they say, has raised a fourfold army and is marching toward Kāsi against me." So King Pasenadi, raising a fourfold army, launched a counter-attack toward Kāsi against King Ajātasattu. Then King Ajātasattu & King Pasenadi fought a battle, and in that battle King Pasenadi defeated King Ajātasattu and captured him alive.

The thought then occurred to King Pasenadi: "Even though King Ajātasattu has wronged me when I have done him no wrong, still he is my nephew. What if I, having confiscated all his elephant troops, all his cavalry, all his chariots, & all his infantry, were to let him go with just his life?" So King Pasenadi—having confiscated all his elephant troops, cavalry, chariots, & infantry—let King Ajātasattu go with just his life.

Then in the early morning, a large number of monks, having adjusted their lower robes and taking their bowls & outer robes, went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they [reported these events to the Blessed One].

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> "A man may plunder
> as long as it serves his ends,
> but when others are plundered,
> he who has plundered
> gets plundered in turn.

A fool thinks,
'Now's my chance,'
as long as his evil
has yet to ripen.
But when it ripens,
the fool
    falls
            into pain.

Killing, you gain
    your killer.
Conquering, you gain one
    who will conquer you;
insulting, insult;
harassing, harassment.

And so, through the cycle of action,
    he who has plundered
    gets plundered in turn."

See also: Mv X.2.3–20; SN 42:3; Dhp 69.

Heedfulness
Appamāda Sutta (SN 3:17)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Is there, lord, any one quality that keeps both kinds of benefits secure—benefits in this life & benefits in lives to come?"

"There is one quality, great king, that keeps both kinds of benefits secure— benefits in this life & benefits in lives to come."

"But what, lord, is that one quality…?"

"Heedfulness, great king. Just as the footprints of all living beings with legs can be encompassed by the footprint of the elephant, and the elephant's footprint is declared to be supreme among them in terms of its great size; in the same way, heedfulness is the one quality that keeps both kinds of benefits secure—benefits in this life & benefits in lives to come."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"For one who desires
  long life, health,
  beauty, heaven, & noble birth,
  —lavish delights, one after another—
the wise praise heedfulness
in doing acts of merit.

When heedful, wise,
you achieve both kinds of benefit:
  benefits in this life,
  & benefits in lives to come.

By breaking through to your benefit,
you're called enlightened,
  wise.

See also: *MN 97*; *SN 48:56*; *SN 55:40*; *AN 4:113*; *AN 6:19–20*; *AN 10:15*; *Iti 23*

Heirless (1)
Aputtaka Sutta (SN 3:19)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One in the middle of the day and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there the Blessed One said to him, "Well now, great king, where are you coming from in the middle of the day?"

"Just now, lord, a money-lending householder died in Sāvatthī. I have come from conveying his heirless fortune to the royal palace: eight million in silver, to say nothing of the gold. But even though he was a money-lending householder, his enjoyment of food was like this: He ate broken rice & pickle brine. His enjoyment of clothing was like this: He wore three lengths of hempen cloth. His enjoyment of a vehicle was like this: He rode in a dilapidated little cart with an awning of leaves."

"That's the way it is, great king. That's the way it is. When a person of no integrity acquires lavish wealth, he doesn't provide for his own pleasure & satisfaction, nor for the pleasure & satisfaction of his parents, nor for the pleasure & satisfaction of his wife & children; nor for the pleasure & satisfaction of his slaves, servants, & assistants; nor for the pleasure & satisfaction of his friends. He doesn't institute for contemplatives & brahmans offerings of supreme aim, heavenly, resulting in happiness, leading to heaven. When his wealth isn't properly put to use, kings make off with it, or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. Thus his wealth, not properly put to use, goes to waste and not to any good use.

"Just as with a pond in a place haunted by non-human beings, with clear water, cool water, fresh water, clean, with good fords, delightful: No people would draw water from it or drink it or bathe in it or apply it to their needs. And so that water, not properly put to use, would go to waste and not to any good use. In the same way, when a person of no integrity

acquires lavish wealth… his wealth, not properly put to use, goes to waste and not to any good use.

"But when a person of integrity acquires lavish wealth, he provides for his own pleasure & satisfaction, for the pleasure & satisfaction of his parents, the pleasure & satisfaction of his wife & children; the pleasure & satisfaction of his slaves, servants, & assistants; and the pleasure & satisfaction of his friends. He institutes for contemplatives & brahmans offerings of supreme aim, heavenly, resulting in happiness, leading to heaven. When his wealth is properly put to use, kings don't make off with it, thieves don't make off with it, fire doesn't burn it, water doesn't sweep it away, and hateful heirs don't make off with it. Thus his wealth, properly put to use, goes to a good use and not to waste.

"Just as with a pond not far from a town or village, with clear water, cool water, fresh water, clean, with good fords, delightful. People would draw water from it or drink it or bathe in it or apply it to their needs. And so that water, properly put to use, would go to a good use and not to waste. In the same way, when a person of integrity acquires lavish wealth… his wealth, properly put to use, goes to a good use and not to waste."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Like water
in a haunted place
that, without being imbibed,
dries up:
Such is the wealth
acquired by a worthless man
who neither enjoys it himself
nor gives.

But one enlightened & knowing,
on acquiring wealth,
enjoys it & performs his duties.
He, a bull among men,
having supported his kin
without blame,

without blame
goes to the land of heaven."

See also: *SN 1:41*; *AN 3:52–53*; *AN 5:41*; *AN 7:6–7*; *AN 9:20*; *Khp 8*

Heirless (2)
Aputtaka Sutta (SN 3:20)

It might come as something of a surprise that the Buddha, in this discourse, seems to speak favorably of the lavish enjoyment of sensual pleasures. Taken in light of his teachings in AN 5:41, his remarks here are less surprising. There he points out that the enjoyment of pleasure is one of the legitimate rewards of wealth, although the proper enjoyment of wealth doesn't end there. In this discourse, he speaks of a man who, because of his past kamma, couldn't even enjoy sensual pleasures. This is a useful discourse for illustrating the point that the Buddha's ultimate rejection of sensual pleasure is not that of a man who was too aversive or stingy to enjoy them. Rather, he rejects them because he was capable of enjoying them but realized that this sort of enjoyment was not the path to true happiness.

As for the moneylender mentioned in this discourse, even though his inability to enjoy his wealth can be traced to attitudes in the past, his unwillingness to make merit in this lifetime is not the fault of his past kamma. People are always free to choose to practice the Dhamma at any time. In his case, he chose not to. Thus he got no legitimate use out of his wealth at all.

* * *

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One in the middle of the day and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there the Blessed One said to him, "Well now, great king, where are you coming from in the middle of the day?"

"Just now, lord, a money-lending householder died in Sāvatthī. I have come from conveying his heirless fortune to the royal palace: ten million in silver, to say nothing of the gold. But even though he was a money-lending householder, his enjoyment of food was like this: He ate broken rice & pickle brine. His enjoyment of clothing was like this: He wore

three lengths of hempen cloth. His enjoyment of a vehicle was like this: He rode in a dilapidated little cart with an awning of leaves."

"That's the way it is, great king. That's the way it is. Once in the past that money-lending householder provided alms for the Private Buddha named Tagarasikhi. Saying (to his servant), 'Give alms to the contemplative,' he got up from his seat and left. After giving, though, he felt regret: 'It would have been better if my slaves or servants had eaten those alms.' And he also murdered his brother's only heir for the sake of his fortune. Now, the result of his action in having provided alms for the Private Buddha named Tagarasikhi was that he appeared seven times in a good destination, a heavenly world. And through the remaining result of that action he acted as moneylender seven times in this very same Sāvatthī. But the result of his action in feeling regret after giving (those) alms—'It would have been better if my slaves or servants had eaten those alms'—was that his mind didn't lend itself to the lavish enjoyment of food, didn't lend itself to the lavish enjoyment of clothing, didn't lend itself to the lavish enjoyment of a vehicle, didn't lend itself to the lavish enjoyment of the five strings of sensuality. The result of his action in having murdered his brother's only heir for the sake of his fortune was that he boiled in hell for many years, many hundreds of years, many thousands of years, many hundred-thousands of years. And through the remaining result of that action he has left this seventh heirless fortune to the royal treasury.

"Now, because of the wasting away of that money-lending householder's old merit and his non-accumulation of new merit, he is today boiling in the Great Roruva hell."

"So he has reappeared in the Great Roruva hell, lord?"

"Yes, great king. He has reappeared in the Great Roruva hell."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Grain, wealth, silver, gold,
> or whatever other belongings you have;
> slaves, servants, errand-runners,
> & any dependents:

You must go without taking
any of them;
you must leave
all of them
behind.

What you do
with body, speech, or mind:
that is yours;
taking
that you go;
that's
your follower,
like a shadow
that never leaves.

Thus you should do what is fine
as a stash for the next life.
Acts of merit
are the support for beings
in their after-death world."

See also: MN 82; MN 130; AN 9:20; Dhp 1–2; Ud 5:3; Iti 22

Persons

Puggala Sutta (SN 3:21)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Great king, there are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"Just as if a person were to go from obscurity to obscurity, from darkness to darkness, from a blood stain to a blood stain: This person, I tell you, is similar to that. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly,

misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in a good destination, a heavenly world.

"Just as if a person were to ascend from the ground to a platform, or from a platform to horseback, or from horseback to an elephant's shoulder, or from an elephant's shoulder to a palace: This person, I tell you, is similar to that. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell.

"Just as if a person were to descend from a palace to an elephant's shoulder, or from an elephant's shoulder to horseback, or from horseback to a platform, or from a platform to the ground, or from the ground into an underground obscurity: This person, I tell you, is similar to that. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many

commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in a good destination, a heavenly world.

"Just as if a person were to cross over from a platform to a platform, or from horseback to horseback, or from an elephant's shoulder to an elephant's shoulder, or from a palace to a palace: This person, I tell you, is similar to that. This is the type of person in light who is headed for light.

"These, great king, are the four types of people to be found existing in the world."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

"A poor person, O king,
without conviction, stingy, mean,
with
    evil resolves,
    wrong views,
disrespectful,
who abuses & reviles
    contemplatives,
    brahmans,
    & other mendicants,
a nihilist, a cynic,
who hinders those giving food
to those begging:
Such a person, when dying, O king,
goes, O lord of people,
to a terrible hell:
    From darkness headed to darkness.

A poor person, O king,
of conviction, not stingy,
gives—with the best resolves,

a man of unscattered heart—to
    contemplatives,
    brahmans,
    & other mendicants,
Standing up, he bows down
and trains in polite conduct.
He doesn't thwart those giving food
to those begging:
Such a person, when dying, O king,
goes, O lord of people,
to the triple heaven:
    From darkness headed to light.

A rich person, O king,
without conviction, stingy, mean,
with
    evil resolves,
    wrong views,
disrespectful,
who abuses & reviles
    contemplatives,
    brahmans,
    & other mendicants,
a nihilist, a cynic,
who hinders those giving food
to those begging:
Such a person, when dying, O king,
goes, O lord of people,
to a terrible hell:
    From light headed to darkness.

A rich person, O king,
of conviction, not stingy,
gives—with the best resolves,
a man of unscattered heart—to
    contemplatives,
    brahmans,
    & other mendicants,

Standing up, he bows down
and trains in polite conduct.
He doesn't thwart those giving food
to those begging:
Such a person, when dying, O king,
goes, O lord of people,
to the triple heaven:
  From light headed to light."

See also: *MN 135*; *SN 11:14*; *AN 7:6–7*; *AN 8:22*; *AN 10:176*; *Ud 5:3*; *Thag 12:2*

Grandmother
Ayyikā Sutta (SN 3:22)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him: "Well now, great king, where are you coming from in the middle of the day?"

"Lord, my grandmother has died. She was old aged, advanced in years, having come to the last stage of life, 120 years old. My grandmother was dear to me & beloved. If I could get it so that, in exchange for a gem of an elephant, my grandmother wouldn't die, I would give a gem of an elephant. If I could get it so that, in exchange for a gem of a horse… for a foremost village… for the country, my grandmother wouldn't die, I would give the country.

"It's amazing, lord. It's astounding—how well it was said by the Blessed One: 'All beings are subject to death, have death as their end, have not gone beyond death.'"

"That's the way it is, great king. That's the way it is. All beings are subject to death, have death as their end, have not gone beyond death. Just as all a potter's vessels—whether baked or unbaked—are subject to breaking, have breaking as their end, and have not gone beyond breaking, in the same way all beings are subject to death, have death as their end, have not gone beyond death."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "All beings will die,
> for life ends in death.
> They will go in line with their actions,
> reaping the fruits
> of their merit & evil:

hell for those who did evil,
a good destination
for those who made merit.

So do what is admirable,
as an accumulation
for the future life.
Deeds of merit are the support for beings
when they arise
in the other world."

See also: *DN 16*; *MN 86*; *SN 47:13*; *AN 5:49*; *AN 5:57*; *Ud 8:8*

(Qualities of) the World
Loka Sutta (SN 3:23)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "How many qualities of the world that, when arising, arise for harm, stress, & discomfort?"

"Three qualities of the world, great king, when arising, arise for harm, stress, & discomfort. Which three? Greed, great king, is a quality of the world that, when arising, arises for harm, stress, & discomfort. Aversion… Delusion is a quality of the world that, when arising, arises for harm, stress, & discomfort. These are the three qualities of the world, great king, that when arising, arise for harm, stress, & discomfort."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Greed, aversion, & delusion
> —born from oneself—
> destroy
> the person of evil awareness,
> as its own fruit, the reed."

See also: MN 95; AN 3:66; AN 8:6–8; Dhp 164–165; Dhp 240

Archery Skills
Issattha Sutta (SN 3:24)

Near Sāvatthī. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Where, lord, should a gift be given?"

"Wherever the mind feels confidence, great king."[1]

"But a gift given where, lord, bears great fruit?"

"This (question) is one thing, great king—'Where should a gift be given?'—while this—'A gift given where bears great fruit?'—is something else entirely. What is given to a virtuous person—rather than to an unvirtuous one—bears great fruit. In that case, great king, I will ask you a counter-question. Answer as you see fit.

"What do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along—untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Then a brahman youth… a merchant youth… a laborer youth would come along—untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Now, what do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along—trained, practiced, disciplined, drilled, fearless, unterrified, not

cowardly, not quick to flee. Would you take him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"Then a brahman youth… a merchant youth… a laborer youth would come along—trained, practiced, disciplined, drilled, fearless, unterrified, not cowardly, not quick to flee. Would take you him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"In the same way, great king. When someone has gone forth from the home life into homelessness—no matter from what clan—and he has abandoned five factors and is endowed with five, what is given to him bears great fruit.

"And which five factors has he abandoned? He has abandoned sensual desire… ill will… sloth & drowsiness… restlessness & anxiety… uncertainty. These are the five factors he has abandoned. And with which five factors is he endowed? He is endowed with the aggregate of virtue of one beyond training… the aggregate of concentration of one beyond training… the aggregate of discernment of one beyond training… the aggregate of release of one beyond training… the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"What is given to one who has abandoned five factors and is endowed with five factors in this way bears great fruit."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"As a king intent on battle
would hire a youth
in whom there are
    archery skills,
    persistence,
    & strength,
and not, on the basis of birth,
                a coward;
so, too, you should honor

a person of noble conduct, wise,
in whom are established
composure
& patience,
even though
his birth may be lowly.

Let donors build
pleasant hermitages
and there invite the learned to stay.
Let them make reservoirs
in dry forests
and walking paths
where it's rough.
Let them, with a clear, calm awareness,
give food, drink, snacks,
clothing, & lodgings
to those who've become
straightforward.

Just as a hundred-billowed,
lightning-garlanded,
thundering cloud,
raining down on the wealth-bearing [earth],
fills the highlands & low,
even so
a person of conviction & learning,
wise,
having stored up provisions,
satisfies wayfarers
with food & drink.
Delighting in distributing alms,
'Give to them!
Give!'
he says.

That
is his thunder,
like a raining cloud's.

That shower of merit,
abundant,
rains back on the one
who gives."

Note

1. The non-offense clauses to Nissaggīya Pācittiya 30 state that, when donors ask a monk where they should give an intended gift, he should say, "Give wherever your gift would be used, or would be well-cared for, or would last long, or wherever your mind feels confidence." In other words, monks should not tell lay people where to give their donations.

See also: *MN 93*; *AN 3:58*; *AN 5:31*; *AN 5:34*; *AN 5:37*; *AN 7:49*; *Iti 22*; *Iti 75*

The Simile of the Mountains
Pabbatopama Sutta (SN 3:25)

Near Sāvatthī. Then King Pasenadi Kosala went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him: "Well now, great king, where are you coming from in the middle of the day?"

"Just now, lord, I was engaged in the sort of royal affairs typical of head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensuality, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth."

"What do you think, great king? Suppose a trustworthy, reliable man were to come to you from the east. On arrival he would say to you, 'May it please your majesty to know, I have come from the east. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings (in its path). Do whatever you think should be done.' Then a second man were to come to you from the west… Then a third man were to come to you from the north… Then a fourth trustworthy, reliable man were to come to you from the south. On arrival he would say to you, 'May it please your majesty to know that I have come from the south. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings. Do whatever you think should be done.' If, your majesty, such a great peril should arise, such a terrible destruction of human life—the human state being so hard to obtain—what should be done?"

"If, lord, such a great peril should arise, such a terrible destruction of human life—the human state being so hard to obtain—what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"I inform you, great king, I announce to you, great king: aging & death are rolling in on you. When aging & death are rolling in on you, what

should be done?"

"As aging & death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?

"There are, lord, elephant battles (fought by) head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensuality, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no use for those elephant battles, no scope for them, when aging & death are rolling in. There are cavalry battles… chariot battles… infantry battles… but there is no use for those infantry battles, no scope for them, when aging & death are rolling in. In this royal court there are counselors who, when the enemies arrive, are capable of dividing them by their wits; but there is no use for those battles of wits, no scope for them, when aging & death are rolling in. In this royal court there is abundant bullion & gold stored in vaults & depositories, and with such wealth we are capable of buying off enemies when they come; but there is no use for those battles of wealth, no scope for them, when aging & death are rolling in. As aging & death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"So it is, great king! So it is, great king! As aging & death are rolling in on you, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, further said this:

"Like massive boulders,
mountains pressing against the sky,
moving in from all sides,
crushing the four directions,
    so aging & death
come rolling over living beings:
noble warriors, brahmans, merchants,
workers, outcastes, & scavengers.
They spare nothing.
They trample everything.

Here elephant troops can hold no ground,
nor can chariots or infantry,
nor can a battle of wits
or wealth win out.

So a wise person,
seeing his own good,
steadfast, secures confidence
in the Buddha, Dhamma, & Saṅgha.

One who practices the Dhamma
in thought, word, & deed,
receives praise here on earth
and after death rejoices in heaven."

See also: *MN 82*; *SN 3:5*; *AN 6:19–20*; *Khp 8*

Ascetic Actions

Tapokamma Sutta (SN 4:1)

I have heard that on one occasion, when the Blessed One was newly self-awakened, he was dwelling near Uruvelā on the bank of the Nerañjarā River, at the root of the Goatherd's Banyan Tree.

Then, when the Blessed One was alone in seclusion, this train of thought arose in his awareness, "Released am I from that practice of extreme austerities! How good that I'm released from that useless practice of extreme austerities! How good that I'm released, that I have attained awakening!"

Then Māra the Evil One, having known with his awareness the train of thought in the Blessed One's awareness, went to the Blessed One and addressed him in verse:

"Straying from the ascetic actions
by which young brahmans are purified,
impure, you suppose you're pure.
You've missed the path to purity."

Then, having understood that "This is Mara the Evil One," the Blessed One replied to him in verses:

"Having known it to be useless,
any further[1] austerity,
each bringing nothing,
like oars & rudder on dry land:
Developing virtue, concentration, & discernment,
the path to awakening,
I've attained the foremost purity.
But you, End-maker, are struck down."

Then Mara the Evil One—sad & dejected at realizing, "The Blessed One knows me, the One Well-Gone knows me"—vanished right there.

Note

1. Reading *aparaṁ* with the Thai edition. The Burmese and Sri Lankan editions read *amaraṁ*, deathless.

Delight
Nandana Sutta (SN 4:8)

In this discourse, Māra and Buddha are speaking different languages. By "acquisitions" Māra means one's family and physical possessions. The Buddha uses the same word to mean a sense of possession for anything—physical or mental—at all.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Māra the Evil One went to the Blessed One and recited this verse in his presence:

"Those with children
delight
because of their children.
Those with cattle
delight
because of their cows.
A person's delight
comes from acquisitions,
since a person with no acquisitions
doesn't delight."

The Buddha:

"Those with children
grieve
because of their children.
Those with cattle
grieve
because of their cows.
A person's grief
comes from acquisitions,

since a person with no acquisitions
doesn't grieve."

Then Māra the Evil One—sad & dejected at realizing, "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

See also: *MN 87*; *SN 1:20*; *AN 5:49*; *Ud 2:7*; *Ud 8:8*; *Sn 1:2*

The Stone Sliver
Sakalika Sutta (SN 4:13)

See the introductory note to SN 1:38.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Maddakucchi Deer Reserve. Now at that time his foot had been pierced by a stone sliver. Excruciating were the bodily feelings that developed within him—painful, fierce, sharp, wracking, repellent, disagreeable—but he endured them mindful, alert, & unperturbed. Having had his outer robe folded in four and laid out, he lay down on his right side in the lion's posture—with one foot placed on top of the other—mindful & alert.

Then Māra the Evil One went to the Blessed One and recited this verse in his presence:

"Are you lying there in a stupor,
or drunk on poetry?
Are your goals so very few?
All alone in a secluded lodging,
what is this dreamer, this sleepy-face?"

The Buddha:

"I lie here,
not in a stupor,
nor drunk on poetry.
My goal attained,
I am sorrow-free.
All alone in a secluded lodging,
I lie down with sympathy
for all beings.

Even those pierced in the chest
with an arrow,
their hearts rapidly,
    rapidly
    beating:
even they with their arrows
are able to sleep.
    So why shouldn't I,
    with my arrow removed?

I'm not awake with worry,
nor afraid to sleep.
Days & nights
don't oppress me.
I see no threat of decline
in any world at all.
That's why I sleep
    with sympathy
    for all beings."

Then Māra the Evil One—sad & dejected at realizing, "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

See also: *SN 1:38*; *SN 5:1–10*; *SN 36:6*; *AN 5:129*

Alms

Piṇḍa Sutta (SN 4:18)

On one occasion the Blessed One was staying among the Magadhans near the brahman village of Pañcasālā. And on that occasion there were young people's presents (being given) in Pañcasālā. Then early in the morning, the Blessed One, having adjusted his under robe and carrying his bowl & outer robe, went into Pañcasālā for alms. And at that time Māra, the Evil One, had taken possession of the brahman householders of Pañcasālā [with the thought,] "Don't let Gotama the contemplative get alms." Then the Blessed One left Pañcasālā with his bowl as clean as it had been when he entered.

Then Māra the Evil One went to the Blessed One and, on arrival, said to him, "Did you get any alms, contemplative?"

"So was it you, Evil One, who arranged that I didn't get alms?"

"In that case, lord, let the Blessed One go into Pañcasālā a second time. I'll arrange that you get alms."[1]

The Buddha:

"You've produced demerit, Evil One,
insulting the Tathāgata.

How very happily we live,
we who have nothing.
We will feed on rapture
like the Radiant devas."[2]

Then Māra the Evil One—sad & dejected at realizing, "The Blessed One knows me; the One Well-gone knows me"—vanished right there.

Notes

1. According to the Commentary, this was a false promise. Māra planned to arrange again that the Buddha wouldn't get food, but instead would "get" the ridicule of the village youths.

2. This second verse = Dhp 200.

See also: *SN 4:13*; *Ud 2:6–7*; *Thag 5:8*; *Thag 6:2*; *Thag 18*

The Farmer

Kassaka Sutta (SN 4:19)

Near Sāvatthī. Now at that time the Blessed One was instructing, urging, rousing, & encouraging the monks with a Dhamma talk concerning unbinding. The monks—attentive, interested, lending ear, focusing their entire awareness—were listening to the Dhamma.

Then the thought occurred to Māra, the Evil One: "Gotama the contemplative is instructing, urging, rousing, & encouraging the monks with a Dhamma talk concerning unbinding. The monks—attentive, interested, lending ear, focusing their entire awareness—are listening to the Dhamma. What if I were to go to Gotama the contemplative to obscure his vision?"

Then Māra the Evil One, taking on the form of a farmer with a large plowshare over his shoulder, carrying a long goad stick—his hair disheveled, his clothes made of coarse hemp, his feet splattered with mud—went to the Blessed One and, on arrival, said, "Hey, contemplative. Have you seen my oxen?"

"And what are your oxen, Evil One?"

"Mine alone is the eye, contemplative. Mine are forms, mine is the dimension of consciousness & contact at the eye. Where can you go to escape me? Mine alone is the ear… the nose… the tongue… the body… Mine alone is the intellect, contemplative. Mine are ideas, mine is the dimension of consciousness & contact at the intellect. Where can you go to escape me?"

"Yours alone is the eye, Evil One. Yours are forms, yours is the sphere of consciousness & contact at the eye. Where no eye exists, no forms exist, no dimension of consciousness & contact at the eye exists: There, Evil One, you cannot go. Yours alone is the ear… the nose… the tongue… the body… Yours alone is the intellect, Evil One. Yours are ideas, yours is the

dimension of consciousness & contact at the intellect. Where no intellect exists, no ideas exist, no dimension of consciousness & contact at the intellect exists: There, Evil One, you cannot go."

Māra:
"Of what they say,
'This is mine';
and those who say,
'Mine':
If your intellect's here,
contemplative,
you can't escape
from me."

The Buddha:
"What they speak of
isn't mine,
and I'm not one of those
who speak it.
Know this, Evil One:
You won't even see
my tracks."

Then Māra the Evil One—sad & dejected at realizing, "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

See also: MN 49; SN 35:115; SN 35:117; SN 35:202; Dhp 92–93; Ud 1:10; Sn 5:15

Rulership
Rajja Sutta (SN 4:20)

I have heard that on one occasion the Blessed One was staying among the Kosalans in a wilderness hut in a Himalayan district. Then, as he was alone in seclusion, this train of thought arose in his awareness: "Is it possible to exercise rulership without killing or causing others to kill, without dispossessing or causing others to dispossess, without sorrowing or causing others sorrow—righteously?"

Then Māra, the Evil One, knowing with his awareness the train of thought in the Blessed One's awareness, went to him and on arrival said to him: "Exercise rulership, Blessed One! Exercise rulership, O One Well-Gone!—without killing or causing others to kill, without dispossessing or causing others to dispossess, without sorrowing or causing others sorrow—righteously!"

"But what do you see in me, Evil One, that you say to me, 'Exercise rulership, Blessed One! Exercise rulership, O One Well-Gone!—without killing or causing others to kill, without dispossessing or causing others to dispossess, without sorrowing or causing others sorrow—righteously!'?"

"Lord, the Blessed One has developed the four bases of power,[1] pursued them, given them a means of transport, given them a grounding, steadied them, consolidated them, and undertaken them well. If he wanted to, he could resolve on the Himalayas, king of mountains, as gold, and it would become a mountain of gold."[2]

The Buddha:

"The entirety
of a mountain of gold,
of solid bullion:
Even twice that
wouldn't suffice

for one person.
    Knowing this,
    live evenly,
    in tune with the contemplative life.

When you see stress,
and from where it comes,
how can you incline
to sensuality?
Knowing acquisition
to be a bond in the world,
    train for
    its subduing."

Then Māra the Evil One—sad & dejected at realizing, "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

Notes

1. The foundations for psychic abilities. See SN 51:20.

2. The implication here is that, with so much gold, the Buddha could cure the world's miseries and buy off his enemies.

See also: MN 82; SN 35:199; AN 3:70; Dhp 186–187

A Large Number
Sambahula Sutta (SN 4:21)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Silāvatī. And on that occasion a large number of monks were staying not far from the Blessed One: heedful, ardent, & resolute.

Then Māra the Evil One, assuming the appearance of a brahman—with a large coiled top-knot, clad in an antelope hide, aged, crooked like a roof support, wheezing, holding a staff of fig wood—went to the monks and, on arrival, said to them, "You have gone forth while young, masters—black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality. Enjoy human sensuality, monks. Don't drop what is visible here-&-now in pursuit of what's subject to time."

"Brahman, we're not dropping what's visible here-&-now in pursuit of what's subject to time. We're dropping what's subject to time in pursuit of what's visible here-&-now. For the Blessed One has said that sensuality is subject to time, of much stress, much despair, & greater drawbacks; whereas this Dhamma is visible here-&-now, not subject to time, inviting all to come & see, pertinent, to be known by the observant for themselves."

When this was said, Māra the Evil One—shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows—left, leaning on his stick.

So the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they [told him what had happened].

"That wasn't a brahman, monks. That was Māra the Evil One, come to blind you."

Then, on realizing the significance of that, the Blessed One on that occasion spoke these verses:

> One who has seen the cause
> from which suffering comes:
> How could that person
> incline to sensuality?
> Having realized
> that acquisition is a tie
> in the world,
> a person should train
> to subdue
> just that.

See also: *SN 1:20*; *SN 35:127*; *Thag 7:1*

Seven Years

Sattavassa Sutta (SN 4:24)

I have heard that on one occasion, when the Blessed One was newly self-awakened, he was dwelling near Uruvelā on the bank of the Nerañjarā River, at the root of the Goatherd's Banyan Tree.

And at that time, Māra the Evil One had been following the Blessed One for seven years, looking for an opening, but unable to find one.

Then Māra the Evil One went to the Blessed One and addressed him in verse:

> "Practicing jhāna in the forest—
> are you overcome with grief?
> Have you lost,
> or do you desire, wealth?
> Have you done something
> blameworthy in the village?
> Is it because
> you become intimate with people,
> but intimacy doesn't prosper for you
> with anyone at all?"

The Buddha:

> "Having dug up all the root of grief,
> blameless, I practice jhāna not grieving.
> Defeating all greed, all
> yearning for becoming,
> I, without effluent, practice jhāna—
> you, Kinsman of the Heedless."

Māra:

"Of whatever they say,
'This is mine,'
and whoever says, 'mine,'
if your heart is here,
contemplative, you're not free from me."

The Buddha:

"Of whatever they speak,
it's not mine.
And whoever speaks
they are not me.
Know that, Evil One.
You can't even see my tracks."

Māra:

"If the path has been awakened to—
secure, leading to the deathless—
then go away! Go alone!
What's the use of instructing others?"

The Buddha:

"People seeking the far side
ask about the deathless realm.
Asked by them, I explain
the truth that's acquisition-free."

Māra:

"Suppose, lord, that not far from a village or town was a pond. There in it was a crab. Then a number of boys & girls, leaving the village or town, would go to the pond and, on arrival, would take the crab out of the water and place it on the ground. And whenever the crab extended a leg, the boys or girls would cut it off, break it, and smash it with sticks or stones right there, so that the crab—with all its legs cut off, broken, & smashed—would be unable to get back in the pond as before.

"In the same way, whatever writhings, tricks, & contortions [there are], the Blessed One has cut them off, broken them, and smashed

them all. Now I'm unable to approach the Blessed One, looking for an opening."

Then Māra the Evil One recited these verses of dejection in the Blessed One's presence:

"A crow circled a stone
the color of fat—
'Perhaps I'll find something tender here,
Maybe there's something tasty'
—but not getting anything tasty there,
the crow went away.
Like a crow attacking the rock,
I weary myself with Gotama."

Then Māra the Evil One, having recited these verses of dejection in the Blessed One's presence, left that place and sat on the ground not far from the Blessed One, silent, abashed, with his shoulders drooping, his head down, brooding, at a loss for words, drawing in the dirt with a stick.

See also: SN 4:25; Sn 3:2

Māra's Daughters
Māradhītu Sutta (SN 4:25)

Then Māra's daughters—Craving, Discontent, & Passion—went to Māra the Evil One and, on arrival, addressed him in verse:

> "Why are you depressed, Daddy?
> For which man do you grieve?
> We—having bound him
> like a wilderness elephant
> with a snare of passion—
> will bring him to you.
> Under your power he'll be."

Māra:

> "An arahant, well-gone in the world,
> isn't easily brought in by passion.
> He's gone beyond Māra's sway:
> That's why I'm so violently sad."

Then Māra's daughters—Craving, Discontent, & Passion—went to the Blessed One and, on arrival, said to him, "We serve you at your feet, contemplative."

But the Blessed One paid them no attention, as he was released in the unexcelled ending of acquisitions.

Then Māra's daughters—Craving, Discontent, & Passion—went off to one side and considered, "Various are the appetites of men. Why don't we each assume the form of a hundred girls?"

So Māra's daughters—Craving, Discontent, & Passion—having each assumed the form of a hundred girls, went to the Blessed One and, on arrival, said to him, "We serve you at your feet, contemplative."

Again, the Blessed One paid them no attention, as he was released in the unexcelled ending of acquisitions.

So Māra's daughters—Craving, Discontent, & Passion—went off to one side and considered, "Many & varied are the appetites of men. Why don't we each assume the form of a hundred women who have never given birth?"

So Māra's daughters—Craving, Discontent, & Passion—having each assumed the form of a hundred women who had never given birth, went to the Blessed One and, on arrival, said to him, "We serve you at your feet, contemplative." Again, the Blessed One paid them no attention, as he was released in the unexcelled ending of acquisitions.

Then Māra's daughters—Craving, Discontent, & Passion—went off to one side and considered, "Many & varied are the appetites of men. Why don't we each assume the form of a hundred women who have borne one child … a hundred women who have borne two children … a hundred middle-aged women … a hundred older women?" So Māra's daughters—Craving, Discontent, & Passion—having each assumed the form of a hundred older women, went to the Blessed One and, on arrival, said to him, "We serve you at your feet, contemplative." Again, the Blessed One paid them no attention, as he was released in the unexcelled ending of acquisitions.

Then Māra's daughters—Craving, Discontent, & Passion—went off to one side and said, "Wow, it's true what our father said:

> 'An arahant, well-gone in the world,
> isn't easily brought in by passion.
> He's gone beyond Māra's sway:
> That's why I'm so violently sad.'

"Any contemplative or brahman who hadn't gone beyond passion, if we were to approach him with this approach: His heart would split or he would cough up hot blood or he would go mad, out of his mind. Just as a green reed cut down would dry out, wither, & fade, in the same way, he would dry out, wither, & fade."

Then Māra's daughters—Craving, Discontent, & Passion—went to the Blessed One and, on arrival, stood to one side. As she was standing there,

Māra's daughter Craving addressed the Blessed One with verses:

"Practicing jhāna in the forest—
are you overcome with grief?
Have you lost,
or do you desire, wealth?
Have you done something
blameworthy in the village?
Is it because
you become intimate people,
but intimacy doesn't prosper for you
with anyone at all?"

The Buddha:

"Having attained the goal—
peace of the heart—
having defeated the army
of forms endearing & alluring,
practicing jhāna alone,
I awakened to bliss.
That's why I don't become intimate
with people,
why intimacy doesn't prosper with me
when made by anyone at all."[1]

Then Māra's daughter Discontent addressed the Blessed One in verse:

"How does a monk here often dwell,
who has crossed the five floods
and also the sixth?[2]
How, while cultivating jhāna,
does he keep perceptions of sensuality far away?"

The Buddha:

"Calmed in body,
well released in mind,
without fabrications,
mindful, homeless,

having known the Dhamma,
practicing jhāna without directed thought,
he's not provoked,
doesn't flow, isn't slothful:
Like this
a monk here often dwells,
who has crossed the five floods
and also the sixth.
Cultivating jhāna like this,
he keeps perceptions of sensuality
far away."

Then Māra's daughter Passion addressed the Blessed One in verse:

"Cutting off craving,
practicing with a group:
Yes, many & faithful
they'll fare.
O, how this homeless one,
having snatched them
from the King of Death,
will lead a great crowd away."

The Buddha:

"The Tathāgatas, great heroes,
do lead
with the true Dhamma.
For those who know,
leading by Dhamma,
what's the jealousy?"

Then Māra's daughters—Craving, Discontent, & Passion—went to Māra the Evil One. He saw them coming from afar and, on seeing them, addressed them with verses:

"Fools!
Cleave a mountain
with a lily-stalk.

Dig up a crag
        with your fingernails.
Chew on iron
        with your teeth.
Raising a rock
above your head,
        go over a cliff,
        into a pit.
Like striking your chest
on a stump—
you weary yourselves with Gotama."

Blazing they came—
Craving, Discontent, & Passion—
but the Teacher blew them off,
like the wind, a fallen tuft of cotton.

Notes

1. This phrase—*sakkhī na sampajjati kenaci te/me*—appears to admit two meanings. 1) One's attempts at intimacy with others don't succeed. 2) Others' attempts at intimacy with one don't succeed. Māra's daughter—following their father in SN 4:24, mean it in the first sense. The Buddha here means it in the second.

2. The six floods are the defilements associated with each of the six senses.

See also: *AN 5:75*; *Ud 3:2*; *Sn 4:9*; *Thag 7:1*

Sister Āḷavikā

Āḷavikā Sutta (SN 5:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, early in the morning, Āḷavikā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind, aiming at seclusion.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"There's no
    escape
    in the world,
so what are you trying to do
    with seclusion?
Enjoy sensual delights.
Don't be someone
    who later regrets."

Then the thought occurred to Āḷavikā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from seclusion."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"There *is*
    an escape in the world,

well touched by me
    with discernment—
something that you,
    you Evil One,
    kinsman of the heedless,
        don't know.

Sensual pleasures
    are like swords & spears;
the aggregates,
    their executioner's block.
What you call *sensual delight*
    is *no delight* for me."

Then Māra the Evil One—sad & dejected at realizing, "Āḷavikā the nun knows me"—vanished right there.

See also: SN 35:115; Ud 8:1; Iti 43; Iti 72

Sister Somā

Somā Sutta (SN 5:2)

Near Sāvatthī. Then, early in the morning, Somā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"That
which is
to be attained by seers
—the place so very hard to reach—
women
can't
—with their two-inch discernment—
attain."

Then the thought occurred to Somā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"What
difference

does being a woman make
when the mind's well-centered,
when knowledge is progressing,
seeing clearly, rightly,
    into the Dhamma.

Anyone who thinks
    'I'm a woman'
    or 'a man'
or 'Am I anything at all?'—
    that's who Māra's
    fit to address."

Then Māra the Evil One—sad & dejected at realizing, "Somā the nun knows me"—vanished right there.

Sister Gotamī

Gotamī Sutta (SN 5:3)

Near Sāvatthī. Then, early in the morning, Kisā Gotamī the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"Why,
with your sons killed,
do you sit all alone,
your face in tears?
All alone,
immersed in the midst of the forest,
are you looking
for a man?"

Then the thought occurred to Kisā Gotamī the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"I've gotten past
the killing of sons,

have made that the end
to (my search for) men.
I don't grieve,
I don't weep—
    and I'm not afraid of *you*,
    my friend.
It's everywhere destroyed—delight.
The mass of darkness is shattered.
Having defeated the army of death,
            free
    of effluents
            I dwell."

Then Māra the Evil One—sad & dejected at realizing, "Kisā Gotamī the nun knows me"—vanished right there.

See also: SN 47:13; Thig 10

Sister Vijayā

Vijayā Sutta (SN 5:4)

Near Sāvatthī. Then, early in the morning, Vijayā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"You, a beautiful young woman.
    I, a young man.
Come, my lady,
let's enjoy ourselves
    to the music of a five-piece band."

Then the thought occurred to Vijayā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"Lovely sights, sounds,
smells, tastes,
& tactile sensations
    I leave to
    you, Māra.

I
have no need
for them.
I'm disgusted, ashamed
of this putrid body—
disintegrating, dissolving.
Sensual craving
is rooted out.
Beings who have come to form,
& those with a share in the formless,
& the peaceful attainments:
their darkness
is completely destroyed."

Then Māra the Evil One—sad & dejected at realizing, "Vijayā the nun knows me"—vanished right there.

Sister Uppalavaṇṇā

Uppalavaṇṇā Sutta (SN 5:5)

Near Sāvatthī. Then, early in the morning, Uppalavaṇṇā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she stood at the root of a flowering Sal tree.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

> "You've come, nun,
> to this Sal tree
> with its fine flowering crest,
> and stand alone
> at its root,
> with no one
> to match you in beauty.
> In your foolishness,
> aren't you afraid
> of rape?"

Then the thought occurred to Uppalavaṇṇā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"If even a hundred-thousand rapists
came across me like this,
I wouldn't stir a hair.
I'd feel no terror,
    and I'm not afraid of *you*, Māra,
    even alone like this.

Here—I disappear.
I slip into your belly
or stand between your eyebrows,
    and you
    don't see me.
I have mastery
    over the mind,
have well-developed
    the bases of power.[1]
I'm released from all bonds,
    and not afraid of *you*,
    my friend."

Then Māra the Evil One—sad & dejected at realizing, "Uppalavaṇṇā the nun knows me"—vanished right there.

Note

1. See SN 51:20

Sister Cālā

Cālā Sutta (SN 5:6)

Near Sāvatthī. Then, early in the morning, Cālā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & said, "What is it that you don't approve of, nun?"

"I don't approve of birth, my friend."

Māra:

"Why don't you approve of birth?
One who is born
enjoys sensual pleasures.
Who on earth
ever persuaded you:
'Nun, don't approve of birth'?"

Sister Cālā:

"For one who is born
there's death.
One who is born
sees pain.
It's a binding, a flogging, a torment.
That's why one shouldn't approve
of birth.

The Awakened One taught me the Dhamma
—the overcoming of birth—

for the abandoning of all pain,
he established me in
the truth.
But beings who have come to form
& those with a share in the formless,
if they don't discern cessation,
return to becoming-again."

Then Māra the Evil One—sad & dejected at realizing, "Cālā the nun knows me"—vanished right there.

See also: MN 106; MN 140; Iti 43; Iti 72

Sister Upacālā

Upacālā Sutta (SN 5:7)

Near Sāvatthī. Then, early in the morning, Upacālā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & said, "Where do you want to reappear [be reborn], nun?"

"I don't want to reappear anywhere, my friend."

Māra:

"The Devas of the Thirty-three,
the Hours, the Contented,
devas who delight in creation,
& devas in control:
    Direct your mind there
    and it will enjoy
        delight."

Sister Upacālā:

"The Devas of the Thirty-three,
the Hours, the Contented,
devas who delight in creation,
& devas in control:
    They are bound
    with the bonds of sensuality;
    they come again
    under Māra's sway.

The whole world is burning.
The whole world is aflame.
The whole world is blazing.
The whole world is shaken.

The unshaken, untrembling[1]
—of which people run-of-the-mill
don't partake,
where Māra's
never been—
that's where my heart
truly delights."

Then Māra the Evil One—sad & dejected at realizing, "Upacālā the nun knows me"—vanished right there.

Note

1. *Acalita.* This word plays on the *"cālā"* in Upacālā's name.

See also: *MN 49*; *SN 4:19*; *SN 35:202*

Sister Sīsupacālā

Sīsupacālā Sutta (SN 5:8)

Near Sāvatthī. Then, early in the morning, Sīsupacālā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One approached her & said, "Whose philosophy do you approve of, nun?"

"I don't approve of anyone's philosophy, my friend."

Māra:

"For whose sake
    have you shaved your head?
You look like a contemplative
but don't approve of a philosophy,
so why are you wandering here
    confused?"

Sister Sīsupacālā:

"Outside philosophers place
their confidence in views.
I don't approve
    of their teaching.
They're not adept
    in the Dhamma.

    But there is
the Awakened One,
born in the Sakyan clan,
a person without peer:

all-conquering,
Māra's subduer,
everywhere undefeated,
everywhere freed, independent;
endowed with an Eye
all-seeing, reaching the end of
all kamma—
with the ending of acquisitions,
released.

He, that Blessed One,
is my teacher.
It's in his Dhamma
that I delight."

Then Māra the Evil One—sad & dejected at realizing, "Sīsupacālā the nun knows me"—vanished right there.

Sister Selā

Selā Sutta (SN 5:9)

Near Sāvatthī. Then, early in the morning, Selā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"By whom was this doll created?
Where is the doll's maker?
Where has the doll originated?
Where does it cease?"

Then the thought occurred to Selā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her: "This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

"This doll isn't self-made,
nor is this misery made by another.*
In dependence on a cause
it comes into play.
With the dissolution of the cause
it ceases.

Just as a seed grows
    —when planted in a field—
because of the soil's savor
    together with moisture;
in the same way, these
    aggregates,
    properties,
    sense media
—in dependence on a cause—
    come into play.
With the dissolution of the cause
    they cease."

Then Māra the Evil One—sad & dejected at realizing, "Selā the nun knows me"—vanished right there.

**Alternative reading:*
This doll, this misery,
isn't created.

See also: SN 12:25; SN 22:53–55

Sister Vajirā

Vajirā Sutta (SN 5:10)

This discourse dramatizes a problem that often arises in meditation practice —a speculative question arises that, if followed, pulls one out of concentration. Sister Vajirā shows how to deal with the situation: Recognize that the terms in which the question is expressed are just that—terms—and that whatever reality there is in the issue raised by the question can be reduced to phenomena observable in the immediate present. In ultimate terms, this comes down to the arising and passing away of stress, which should be observed and comprehended to the point where one can see through to that which neither arises nor passes away.

* * *

Near Sāvatthī. Then, early in the morning, Vajirā the nun adjusted her robes and, taking her bowl & outer robe, went into Sāvatthī for alms. When she had gone for alms in Sāvatthī and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Māra the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & addressed her in verse:

"By whom was this being created?
Where is the being's maker?
Where has the being originated?
Where does the being
cease?"

Then the thought occurred to Vajirā the nun: "Now who has recited this verse—a human being or a non-human one?" Then it occurred to her:

"This is Māra the Evil One who has recited this verse wanting to arouse fear, horripilation, & terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Māra the Evil One," she replied to him in verses:

> "What? Do you assume a 'being,' Māra?
> Do you take a position?
> This is purely a pile of fabrications.
> Here no being
> can be pinned down.
>
> Just as when, with an assemblage of parts,
> there's the word,
> *chariot,*
> even so when aggregates are present,
> there's the convention of
> *a being.*
>
> For only stress is what comes to be;
> stress, what remains & falls away.
> Nothing but stress comes to be.
> Nothing ceases but stress."

Then Māra the Evil One—sad & dejected at realizing, "Vajirā the nun knows me"—vanished right there.

See also: MN 121; SN 12:15; SN 22:36; SN 23:2; SN 35:85; SN 35:205; SN 36:11; SN 38:14; Ud 1:10

The Request
Āyācana Sutta (SN 6:1)

I have heard that on one occasion, when the Blessed One was newly self-awakened, he was staying near Uruvelā on the bank of the Nerañjarā River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone & in seclusion, this line of thinking arose in his awareness: "This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the observant. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see. This state, too, is hard to see: the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving; dispassion; cessation; unbinding. And if I were to teach the Dhamma and if others would not understand me, that would be tiresome for me, troublesome for me."

Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:

"Enough now with teaching
    what
    only with difficulty
    I reached.
This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
    deep,
    hard to see,
going against the flow—
those delighting in passion,

cloaked in the mass of darkness,
won't see."

As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dhamma.

Then Brahmā Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought: "The world is lost! The world is destroyed! The mind of the Tathāgata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!" Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahmā Sahampati disappeared from the Brahmā world and reappeared in front the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him: "Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

That is what Brahmā Sahampati said. Having said that, he further said this:

"In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
so, intelligent one, with all-around vision,
ascend the palace
fashioned of Dhamma.
Free from sorrow, behold the people
submerged in sorrow,

oppressed by birth & aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand."

Then the Blessed One, having understood Brahmā's invitation, out of compassion for beings, surveyed the world with the eye of an Awakened One. As he did so, he saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses—born & growing in the water—might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water—so too, surveying the world with the eye of an Awakened One, the Blessed One saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

Having seen this, he answered Brahmā Sahampati in verse:

"Open are the doors to the deathless.
Let those with ears show their conviction.
Let them show their conviction.
Perceiving trouble, O Brahmā,
I did not tell people the refined,
sublime Dhamma."

"Then Brahmā Sahampati, thinking, 'I'm the one who created the opportunity for the teaching of the Dhamma by the Blessed One!' bowed down to me and, circling me on the right, disappeared right there.

See also: *DN 12*; *MN 26*; *MN 63*; *AN 3:22*; *AN 4:111*; *AN 10:95*; *Dhp 28*

Reverence

Gārava Sutta (SN 6:2)

I have heard that on one occasion, when the Blessed One was newly self-awakened, he was staying near Uruvelā on the bank of the Nerañjarā River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone & in seclusion, this line of thinking arose in his awareness: "One suffers if dwelling without reverence or deference. Now on what contemplative or brahman can I dwell in dependence, honoring & respecting him?"

Then the thought occurred to him: "It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another contemplative or brahman, honoring & respecting him. However, in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, I do not see another contemplative or brahman more consummate in virtue than I, on whom I could dwell in dependence, honoring & respecting him.

"It would be for the sake of perfecting an unperfected aggregate of concentration that I would dwell in dependence on another contemplative or brahman, honoring & respecting him. However, in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, I do not see another contemplative or brahman more consummate in concentration than I, on whom I could dwell in dependence, honoring & respecting him.

"It would be for the sake of perfecting an unperfected aggregate of discernment that I would dwell in dependence on another contemplative or brahman, honoring & respecting him. However, in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, I do not see another contemplative

or brahman more consummate in discernment than I, on whom I could dwell in dependence, honoring & respecting him.

"It would be for the sake of perfecting an unperfected aggregate of release that I would dwell in dependence on another contemplative or brahman, honoring & respecting him. However, in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, I do not see another contemplative or brahman more consummate in release than I, on whom I could dwell in dependence, honoring & respecting him.

"It would be for the sake of perfecting an unperfected aggregate of knowledge & vision of release that I would dwell in dependence on another contemplative or brahman, honoring & respecting him. However, in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, I do not see another contemplative or brahman more consummate in knowledge & vision of release than I, on whom I could dwell in dependence, honoring & respecting him.

"What if I were to dwell in dependence on this very Dhamma to which I have fully awakened, honoring & respecting it?"

Then, having known with his own awareness the line of thinking in the Blessed One's awareness—just as a strong man might extend his flexed arm or flex his extended arm—Brahmā Sahampati disappeared from the Brahmā world and reappeared in front of the Blessed One. Arranging his upper robe over one shoulder, he saluted the Blessed One with his hands before his heart and said to him: "So it is, Blessed One! So it is, One-Well-Gone! Those who were arahants, Rightly Self-awakened Ones in the past—they, too, dwelled in dependence on the very Dhamma itself, honoring & respecting it. Those who will be arahants, Rightly Self-awakened Ones in the future—they, too, will dwell in dependence on the very Dhamma itself, honoring & respecting it. And let the Blessed One, who is at present the arahant, the Rightly Self-awakened One, dwell in dependence on the very Dhamma itself, honoring & respecting it."

That is what Brahmā Sahampati said. Having said that, he further said this:

"Past Buddhas,
future Buddhas,
& he who is the Buddha now,
removing the sorrow of many—
all have dwelt,
will dwell, he dwells,
revering the true Dhamma.
This, for Buddhas, is a natural law.

Therefore one who desires his own good,
aspiring for greatness,
should respect the true Dhamma,
recollecting the Buddhas' Teaching."

See also: *SN 11:3*; *AN 7:56*; *AN 8:2*; *Khp 6*; *Iti 90*

At Andhakavinda

Andhakavinda Sutta (SN 6:13)

On one occasion the Blessed One was dwelling among the Magadhans in Andhakavinda. And on that occasion he was sitting out in the open in the thick darkness of night while the rain fell in scattered drops.

Then, Brahmā Sahampati in the far extreme of the night, his extreme radiance lighting up the entirety of Andhakavinda, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he recited these verses in the Blessed One's presence:

"Stay in isolated dwellings.
Live for freedom from fetters.
But if one doesn't attain delight there,
one should live with the Saṅgha,
mind protected,
mindful.

Walking for alms
from family to family,
senses guarded,
masterful, mindful,
stay in isolated dwellings.

Freed from fear,
released in the fearless,
where fearful snakes are,
lightning wanders,
the sky thunders,
in the thick darkness of night,
there sits the monk—
horripilation left behind.

And this has actually been seen by me,
it's not hearsay, quotation marks.
In a single holy life,
a thousand have left death behind.
More in training,
five hundred plus
ten times tenfold ten:
All have attained the stream
that never leads to an animal birth.

As for other people, partaking of merit,
—so to my mind—
I cannot count them,
for fear of telling a falsehood."

See also: *DN 29*; *MN 4*; *Thag 1:50*; *Thag 2:11*

At Aruṇavatī

Aruṇavatī Sutta (SN 6:14)

On one occasion the Blessed One was dwelling in Sāvatthī. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "In the past, monks, was a king named Aruṇavant whose royal city was named Aruṇavatī. And in dependence on that royal city of Aruṇavatī there dwelled Sikhī the Blessed One, worthy & fully self-awakened. And Sikhī the Blessed One, worthy & fully self-awakened, had a pair of disciples named Abhibhū & Sambhava as his foremost pair, his excellent pair.

"Then Sikhī the Blessed One, worthy & fully self-awakened, addressed the monk Abhibhū: 'Come, brahman, let's go to a certain Brahmā world until the time for the meal.'

"'As you say, lord,' the monk Abhibhū responded to Sikhī the Blessed One, worthy & fully self-awakened.

"Then—just as a strong man might extend his flexed arm or flex his extended arm—Sikhī the Blessed One, worthy & fully self-awakened, & the monk Abhibhū disappeared from the royal city of Aruṇavatī and reappeared in that Brahmā world.

"Then Sikhī the Blessed One, worthy & fully self-awakened, addressed the monk Abhibhū: 'Let a Dhamma talk come to you, brahman, for Brahmā, Brahmā's retinue, & Brahmā's assembly.'

"Responding, 'As you say, lord,' to Sikhī the Blessed One, worthy & fully self-awakened, the monk Abhibhū instructed, urged, roused, & encouraged Brahmā, Brahmā's retinue, & Brahmā's assembly with a Dhamma talk.

"With that, Brahmā, Brahmā's retinue, & Brahmā's assembly were indignant, annoyed, & complained: 'Isn't it amazing, good sirs! Isn't it astounding! How can this disciple, in the presence of his teacher, teach the Dhamma?'

"Then Sikhī the Blessed One, worthy & fully self-awakened, addressed the monk Abhibhū: 'Brahmā, Brahmā's retinue, & Brahmā's assembly are indignant & annoyed with you. They complain: "Isn't it amazing, good sirs! Isn't it astounding! How can this disciple, in the presence of his teacher, teach the Dhamma?" Very well then, strike terror in Brahmā, Brahmā's retinue, & Brahmā's assembly to an even greater degree.'

"Responding, 'As you say, lord,' to Sikhī the Blessed One, worthy & fully self-awakened, the monk Abhibhū taught the Dhamma with his body visible, taught the Dhamma with his body invisible, taught the Dhamma with the lower half of his body visible & the upper half invisible, taught the Dhamma with the upper half of his body visible & the lower half invisible.

"With that, the minds of Brahmā, Brahmā's retinue, & Brahmā's assembly were overcome with amazement & astonishment: 'Isn't it amazing, good sirs! Isn't it astounding!—the contemplative's great power & great might!'

"Then the monk Abhibhū said to Sikhī the Blessed One, worthy & fully self-awakened, 'I recall, lord, having made this statement while standing in the midst of the Saṅgha of monks: "I can, friends, while standing in the Brahmā world, make my voice heard throughout the thousand-fold cosmos."'

"'This is the time, brahman! This is the time, brahman, for you, while standing in the Brahmā world, to make your voice heard throughout the thousand-fold cosmos!'

"Responding, 'As you say, lord,' to Sikhī the Blessed One, worthy & fully self-awakened, the monk Abhibhū, while standing in the Brahmā world, recited these verses:

'Rouse yourselves.
Go forth.
Commit yourselves

to the Awakened One's bidding.
Scatter the army of Death
as an elephant would
a shed made of reeds.
He who,
in this Dhamma & Vinaya,
stays heedful,
abandoning birth,
        the wandering-on,
will put an end
to suffering & stress.'

"Then—having struck terror in Brahmā, Brahmā's retinue, & Brahmā's assembly—Sikhī the Blessed One, worthy & fully self-awakened, & the monk Abhibhū—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from that Brahmā world and reappeared in the royal city of Aruṇavatī.

"Then, monks, Sikhī the Blessed One, worthy & fully self-awakened, addressed the monks, 'Monks, did you hear the monk Abhibhū reciting verses while standing in the Brahmā world?'

"'Lord, we heard the monk Abhibhū reciting verses while standing in the Brahmā world.'

"'But what verses did you hear the monk Abhibhū reciting while standing in the Brahmā world?'

"'Lord, we heard the monk Abhibhū reciting these verses while standing in the Brahmā world:

"Rouse yourselves.
        Go forth.
Commit yourselves
to the Awakened One's bidding.
Scatter the army of Death
as an elephant would
a shed made of reeds.
He who,
in this Dhamma & Vinaya,

stays heedful,
abandoning birth,
the wandering-on,
will put an end
to suffering & stress."

"'These, lord, are the verses we heard the monk Abhibhū reciting while standing in the Brahmā world.'

"'Good, monks. It's good that you heard the monk Abhibhū reciting verses while standing in the Brahmā world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: MN 49; Thag 3:13

Total Unbinding
Parinibbāna Sutta (SN 6:15)

This discourse reports how the Buddha passed away, giving four verses uttered by those who witnessed the event. It is interesting to note that the verses ascribed to heavenly beings make general comments on how the nature of all beings—even a Buddha—is to pass away, whereas the verses ascribed to the monks comment specifically on the Buddha's display of mental mastery immediately prior to the moment of his total unbinding. For some reason, the order of the verses here differs slightly from that in DN 16.

* * *

On one occasion the Blessed One was staying near Kusinārā in Upavattana, the Sal Tree Forest of the Mallans, on the occasion of his total unbinding. Then the Blessed One addressed the monks, "I exhort you, monks: All fabrications are subject to decay. Reach consummation through heedfulness." That was the Tathāgata's last statement.

Then the Blessed One entered the first jhāna. Emerging from that he entered the second jhāna. Emerging from that, he entered the third… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. Emerging from that, he entered the cessation of perception & feeling.

Then emerging from the cessation of perception & feeling, he entered the dimension of neither perception nor non-perception. Emerging from that, he entered the dimension of nothingness… the dimension of the infinitude of consciousness… the dimension of the infinitude of space… the fourth jhāna… the third… the second… the first jhāna. Emerging from the first jhāna he entered the second… the third… the fourth jhāna. Emerging from the fourth jhāna, he immediately totally unbound.

When the Blessed One totally unbound, simultaneously with the total unbinding, Sahampati Brahmā uttered this verse:

"All beings—all—in the world,
will cast off the bodily heap
    in the world
where a Teacher like this
without peer in the world
the Tathāgata, with strength attained,
the Rightly Self-Awakened One,
    has totally
    unbound."

When the Blessed One totally unbound, simultaneously with the total unbinding, Sakka, ruler of the gods, uttered this verse:

"How inconstant are fabrications!
Their nature: to arise & pass away.
They disband as they are arising.
    Their total stilling is bliss."

When the Blessed One totally unbound, simultaneously with the total unbinding, Ven. Ānanda uttered this verse:

"It was awe-inspiring.
It was hair-raising
when, displaying the foremost
        accomplishment in all things,
the Rightly Self-Awakened One
totally unbound."

When the Blessed One totally unbound, simultaneously with the total unbinding, Ven. Anuruddha uttered this verse:

"He had no in-&-out breathing,
the one who was Such,[1] the firm-minded one,
    imperturbable
    & bent on peace:
    the sage completing his span.

With heart unbowed
he endured the pain.
Like a flame's unbinding
was the liberation
of awareness."

Note

1. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

See also: MN 72; Ud 8:10; Thig 5:10

Insult

Akkosa Sutta (SN 7:2)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then the brahman Akkosaka ["Insulter"] Bhāradvāja heard that a brahman of the Bhāradvāja clan had gone forth from the home life into homelessness in the presence of the Blessed One. Angered & displeased, he went to the Blessed One and, on arrival, insulted & cursed him with rude, harsh words.

When this was said, the Blessed One said to him: "What do you think, brahman? Do friends & colleagues, relatives & kinsmen come to you as guests?"

"Yes, Master Gotama, sometimes friends & colleagues, relatives & kinsmen come to me as guests."

"And what do you think? Do you serve them with staple & non-staple foods & delicacies?"

"Yes, sometimes I serve them with staple & non-staple foods & delicacies."

"And if they don't accept them, to whom do those foods belong?"

"If they don't accept them, Master Gotama, those foods are all mine."

"In the same way, brahman, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who is not berating: that I don't accept from you. It's all yours, brahman. It's all yours.

"Whoever returns insult to one who is insulting, returns taunts to one who is taunting, returns a berating to one who is berating, is said to be eating together, sharing company, with that person. But I am neither

eating together nor sharing your company, brahman. It's all yours. It's all yours."

"The king together with his court know this of Master Gotama —'Gotama the contemplative is an arahant'—and yet still Master Gotama gets angry."[1]

The Buddha:

"Whence is there anger
for one free from anger,
    tamed,
    living in tune—
one released through right knowing,
    calmed
    & Such.

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
    wins a battle
    hard to win.

You live for the good of both
    —your own, the other's—
when, knowing the other's provoked,
    you mindfully grow calm.

When you work the cure of both
    —your own, the other's—
those who think you a fool
know nothing of Dhamma."

When this was said, the brahman Akkosaka Bhāradvāja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master

Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. Let me obtain the Going-forth in Master Gotama's presence, let me obtain Acceptance (into the Saṅgha of monks)."

Then the brahman Akkosaka Bhāradvāja received the Going-forth in the Blessed One's presence, he gained the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bhāradvāja became another one of the arahants.

Note

1. Akkosaka thinks that the Buddha is cursing him—and thus angry—when actually the Buddha is simply stating a fact in line with the law of kamma.

See also: *MN 21*; *MN 28*; *SN 1:71*; *SN 11:5*; *AN 7:60*; *Dhp 133–134*

The Tangle
Jaṭā Sutta (SN 7:6)

Near Sāvatthī. Then the brahman Jaṭā ["Tangle"] Bhāradvāja went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he addressed the Blessed One with a verse:

"A tangle within,
a tangle without,
people are entangled
in a tangle.
Gotama, I ask you this:
Who can untangle this tangle?"

The Buddha:

"A man established in virtue,
discerning,
developing discernment & mind,
a monk ardent, astute:
He can untangle this tangle.

Those whose
passion,
aversion,
& ignorance
have faded away,
arahants, their effluents ended:
For them the tangle's untangled.

Where name-&-form,
along with perception
of impingement & form,
totally stop without trace:

That's where the tangle
is cut."

When this was said, the brahman Jaṭā Bhāradvāja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. Let me obtain the Going-forth in Master Gotama's presence, let me obtain Acceptance."

Then the brahman Jaṭā Bhāradvāja received the Going-forth in the Blessed One's presence, he gained the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bhāradvāja became another one of the arahants.

Udaya

Udaya Sutta (SN 7:12)

Near Sāvatthī. Then early in the morning, the Blessed One, having adjusted his under robe and carrying his bowl & outer robe, went to the home of the brahman Udaya. The brahman Udaya filled the Blessed One's bowl with rice.

Then a second time, [on the next day,] the Blessed One, having adjusted his under robe and carrying his bowl & outer robe, went to the home of the brahman Udaya. And a second time, the brahman Udaya filled the Blessed One's bowl with rice.

Then a third time, [on the following day,] the Blessed One, having adjusted his under robe and carrying his bowl & outer robe, went to the home of the brahman Udaya. And a third time, the brahman Udaya, having filled the Blessed One's bowl with rice, said to him, "This pesky Gotama contemplative keeps coming again & again."

The Buddha:

"Again & again they sow the seed.
Again & again the deva-kings rain.
Again & again farmers plow the fields.
Again & again grain comes to the kingdom.

Again & again beggars wander.
Again & again lords of giving give.
Again & again having given, the lords of giving
again & again go to a heavenly place.[1]

Again & again dairy farmers draw milk.
Again & again the calf goes to its mother.
Again & again one wearies & trembles.
Again & again the dullard goes to the womb.
Again & again you take birth & die.

Again & again they carry you to the charnel ground.

But on gaining the path
to no again-becoming,
you, deep in discernment,
don't take birth
again & again."

When this was said, the brahman Udaya said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Note

1. These first two verses are also found in Thag 10:1.

See also: *SN 15:3*; *SN 15:8*; *SN 15:11–13*

Very Rich
Mahāsāla Sutta (SN 7:14)

Near Sāvatthī. Then a certain very rich brahman—shabby, shabbily dressed—went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there the Blessed One said to him, "Why, brahman, are you shabby & shabbily dressed?"

"Just now, Master Gotama, my four sons—at their wives instigation—threw me out of the house."

"In that case, brahman, memorize these verses and then recite them when a large assembly of people have gathered in the town hall and your sons are sitting there, too.

"Those whose birth
I delighted in
—whose growth I desired—
at their wives instigation
have chased me away,
as dogs would swine.

Wicked & vile,
though they call me 'Dad':
demons in the disguise of sons
who abandon me in old age.

As an old horse
of no more use
is deprived of fodder,
so the elderly father
of those foolish boys
begs at other people's homes.

My staff serves me better

than those disobedient sons.
    It fends off
ferocious bulls
& ferocious curs.
In the dark it goes before me;
down steep slopes, it gives support.
Through the power of my staff,
    when I stumble
    I still stand firm."

Then the very rich brahman, having memorized these verses in the presence of the Blessed One, recited them when a large assembly of people had gathered in the town hall and his sons were sitting there, too:

"Those whose birth
I delighted in
—whose growth I desired—
at their wives instigation
have chased me away,
as dogs would swine.

Wicked & vile,
though they call me 'Dad':
demons in the disguise of sons
who abandon me in old age.

As an old horse
of no more use
is deprived of fodder,
so the elderly father
of those foolish boys
begs at other people's homes.

My staff serves me better
than those disobedient sons.
    It fends off
ferocious bulls
& ferocious curs.
In the dark it goes before me;

down steep slopes, it gives support.
Through the power of my staff,
when I stumble
I still stand firm."

Then the brahman's sons, having led him home, bathed him, and each provided him in a pair of cloths. So the brahman, taking one pair of cloths, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One, "We brahmans, Master Gotama, look for a teacher's fee for our teacher. May Master Gotama accept this teacher's portion from me."

The Blessed One accepted it out of sympathy.

Then the very rich brahman said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *AN 2:31–32*; *Iti 74*; *Iti 106*

Contradiction
Paccanika Sutta (SN 7:16)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a brahman named Paccanikasāta (Enjoyer of Contradiction) was living in Sāvatthī. Then the thought occurred to the brahman Paccanikasāta, "Let's go to the contemplative Gotama and contradict whatever he says."

Now, at that time the Blessed One was doing walking meditation in the open air. So the brahman Paccanikasāta went to the Blessed One and, following behind the Blessed One as he was doing walking meditation, said to him, "Speak Dhamma, contemplative."

The Buddha:
"What's well-spoken
isn't easy to understand
by one who enjoys contradiction,
who's defiled in mind,
intent on confrontation.

But whoever has subdued confrontation
& suspicion in his awareness,
who has relinquished hatred:
He will understand
what's well-said."

When this was said, the brahman Paccanikasāta said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May

Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *MN 18*; *AN 5:151*; *AN 6:86–88*; *Sn 4:8*; *Thag 5:10*

The Builder

Navakammika Sutta (SN 7:17)

On one occasion the Blessed One was staying among the Kosalans in a certain forest grove. Now at that time the brahman Navakammika ["Builder"] Bhāradvāja was getting some work done in that forest grove. He saw the Blessed One sitting under a Sal tree—his legs folded crosswise, his body held erect, with mindfulness set to the fore. On seeing him, the thought occurred to the brahman: "Here I am, taking delight in getting work done in this forest grove. But what does this contemplative take delight in getting done?"

So he went to the Blessed One and on arrival recited this verse:

"What jobs are getting done,
monk in the Sal forest?
Alone in the wilderness,
in what does Gotama
find delight?"

The Buddha:

"I have no work
to do in the forest.
The forest of restless dancing about
I've cut
at the root.
Though in the forest, I'm
deforested,
de-arrowed.
I delight alone,
discontent cast away."

When this was said, the brahman Navakammika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he

were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *Sn 1:4*; *Thig 13:2*

Firewood-gathering
Kaṭṭhahāraka Sutta (SN 7:18)

The poetic exchange in this discourse emphasizes the difference between appearances and actual vision. The brahman addressing the Buddha speaks in terms of conjecture and uses three compounds containing the word "rūpa," *or "appearance"*—gambhīra-rūpa, sucāru-rūpa, *and* acchera-rūpa *(deep-looking, very-lovely-looking, and amazing-looking). The Buddha, however, emphasizes not his appearance but what he sees. What's important about him is not how he looks to others, but how he looks at things.*

Another contrast is that, whereas the brahman conjectures about the goal the Buddha is striving for in the wilderness—attaining the heavens of the Brahmās—the Buddha points out that he has already arrived at a goal that is hidden even to Brahmās.

* * *

On one occasion the Blessed One was staying among the Kosalans in a certain forest grove. Then a large number of firewood-gathering youths—students of a certain brahman of the Bhāradvāja clan—went to the forest grove. On arrival, they saw the Blessed One sitting in the grove—his legs folded crosswise, his body set straight, mindfulness established to the fore. On seeing him, they went to the brahman of the Bhāradvāja clan and, on arrival, said to him, "Sir, you should know that Gotama the contemplative is in that grove over there, sitting with his legs folded crosswise, his body set straight, mindfulness established to the fore.

So the brahman of the Bhāradvāja clan, together with the youths, went to the forest grove. On arrival, he saw the Blessed One sitting in the grove—his legs folded crosswise, his body set straight, mindfulness established to the fore. On seeing him, he went to the Blessed One and, on arrival, addressed him in verse:

"In the deep-looking forest,
teeming with terrors,
having plunged into the wilderness
    —desolate, empty—
unflinchingly, steadfastly, compellingly,
    you practice jhāna, monk:
    How very lovely you look!

Where no song is sung,
where no music is played,
alone in the wilderness:
    the forest-dwelling sage.
This looks amazing to me—
that you live alone in the forest
    with rapturous mind.

I suppose it's in longing
for the three heavens unexcelled,
in the company of the ruling lord of the worlds,
that, staying here in the wilderness, desolate,
    you practice austerities
    for attaining Brahmā."

The Buddha:

"Whatever the longings or delights
attached—always—
to various levels of being,
or yearnings born
from the root of unknowing:
    I've destroyed them all,
    down to the root.

    I—
without longing,
    unattached,
    uninvolved,
with purified vision
    with regard to all things,
having reached self-awakening,

sublime, unexcelled—
practice jhāna hidden from Brahmā,
matured."[1]

Note

1. In the PTS edition of the Pali Canon, this last line reads, *jhāyām'ahaṁ brāhmaṇa raho vissārado*—"I practice jhāna, brahman, in seclusion, matured." This, however, does not fit in with the rhythm of the verse, and so for that reason I have followed the Thai edition here—*jhāyām'ahaṁ brahma-raho visārado* —which does fit in with the rhythm. This reading also has the advantage of providing a neat contrast to the reference to Brahmā in the brahman's last line

The compound *brahma-raho,* "Brahmā-private," can be read in either of two ways: either private like a Brahmā or private to—i.e., hidden from—Brahmā. The first reading would simply convey the fact that the practice of jhāna puts one in a mental state equivalent to a Brahmā. The second reading points to the fact that the Buddha, in having gained awakening, meditates in a way that even Brahmās cannot perceive or understand. I have chosen this latter reading because it parallels the message in AN 11:10.

See also: *SN 1:10*; *SN 5:4*; *SN 5:7*; *SN 7:17*; *SN 9:6*; *SN 9:9*; *SN 35:153*; *Ud 3:2*

Ānanda (Instructions to Vaṅgīsa)
Ānanda Sutta (SN 8:4)

On one occasion Ven. Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then early in the morning, having adjusted his lower robe and taking his bowl & outer robe, he went into Sāvatthī for alms with Ven. Vaṅgīsa as his attendant monk. Now at that time dissatisfaction (with the celibate life) had arisen in Ven. Vaṅgīsa. Lust invaded his mind. So he addressed Ven. Ānanda with this verse:

"With sensual lust I burn.
My mind is on fire.
Please, Gotama, from compassion,
tell me how
to put it out."

Ven. Ānanda:

"From distorted perception
your mind is on fire.
Shun the theme of the beautiful
accompanied by lust.
See mental fabrications as other,
as stress,
& not-self.
Extinguish your great lust.
Don't keep burning again & again.
Develop the mind
—well-centered & one—
in the foul,
through the foul.
Have your mindfulness
immersed in the body.
Be one who pursues

disenchantment.
Develop the theme-less.[1]
Cast out conceit.
Then, from breaking through
conceit,
you will go on your way,
at peace."

Note

1. The themeless concentration of awareness. See MN 121 and SN 41:7.

See also: MN 119; AN 4:163

Seclusion

Viveka Sutta (SN 9:1)

I have heard that on one occasion a certain monk was staying among the Kosalans in a forest grove. Now at that time, as he had gone to spend the day (in the grove), he was thinking unskillful thoughts, connected with the household life.

Then the devatā inhabiting the forest grove, feeling sympathy for the monk, desiring his benefit, desiring to bring him to his senses, approached him and addressed him with this verse:

"Desiring seclusion
you've entered the forest,
and yet your mind
goes running outside.
You, a person:
subdue your desire for people.
Then you'll be happy, free
        from passion.
Dispel discontent,
be mindful.
Let me remind you
of that which is good—
for the dust
of the regions below
  is hard to transcend.
Don't let the dust
of the sensual
pull
  you
        down.

  As a bird

spattered with dirt
sheds the adhering dust with a shake,
so a monk
—energetic & mindful—
sheds the adhering dust."

The monk, chastened by the devatā, came to his senses.

Kassapa Gotta

Kassapa Gotta Sutta (SN 9:3)

On one occasion Ven. Kassapa Gotta was staying among the Kosalans in a forest grove. Now at that time, as he had gone to spend the day (in the grove), he was exhorting a certain hunter.

Then the devatā inhabiting the forest grove, feeling sympathy for Ven. Kassapa Gotta, desiring his benefit, desiring to bring him to his senses, approached him and recited verses:

> "This monk strikes me as stupid:
> at the wrong time,
> exhorting a hunter,
> roaming through the rugged mountains,
> undiscerning, unaware.
>
> He hears— he doesn't understand.
> He looks— he doesn't see.
> While Dhamma is being spoken,
> the fool doesn't awaken to the meaning.
>
> Even if you were to bring
> ten lamps, Kassapa,
> he still wouldn't see forms,
> for his eyes can't be found."

Then Ven. Kassapa Gotta, chastened by the devatā, came to his senses.

See also: AN 6:86–88

Many

Sambahula Sutta (SN 9:4)

On one occasion many monks were staying among the Kosalans in a forest grove. Then, at the end of the Rains, they left to go on a three-month wandering tour.

And at that time, the devatā living in that forest grove, lamenting from not seeing those monks, recited this verse:

> "Today it's as if discontent
> is displayed to me,
> as I see many empty seats.
> They, brilliant speakers, learned:
> Where have those disciples
> of Gotama gone?"

When this was said, another devatā recited a verse for that devatā:

> "They've gone to Magadha,
> gone to Kosala,
> & some to the land of the Vajjians.
> Like deer, wandering free from ties,
> the monks dwell without home."

See also: *Sn 1:3*

Ānanda

Ānanda Sutta (SN 9:5)

On one occasion Ven. Ānanda was staying among the Kosalans in a forest grove. Now at that time, he was spending too much time devoted to instructing laypeople.

Then the devatā inhabiting the forest grove, feeling sympathy for Ven. Ānanda, desiring his benefit, desiring to bring him to his senses, approached him and recited a verse:

> "Going to the bower
> at the root of a tree,
> placing
> unbinding
> in your heart,
> do jhāna, Gotama,
> & don't be heedless.
> What use is this
> chitter-chatter
> to you?"

Then Ven. Ānanda, chastened by the devatā, came to his senses.

See also: *Thag 1:119*

Anuruddha

Anuruddha Sutta (SN 9:6)

I have heard that on one occasion Ven. Anuruddha was staying among the Kosalans in a forest grove. Now at that time, a devatā from the retinue of the heaven of the Thirty-three named Jālinī, one of Ven. Anuruddha's former consorts, went to him and, on arrival, addressed him with this verse:

"Direct your mind
to where you used to live,
among the Devas of the Thirty-three,
empowered
with all sensual pleasures.
Honored, surrounded
by deva maidens,
you
will shine."

Ven. Anuruddha:

"They've gone astray,
deva maidens
established in self-identity.
And they've gone astray,
those beings with deva maidens
as their aim."

Jālinī:

"They don't know bliss
who haven't seen Nandana,
abode of the eminent devas,
glorious,
of the Thirty-three."

Ven. Anuruddha:

"You fool, don't you know
the arahants' maxim?—

'How inconstant are fabrications!
Their nature: to arise & pass away.
They disband as they are arising.
Their total stilling is bliss.'
Jālinī, there is now
in deva company
no further abode
(for me).
With the utter ending
of wandering on in birth,
there is now
no further becoming."

See also: SN 5:7; SN 6:15; AN 3:129

The Vajjian Princeling
Vajjīputta Sutta (SN 9:9)

On one occasion a certain monk, a Vajjian princeling, was staying near Vesālī in a forest grove. And on that occasion an all-night festival was being held in Vesālī. The monk—lamenting as he heard the resounding din of wind music, string music, & gongs coming from Vesālī, on that occasion recited this verse:

> "I live in the wilderness
> all alone
> like a log cast away in the forest.
> On a night like this,
> who could there be
> more miserable
> than me?"

Then the devatā inhabiting the forest grove, feeling sympathy for the monk, desiring his benefit, desiring to bring him to his senses, approached him and addressed him with this verse:

> "As you live in the wilderness all alone
> like a log cast away in the forest,
> many are those who envy you,
> as hell-beings do,
> those headed for heaven."

The monk, chastened by the devatā, came to his senses.

See also: MN 130; SN 35:135; Dhp 181

Inappropriate Attention
Ayoniso-manasikāra Sutta (SN 9:11)

I have heard that on one occasion a certain monk was staying among the Kosalans in a forest grove. Now at that time, he spent the day's abiding thinking evil, unskillful thoughts: i.e., thoughts of sensuality, thoughts of ill will, thoughts of doing harm.

Then the devatā inhabiting the forest grove, feeling sympathy for the monk, desiring his benefit, desiring to bring him to his senses, approached him and addressed him with this verse:

"From inappropriate attention
you're being chewed by your thoughts.
Relinquishing what's inappropriate,
    contemplate
    appropriately.

Keeping your mind on the Teacher,
the Dhamma, the Saṅgha, your virtues,
    you will arrive at
    joy,
    rapture,
    pleasure
    without doubt.
Then, saturated
    with joy,
you will put an end
to suffering & stress."

The monk, chastened by the devatā, came to his senses.

See also: DN 2; SN 22:122; AN 3:129; AN 4:263; Iti 16

The Thief of a Scent
Padumapuppha Sutta (SN 9:14)

I have heard that on one occasion a certain monk was staying among the Kosalans in a forest grove. Now at that time, after his meal, returning from his almsround, he went down to a lotus pond and sniffed a red lotus.

Then the devatā inhabiting the forest grove, feeling sympathy for the monk, desiring his benefit, desiring to bring him to his senses, approached him and addressed him with this verse:

"You sniff this water-born flower
that hasn't been given to you.
This, dear sir, is a factor of stealing.
You are a thief of a scent."

The monk:

"I don't take, don't damage.
I sniff at the lotus
from far away.
So why do you call me
a thief of a scent?

One who
digs up the stalks,
damages flowers,
one of such ruthless behavior:
why don't you say it of him?"

The devatā:

"A person ruthless & grasping,
smeared like a nursing diaper:
to him
I have nothing to say.

It's you
to whom I should speak.

To a person unblemished,
constantly searching for purity,
a hair-tip's worth of evil
seems as large
as a cloud."

The monk:

"Yes, yakkha, you understand me
and show me sympathy.
Warn me again, yakkha,
whenever again
you see something like this."

The devatā:

"I don't depend on you
for my living
nor am I
your hired hand.
You, monk,
you yourself should know
how to go to the good destination."

The monk, chastened by the devatā, came to his senses.

See also: SN 1:20; SN 9:1; SN 9:9; AN 4:263

With Maṇibhadda

Maṇibhadda Sutta (SN 10:4)

Mindfulness is not a cure-all.

* * *

On one occasion the Blessed One was staying among the Magadhans at the Jewel-stand Shrine, the haunt of the yakkha-spirit, Maṇibhadda [Auspicious Jewel].

Then Maṇibhadda the yakkha-spirit went to the Blessed One and, on arrival, recited this verse:

> "It's always auspicious for one who is mindful.
> The mindful one prospers happily—always.
> The mindful one grows better each day
> and is totally freed from animosity."

The Buddha:

> "It's always auspicious for one who is mindful.
> The mindful one prospers happily always.
> The mindful one grows better each day
> but isn't totally freed from animosity.
>
> Whoever's heart, all day, all night,
> delights in harmlessness
> with goodwill for all beings
> has no animosity with anyone at all.

See also: MN 61; SN 47:19; AN 4:96; AN 4:99

About Sudatta (Anāthapiṇḍika)
Sudatta Sutta (SN 10:8)

Many discourses are set in Jeta's Grove, the monastery donated by Anāthapiṇḍika. Here we learn how Anāthapiṇḍika first met the Buddha. A dramatic point in the story revolves around the fact that most people knew of him by his epithet—Anāthapiṇḍika means "Almsgiver to those without protection"—rather than by his given name. Thus he is surprised to hear the Buddha, at their first meeting, address him correctly.

The Cullavagga (VI) gives this same story in greater detail and adds more incidents: After reciting the verse with which this discourse ends, the Buddha gives Anāthapiṇḍika a step-by-step teaching, culminating in an explanation of the four noble truths. At the end of the teaching, Anāthapiṇḍika attains stream-entry. He then returns home to Sāvatthī, purchases a grove from Prince Jeta at immense price, and establishes a monastery for the Buddha and the Saṅgha. There, according to the commentaries, the Buddha spent more rains retreats than at any other monastery.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Cool Forest. Now at that time Anāthapiṇḍika the householder had arrived in Rājagaha on some business. He heard, "An Awakened One, they say, has appeared in the world," and he wanted to go right then to see the Blessed One. Then the thought occurred to him, "Today is not the proper time to go to see the Blessed One. Tomorrow I will go to see the Blessed One at the proper time." With his mindfulness immersed in the Awakened One he lay down to sleep. Three times he got up during the night, thinking it was light. Then he went to the gate to the charnel ground. Non-human beings opened the gate.

When Anāthapiṇḍika the householder had left the city, the light vanished and darkness appeared. Fear, terror, & horripilation arose, and

because of that he wanted to turn back. Then Sivaka the yakkha-spirit, invisible, proclaimed:

"A hundred elephants,
a hundred horses,
a hundred mule-drawn carts,
a hundred-thousand maidens
adorned with jewels & earrings
aren't worth one-sixteenth
of one step forward.

Go forward, householder!
Go forward, householder!
Going forward is better for you,
not back!"

The darkness then vanished for Anāthapiṇḍika and the light appeared. The fear, terror, & horripilation he had felt subsided.

For a second time… a third time, the light vanished and darkness appeared. Fear, terror, & horripilation arose, and because of that Anāthapiṇḍika wanted to turn back. Then for a third time, Sivaka the yakkha-spirit, invisible, proclaimed:

"A hundred elephants,
a hundred horses,
a hundred mule-drawn carts,
a hundred-thousand maidens
adorned with jewels & earrings
aren't worth one-sixteenth
of one step forward.

Go forward, householder!
Go forward, householder!
Going forward is better for you,
not back!"

The darkness then vanished for Anāthapiṇḍika and the light appeared. The fear, terror, & horripilation he had felt subsided.

So Anāthapiṇḍika went to the Cool Forest. Now at that time, the Blessed One—having gotten up as the night was ending—was pacing back & forth in the open air. He saw Anāthapiṇḍika the householder coming from afar. On seeing him, he got down from his meditation path and sat on a seat made ready. As he was sitting there he said to Anāthapiṇḍika, "Come, Sudatta."

Then Anāthapiṇḍika, (thinking,) "The Blessed One is calling me by my given name!" threw himself down right there at the Blessed One's feet and said to him, "Lord, I hope the Blessed One has slept in ease."

The Buddha:

"Always, always,
he sleeps in ease:
the brahman totally unbound,
who doesn't adhere
to sensual pleasures,
who's without acquisitions
    & cooled.

Having
        cut all ties
        & subdued fear in the heart,
calmed,
he sleeps in ease,
        having reached peace
            of awareness."

See also: AN 3:35; Ud 2:10

To the Āḷavaka Yakkha
Āḷavaka Sutta (SN 10:12)

This discourse, which also occurs at Sn 1:10, is the source of many proverbs frequently quoted in Theravadin countries. In 1982, when Thailand was celebrating the 200th anniversary of the founding of the current dynasty, His Majesty the King structured his chief address to the Thai people around the four qualities mentioned in the Buddha's last verse.

* * *

I have heard that on one occasion the Blessed One was staying near Āḷavī in the haunt of the Āḷavaka yakkha. Then the Āḷavaka yakkha went to the Blessed One and on arrival said to him: "Get out, contemplative!"

(Saying,) "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

(Saying,) "All right, my friend," the Blessed One went in.

A second time… A third time, the Āḷavaka yakkha said to the Blessed One, "Get out, contemplative!"

(Saying,) "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

(Saying,) "All right, my friend," the Blessed One went in.

Then a fourth time, the Āḷavaka yakkha said to the Blessed One, "Get out, contemplative!"

"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will possess your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Māras & Brahmās, its contemplatives & brahmans, its royalty & commonfolk, who could possess my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

Āḷavaka:

"What is a person's highest wealth?
What, when well-practiced, brings bliss?
What is the highest of savors?
Living in what way
is one's life called the best?"

The Buddha:

"Conviction is a person's highest wealth.
Dhamma, well-practiced, brings bliss.
Truth is the highest of savors.[1]
Living with discernment,
one's life is called best."

Āḷavaka:

"How does one cross over the flood?
How cross over the sea?
How does one overcome suffering & stress?
How is a person purified?"

The Buddha:

"Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes
suffering & stress.
Through discernment a person is purified."

Āḷavaka:

"How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
Passing from this world
to

the next world,
how does one not grieve?"

The Buddha:

"Convinced of the arahants' Dhamma
for attaining unbinding,
—heedful, observant—
one listening well
gains discernment.
Doing what's fitting,
enduring burdens,
one with initiative
finds wealth.
Through truth
one attains honor.
Giving
binds friends to oneself.

Endowed with these four qualities,
—truth,
self-control,
stamina,
relinquishment—
a householder of conviction,
on passing away, doesn't grieve.
Now, go ask others,
common brahmans & contemplatives,
if anything better than
truth,
self-control,
stamina,
& relinquishment
here can be found."

Āḷavaka:

"How could I go ask
common brahmans & contemplatives?—
now that today I understand
what benefits

the next life.
It was truly for my well-being
that the Awakened One came
to stay in Āḷavī.
Today I understand
where what is given
bears great fruit.
I'll wander from village to village,
town to town,
paying homage to the Self-awakened One
& the true rightness of the Dhamma."

Note

1. This is apparently a reference to the concept of "savor" *(rasa)* in Indian aesthetic theory. For more on this topic, see the Introduction to *Dhammapada: A Translation.*

See also: AN 3:48; AN 4:62; AN 8:54; Dhp 354

The Top of the Standard
Dhajagga Sutta (SN 11:3)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord!" the monks responded to him.

The Blessed One said: "Once, monks, the devas & asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the Devas of the Thirty-three: 'If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

"'If you don't look up at the top of my standard, then you should look up at the top of the standard of Pajāpati the deva-king. For when you look up at the top of the standard of Pajāpati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"'If you don't look up at the top of the standard of Pajāpati the deva-king, then you should look up at the top of the standard of Varuṇa the deva-king. For when you look up at the top of the standard of Varuṇa the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"'If you don't look up at the top of the standard of Varuṇa the deva-king, then you should look up at the top of the standard of Īsāna the deva-king. For when you look up at the top of the standard of Īsāna the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajāpati the deva-king; in those who look up at the top of the standard of Varuṇa,

the deva-king; or in those who look up at the top of the standard of Īsāna, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of the devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, quick to flee.

"But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you don't recollect me, then you should recollect the Dhamma thus: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, leading out, to be experienced by the observant for themselves.' For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i. e., the four pairs, the eight-types (of noble ones): That is the Saṅgha of the Blessed One's disciples—deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the unexcelled field of merit for the world.' For when you recollect the Saṅgha, monks, any fear, terror, or horripilation you may have will be abandoned.

"Why is that? Because the Tathāgata, worthy & rightly self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee."

This is what the Blessed One said. Having said this, the One Well-Gone, the Teacher, further said this:

"In wilderness, monks,
at the foot of a tree,

or in an empty dwelling,
recollect the Buddha:
You will have no fear.

If you don't recall the Buddha—
chief of the world,
the bull of men—
then recollect the Dhamma,
leading out,
well taught.

If you don't recall the Dhamma—
leading out,
well taught—
then recollect the Saṅgha,
the field of merit
unexcelled.

For those who have thus recalled
the Buddha,
Dhamma,
& Saṅgha, monks,
there will be
no terror,
horripilation,
or fear."

See also: DN 21; MN 4; AN 10:92; AN 11:12–13; Khp 6; Dhp 188–192; Iti 90

Victory Through What is Well Spoken
Subhāsita-jaya Sutta (SN 11:5)

On one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Once in the past the devas & asuras[1] were arrayed for battle. Then Vepacitti the asura-king said to Sakka the deva-king: 'Let there be victory through what is well spoken.'

"'Yes, Vepacitti, let there be victory through what is well spoken.'

"So the devas & asuras appointed a panel of judges, (thinking,) 'These will decide for us what is well spoken & poorly spoken.'

"Then Vepacitti the asura-king said to Sakka the deva-king, 'Say a verse, deva-king!'

"When this was said, Sakka the deva-king said to Vepacitti the asura-king, 'But you are the senior deity here, Vepacitti. You say a verse.'

"When this was said, Vepacitti recited this verse:

> 'Fools would flare up even more
> if there were no constraints.
> Thus an enlightened one
> should restrain the fool
> with a heavy stick.'

"When Vepacitti had said this verse, the asuras applauded but the devas were silent. So Vepacitti said to Sakka, 'Say a verse, deva-king!'

"When this was said, Sakka recited this verse:

> 'This, I think,

is the only constraint for a fool:
When, knowing the other's provoked,
you mindfully grow calm.'

"When Sakka had said this verse, the devas applauded but the asuras were silent. So Sakka said to Vepacitti, 'Say a verse, Vepacitti!'

"When this was said, Vepacitti recited this verse:

'Vāsava [2], I see a fault
in this very forbearance:
When the fool thinks,
"He's forbearing
out of fear of me,"
the idiot pursues you even more—
as a bull, someone who runs away.'

"When Vepacitti had said this verse, the asuras applauded but the devas were silent. So Vepacitti said to Sakka, 'Say a verse, deva-king!'

"When this was said, Sakka recited this verse:

'It doesn't matter
whether he thinks,
"He's forbearing
out of fear of me."

One's own true good
is the foremost good.
Nothing better
than patience
is found.

Whoever, when strong,
is forbearing
to one who is weak:
that's the foremost patience.
The weak must constantly endure.
They call that strength
no strength at all:
whoever's strength

is the strength of a fool.
There's no reproach
for one who is strong,
guarding—guarded by—Dhamma.

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
wins a battle
hard to win.

You live for the good of both
—your own, the other's—
when, knowing the other's provoked,
you mindfully grow calm.
When you work the cure of both
—your own, the other's—
those who think you a fool
know nothing of Dhamma.'

"When Sakka had said this verse, the devas applauded but the asuras were silent. Then the deva & asura panel of judges said, 'The verses said by Vepacitti the asura-king lie in the sphere of swords & weapons—thence arguments, quarrels, & strife. Whereas the verses said by Sakka the deva-king lie outside the sphere of swords & weapons—thence no arguments, no quarrels, no strife. The victory through what is well spoken goes to Sakka the deva-king.'

"And that, monks, is how the victory through what was well spoken went to Sakka the deva-king."

Notes

1. The devas & asuras were two groups of deities who fought for control of heaven (like the gods & titans in Greek mythology). The devas eventually won. The asuras, known for their fierce anger, later became classed as angry demons and, in some Buddhist cosmologies, are regarded as a class of being lower than human.

2. Vāsavant (vocative, Vāsava)—"Powerful"—is one of Sakka's epithets.

See also: *DN 21*; *SN 1:71*; *SN 7:2*; *SN 35:207*; *AN 7:60*; *Dhp 129–134*; *Sn 3:3*; *Sn 4:15*

Poor
Daḷidda Sutta (SN 11:14)

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "Monks, once there was a man living in this very Rājagaha—a poor, pitiful wretch of a person.[1] He undertook conviction in the Dhamma & Vinaya proclaimed by the Blessed One, undertook virtue, undertook learning, undertook relinquishment, undertook discernment. He—having undertaken conviction in the Dhamma & Vinaya proclaimed by the Blessed One, having undertaken virtue, having undertaken learning, having undertaken relinquishment, having undertaken discernment—on the breakup of the body, after death, reappeared in a good destination, a heavenly world, in the company of the devas of the Thirty-three. There he outshone the other devas in beauty & in rank.

"Then the devas of the Thirty-three were indignant, annoyed, & complained: 'Isn't it amazing, good sirs! Isn't it astounding! Before, this young deva, when he was a human being, was a poor, pitiful wretch of a person. But now, with the breakup of the body, after death, he has reappeared in a good destination, a heavenly world, in the company of the devas of the Thirty-three. There he outshines the other devas in beauty & in rank.'

"Then Sakka the deva-king addressed the devas of the Thirty-three, 'Dear sirs, don't be indignant with this young deva. Before, this young deva, when he was a human being, undertook conviction in the Dhamma & Vinaya proclaimed by the Blessed One, undertook virtue, undertook learning, undertook relinquishment, undertook discernment. He—having undertaken conviction in the Dhamma & Vinaya proclaimed by the

Blessed One, having undertaken virtue, having undertaken learning, having undertaken relinquishment, having undertaken discernment—on the breakup of the body, after death, has reappeared in a good destination, a heavenly world, in the company of the devas of the Thirty-three. There he outshines the other devas in beauty & in rank.'

"Then, conciliating the devas of the Thirty-three, Sakka the deva-king on that occasion recited these verses:

'One whose conviction in the Tathāgata
    is well-established, unshakable;
whose virtue is admirable,
    appealing to the noble ones, praised;
who has confidence in the Saṅgha,
    & vision made straight:
        "Not poor," they say of him.
        Not in vain his life.
So conviction & virtue,
confidence & Dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas' teachings.'"[2]

Notes

1. The Commentary confirms that this is a reference to the story of Suppabuddha the leper, recounted in Ud 5:3.

2. These verses also appear in SN 55:26. In Thailand, they are often chanted in ceremonies for dedicating merit to those who have passed away.

See also: *SN 3:21*; *Thag 12:2*

A Delightful Place
Rāmaṇeyyaka Sutta (SN 11:15)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Sakka the deva-king went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he said to the Blessed One, "What, lord, is a delightful place?"

The Buddha:

"Park shrines, forest shrines,
well-constructed lotus ponds
aren't worth one-sixteenth
of a delightful human being.

In village or wilds,
valley, plateau:
that place is delightful
where arahants dwell."[1]

Note

1. This second verse = Dhp 98.

Ugly
Dubbaṇṇiya Sutta (SN 11:22)

Near Sāvatthī. "Once, monks, a certain yakkha—ugly & misshapen—sat down on Sakka the deva-king's seat. Then the devas of the Thirty-three were indignant, annoyed, & complained: 'Isn't it amazing, good sirs! Isn't it astounding! This yakkha—ugly & misshapen—has sat down on Sakka's seat!' But the more the devas of the Thirty-three were indignant, annoyed, & complained, the more well-formed that yakkha became, the more good-looking & inspiring.

"Then the devas of the Thirty-three went to Sakka the deva-king and, on arrival, said to him, 'Just now, dear sir, a certain yakkha—ugly & misshapen—sat down on your seat. The devas of the Thirty-three were indignant, annoyed, & complained: "Isn't it amazing, good sirs! Isn't it astounding! This yakkha—ugly & misshapen—has sat down on Sakka's seat!" But the more the devas of the Thirty-three were indignant, annoyed, & complained, the more well-formed that yakkha became, the more good-looking & inspiring.'

"'Then, dear sirs, he must be an anger-eating yakkha.'

"So Sakka the deva-king approached the anger-eating yakkha and, on arrival, arranging his upper robe over one shoulder & kneeling with one knee on the ground, raised his hands palm-to-palm over his heart toward the anger-eating yakkha and announced his name three times, 'I, dear sir, am Sakka the deva-king! I, dear sir, am Sakka the deva-king! I, dear sir, am Sakka the deva-king!'[1] The more Sakka the deva-king announced his name, the uglier & more misshapen the yakkha became. Then, having become uglier & more misshapen, he disappeared right there.

"Then Sakka the deva-king, sitting down on his seat & conciliating the devas of the Thirthy-three, on that occasion recited these verses:

"'I'm not easily upset in mind,

nor easily led into a whirl.
I don't get angry for long.
Anger doesn't persist in me.

When angry, I don't speak harshly
or insist on my virtues.
I keep myself well under control
with an eye to my own good.'"

Note

1. Repeating one's name in this fashion was, at that time, considered a sign of respect. See DN 16, note 46.

See also: *MN 21*; *SN 1:71*; *SN 3:23*; *SN 7:2*; *AN 3:35*; *AN 3:133*; *AN 4:200*; *AN 5:161–162*; *AN 7:60*; *AN 10:80*; *Dhp XVII*

A Transgression
Accaya Sutta (SN 11:24)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion two monks were quarreling, and one of them committed a transgression. So, in the presence of the other, he confessed his transgression as a transgression, but the other didn't pardon him.

So a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Just now, lord, two monks were quarreling, and one of them committed a transgression. So, in the presence of the other, he confessed his transgression as a transgression, but the other didn't pardon him.

"Monks, there are these two fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

"There are these two wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people.

"Once, monks, Sakka the deva-king, having conciliated the devas of the Thirty-three in the Sudhamma assembly hall, on that occasion recited this verse:

> "'Bring your anger under control.
> Don't let friendships decay.
> Don't blame the blameless.
> Don't speak divisively,
> for anger, like a mountain avalanche,
> crushes evil people.'"

See also: *MN 21*; *SN 1:71*; *SN 3:23*; *SN 7:2*; *AN 3:35*; *AN 3:133*; *AN 4:200*; *AN 5:161–162*; *AN 7:60*; *AN 10:80*; *Dhp XVII*

An Analysis of Dependent Co-arising
Paṭiccasamuppāda Vibhaṅga Sutta (SN 12:2)

Staying near Sāvatthī … "Monks, I will describe & analyze dependent co-arising for you. And what is dependent co-arising?

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now which *aging-&-death?* Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And which *birth?* Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of (sense) media of the various beings in this or that group of beings, that is called birth.

"And which *becoming?* These three becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.

"And which *clinging/sustenance?* These four are clingings: sensuality-clinging, view-clinging, habit-&-practice-clinging, and doctrine-of-self-clinging. This is called clinging. [Or: These four are sustenances: sensuality-sustenance, view-sustenance, habit-&-practice-sustenance, and doctrine-of-self-sustenance.]

"And which *craving?* These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"And which *feeling?* These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"And which *contact?* These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

"And which *six sense media?* These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

"And which *name-&-form?* Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"And which *consciousness?* These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

"And which *fabrications?* These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And which *ignorance*? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

See also: DN 15; MN 9; Sn 3:12

About Gotama

Gotama Sutta (SN 12:10)

"Monks, before my self-awakening, when I was still just an unawakened bodhisatta, the realization came to me: 'How this world has fallen on difficulty! It is born, it ages, it dies, it falls away & rearises, but it doesn't discern the escape from this stress, from this aging & death. O when will it discern the escape from this stress, from this aging & death?'

"Then the thought occurred to me, 'Aging-&-death exists when what exists? From what as a requisite condition comes aging-&-death?' From my appropriate attention there came the breakthrough of discernment: 'Aging-&-death exists when birth exists.[1] From birth as a requisite condition comes aging-&-death.'

Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth.' …

"'Becoming exists when clinging exists.…

"'Clinging exists when craving exists.…

"'Craving exists when feeling exists.…

"'Feeling exists when contact exists.…

"'Contact exists when the six sense media exist.…

"'The six sense media exist when name-&-form exists.…

"'Name-&-form exists when consciousness exists.…

"'Consciousness exists when fabrications exist.…

Then the thought occurred to me, 'Fabrications exist when what exists? From what as a requisite condition come fabrications?' From my appropriate attention there came the breakthrough of discernment:

'Fabrications exist when ignorance exists. From ignorance as a requisite condition come fabrications.

"'Thus:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never before heard.

"Then the thought occurred to me, 'Aging & death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging & death?' From my appropriate attention there came the breakthrough of discernment: 'Aging-&-death doesn't exist when birth doesn't exist. From the cessation of birth comes the cessation of aging & death.'

"Then the thought occurred to me, 'Birth doesn't exist when what doesn't exist? From the cessation of what comes the cessation of birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth doesn't exist when becoming doesn't exist. From the cessation of becoming comes the cessation of birth.' …

"'Becoming doesn't exist when clinging doesn't exist.…

"'Clinging doesn't exist when craving doesn't exist.…

"'Craving doesn't exist when feeling doesn't exist.…

"'Feeling doesn't exist when contact doesn't exist.…

"'Contact doesn't exist when the six sense media don't exist.…

"'The six sense media don't exist when name-&-form doesn't exist.…

"'Name-&-form doesn't exist when consciousness doesn't exist.…

"'Consciousness doesn't exist when fabrications don't exist.…

Then the thought occurred to me, 'Fabrications don't exist when what doesn't exist? From the cessation of what comes the cessation of fabrications?' From my appropriate attention there came the breakthrough of discernment: 'Fabrications don't exist when ignorance doesn't exist. From the cessation of ignorance comes the cessation of fabrications.

"'Thus:

From the cessation of ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress,

& despair all cease. Such is the cessation of this entire mass of stress & suffering. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never before heard."

Note

1. The statements, "X exists when Y exists" and "X doesn't exist when Y doesn't exist" appear as part of the general causal principle—*idappaccayatā*, this/that conditionality—underlying dependent co-arising as a whole. In that principle, these statements are paired with two other statements: "From the arising of X comes the arising of Y" and "From the cessation of X comes the cessation of Y." This latter pair of statements is expressed in this sutta by the formulae, "From X as a requisite condition comes Y" and "From the cessation of X comes the cessation of Y."

The first pair of statements can be read in two ways, loosely and precisely. Read loosely, they can mean that the existence of X creates the conditions for Y eventually to exist; when X goes out of existence, that creates the conditions for Y eventually to go out of existence. Read in this way, the statements are equivalent with the second pair of statements. The resulting interpretation of this/that conditionality, however, has very little explanatory power, for it cannot account for the Buddha's rejection of determinism (see MN 101 and AN 3:62), nor can it account for the complexity of feedback loops in the Buddha's detailed descriptions of causality.

Read as precise statements, however, these statements can mean that Y will come into existence simultaneously with X's coming into existence and that Y will go out of existence simultaneously with X's going out of existence. Read in this way, this/that conditionality contains the interplay of two fairly different causal principles, which goes a great way toward explaining both the complexity and the non-deterministic nature of the causal relationships described in the Buddha's teachings. (See the Introduction to *The Wings to awakening* for a discussion of this point.)

However, it has been argued that this second reading is invalid because it obviously does not apply to the statement that aging-&-death exist when birth exists, for the aging and death of a being can obviously occur many years after its birth. This argument, however, ignores the possibility that the Buddha in this passage is referring to the arising, decay, and passing away of momentary mind-

states, which can occur so quickly that the process of aging-&-death on this level would occur simultaneously with the process of birth.

This interpretation is supported by two considerations. The first is that the Buddha terms this insight a "breakthrough of discernment," which would hardly apply to the general observation that aging and death follow on birth. The second consideration is that in SN 23:2, the Buddha states that one becomes a "being" whenever one gets caught up in desire for any of the aggregates. Because this is a purely mental process, and because individual aggregates and their attendant desires can arise and pass away very quickly—SN 22:95 compares the arising and passing away of feelings with the evanescent appearance and disappearance of bubbles caused by rain falling on a body of water—the aging-&-death of a "being" on this level could very easily occur simultaneously with its birth.

See also: SN 12:65

Nutriment

Āhāra Sutta (SN 12:11)

This discourse incorporates the teaching on the four nutriments (see SN 12:63–64) into the pattern for dependent co-arising, placing them in the position usually occupied by clinging: after craving and before becoming. Putting nutriment in this position highlights one of the connotations of the Pali word for clinging, upādāna, *which can also mean "sustenance." It also highlights one of the connotations of the Pali word for craving,* taṇhā, *which can also mean "thirst."*

The Commentary to this discourse tries to fit this teaching into the three-lifetime interpretation of dependent co-arising, emphasizing the role of the four nutriments in the mechanics of death and rebirth, but there is no need to limit the teaching to this interpretation. The teachings both in this discourse and in the following one show the complex interactions and feedback loops among the different factors of dependent co-arising, both between lifetimes and within a single lifetime—even a single moment. Craving is what takes material form, contact, intention, and consciousness—all of which precede it in the chain of dependent co-arising—and turns them into food for further becoming: continued becoming in this lifetime, and future becoming in the next.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, there are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"Now, these four nutriments have what as their cause, what as their origination, what as their source, what as that which brings them into play? These four nutriments have craving as their cause, craving as their origination, craving as their source, craving as that which brings them into play.

"And this craving has what as its cause, what as its origination, what as its source, what as that which brings it into play? … Feeling.…

"And this feeling has what as its cause…? … Contact.…

"And this contact has what as its cause…? … The six sense media.…

"And these six sense media have what as their cause…? … Name-&-form.…

"And this name-&-form has what as its cause…? … Consciousness.…

"And this consciousness has what as its cause…? … Fabrication.…

"And this fabrication has what as its cause, what as its origination, what as its source, what as that which brings it into play? Fabrication has ignorance as its cause, ignorance as its origination, ignorance as its source, ignorance as that which brings it into play.

"Thus, from ignorance as a requisite condition come fabrications.

"From fabrications as a requisite condition comes consciousness.

"From consciousness as a requisite condition comes name-&-form.

"From name-&-form as a requisite condition come the six sense media.

"From the six sense media as a requisite condition comes contact.

"From contact as a requisite condition comes feeling.

"From feeling as a requisite condition comes craving.

"From craving as a requisite condition comes clinging/sustenance.

"From clinging/sustenance as a requisite condition comes becoming.

"From becoming as a requisite condition comes birth.

"From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

See also: *SN 12:63–64*

To Phagguna
Phagguna Sutta (SN 12:12)

Staying near Sāvatthī … "Monks, there are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

When this was said, Ven. Moḷiya Phagguna said to the Blessed One, "Lord, who feeds on the consciousness-nutriment?"

"Not a valid question," the Blessed One said. "I don't say 'feeds.' If I were to say 'feeds,' then 'Who feeds on the consciousness-nutriment?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'Consciousness-nutriment for what?' And the valid answer is, 'Consciousness-nutriment for the production of future coming-into-being. When that has come into being and exists, then the six sense media. From the six sense media as a requisite condition comes contact.'"

"Lord, who makes contact?"

"Not a valid question," the Blessed One said. "I don't say 'makes contact.' If I were to say 'makes contact,' then 'Who makes contact?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite condition comes contact?' And the valid answer is, 'From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling.'"

"Lord, who feels?"

"Not a valid question," the Blessed One said. "I don't say 'feels.' If I were to say 'feels,' then 'Who feels?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite

condition comes feeling?' And the valid answer is, 'From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving.'"

"Lord, who craves?"

"Not a valid question," the Blessed One said. "I don't say 'craves.' If I were to say 'craves,' then 'Who craves?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite condition comes craving?' And the valid answer is, 'From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance.'"

"Lord, who clings?"

"Not a valid question," the Blessed One said. "I don't say 'clings.' If I were to say 'clings,' then 'Who clings?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite condition comes clinging?' And the valid answer is, 'From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.[1]

"Now from the remainderless fading & cessation of the six sense media[2] comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

Notes

1. An alternative translation for this exchange—and one that, in light of the topic of nutriment, might actually be more apt—is:

"Lord, who takes sustenance?"

"Not a valid question," the Blessed One said. "I don't say 'takes sustenance.' If I were to say 'takes sustenance,' then 'Who takes sustenance?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite condition comes sustenance?' And the valid answer is, 'From craving as a requisite condition comes sustenance. From sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering."

2. This refers to the moment of awakening, when the six sense media are transcended. See SN 35:117, AN 4:173, and Iti 44, and the discussion of "consciousness without surface" in *The Mind Like Fire Unbound,* chapter 1.

See also: MN 109; SN 12:35; SN 12:63–64

To Kaccāna Gotta

Kaccānagotta Sutta (SN 12:15)

This sutta discusses a level of right view that apparently lies beyond the four noble truths, and applies to the point in the practice where the path has been fully developed, has done its work, and now has to be abandoned. Whereas the four noble truths carry four different duties, this level of right view reduces all arising and passing away—including, apparently, the arising and passing away of the path—to stress, thus involving only one duty: comprehension to the point of dispassion. It is in this way that all fabricated dhammas are abandoned and unbinding can be fully realized. Other suttas discussing this level of right view include AN 7:58, AN 10:93, and Ud 1:10,

* * *

Staying near Sāvatthī … Then Ven. Kaccāna Gotta went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccāna, this world[1] is supported by [takes as its object] a polarity, that of existence & non-existence. But when one sees the origination[2] of the world as it has come to be with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it has come to be with right discernment, 'existence' with reference to the world does not occur to one.[3]

"By & large, Kaccāna, this world is in bondage to attachments, clingings [sustenances], & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when

passing away, is passing away.[4] In this, his knowledge is independent of others. It's to this extent, Kaccāna, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme.[5] Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

Notes

1. For the meaning of "world," here, see SN 35:82.

2. As SN 22:5 shows, "origination" means, not the simple arising of phenomena, but the cause of their arising. See also SN 56:11.

3. There is an apparent discrepancy between the statements in this sutta and this statement in SN 22:94: "Form that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.' Feeling that's inconstant… Perception that's inconstant… Fabrications that are inconstant… Consciousness that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.'"

The apparent discrepancy here can be resolved when we note that this sutta is describing the state of mind of a person focusing on the origination or cessation of the data of the senses. A person in that state of mind would see nothing in that mode of perception that would give rise to thoughts of existence or non-existence with regard to those sense data. However, when people are engaging in discussions about things that do or do not appear in the world—as the Buddha is describing in SN 22:94—then the terms "exist" and "do not exist" would naturally occur to them.

In other words, this sutta and SN 22:94 are not making different claims about the ontological status of the world. They are simply describing the types of concepts that do or don't occur to the mind when regarding the world in different ways.

4. See SN 5:10.

5. See SN 12:48. On the meaning of "everything" (or "all"—*sabba*) here, see SN 35:23.

See also: *MN 22*; *SN 12:48*; *SN 22:47*; *SN 35:80*; *Sn 4:5*; *Sn 4:8–10*; *Sn 4:15*; *Sn 5:15*

To the Clothless Ascetic
Acela Sutta (SN 12:17)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then early in the morning the Blessed One, having adjusted his lower robe and taking his bowl & outer robe, went into Rājagaha for alms. Kassapa the clothless[1] ascetic saw him coming from afar. On seeing him, he went to him and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "We would like to question Master Gotama about a certain point, if he would take the time to answer our question."

"This is not the time for a question, Kassapa. We have entered among houses."

A second time.... A third time Kassapa the clothless ascetic said to him, "We would like to question Master Gotama about a certain point, if he would take the time to answer our question."

"This is not the time for a question, Kassapa. We have entered among houses."

When this was said, Kassapa the clothless ascetic said, "What we want to ask isn't much."

"Then ask as you like."

"Master Gotama, is pain self-made?"

"Don't say that, Kassapa."

"Then is it other-made?"

"Don't say that, Kassapa."

"Then is it both self-made and other-made?"

"Don't say that, Kassapa."

"Then is it the case that pain, without self-making or other-making, is spontaneously arisen?"

"Don't say that, Kassapa."

"Then is there no pain?"

"It's not the case, Kassapa, that there is no pain. There is pain."

"Then, in that case, does Master Gotama not know or see pain?"

"Kassapa, it's not the case that I don't know or see pain. I know pain. I see pain."

"Now, Master Gotama, when asked, 'Is pain self-made?' you say, 'Don't say that, Kassapa.' When asked, 'Then is it other-made?' you say, 'Don't say that, Kassapa.' When asked, 'Then is it both self-made and other-made?' you say, 'Don't say that, Kassapa.' When asked, 'Then is it the case that pain, being neither self-made nor other-made, arises spontaneously?' you say, 'Don't say that, Kassapa.' When asked, 'Then is there no pain?' you say, 'It's not the case, Kassapa, that there is no pain. There is pain.' When asked, 'Well, in that case, does Master Gotama not know or see pain?' you say, 'Kassapa, it's not the case that I don't know or see pain. I know pain. I see pain.' Then tell me about pain, lord Blessed One. Teach me about pain, lord Blessed One!"

"Kassapa, the statement, 'With the one who acts being the same as the one who experiences, existing from the beginning, pain is self-made': This circles around eternalism. And the statement, 'With the one who acts being one thing, and the one who experiences being another, existing as the one struck by the feeling': This circles around annihilationism.[2] Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

When this was said, Kassapa the clothless ascetic said, "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. Let me obtain the Going-forth in the Blessed One's presence, let me obtain Acceptance [into the Saṅgha of monks]."

"Anyone, Kassapa, who has previously belonged to another sect and who desires the Going-forth & Acceptance in this Dhamma & Vinaya, must first undergo probation for four months. If, at the end of four months, the monks feel so moved, they give him the Going-forth & accept

him to the monk's state. But I know distinctions among individuals in this matter."

"Lord, if that is so, I am willing to undergo probation for four years. If, at the end of four years, the monks feel so moved, let them give me the going forth & accept me to the monk's state."

Then Kassapa the clothless ascetic obtained the Going-forth in the Blessed One's presence, he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Kassapa became another one of the arahants."

Notes

1. *Acela:* "One without cloth." Often translated as "naked," but as MN 45 shows, such a person might wear garments made of something other than cloth.

2. This statement tends toward annihilationism in implying that personal identity is simply a series of radically different persons, one disappearing to be replaced by another repeatedly throughout time. In other words, the X who did the action whose fruit X is now experiencing is a radically different X from the X who is now experiencing it. That first X has disappeared and has been replaced by a different one. The Buddha avoids this error—and the eternalist error of self-causation—by refusing to get entangled in questions of personal identity. See MN 109, SN 12:12, and SN 12:35.

See also: *SN 12:18; SN 12:25; SN 12:46; SN 12:67*

To Timbarukkha

Timbarukkha Sutta (SN 12:18)

Staying near Sāvatthī … Then Timbarukkha the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

As he was sitting there, Timbarukkha the wanderer said to the Blessed One, "Now, then, Master Gotama, are pleasure & pain self-made?"

"Don't say that, Timbarukkha," the Blessed One said.

"Then are pleasure & pain other-made?"

"Don't say that, Timbarukkha," the Blessed One said.

"Then are pleasure & pain self-made & other-made?"

"Don't say that, Timbarukkha," the Blessed One said.

"Then are pleasure & pain, without self-making or other-making, spontaneously arisen?"

"Don't say that, Timbarukkha," the Blessed One said.

"Then is there no pleasure & pain?"

"It's not the case that there is no pleasure & pain, Timbarukkha. There is pleasure & pain."

"Then in that case, does Master Gotama not know or see pleasure & pain?"

"It's not the case that I don't know, don't see, pleasure & pain, Timbarukkha. I do know pleasure & pain. I do see pleasure & pain."

"Now, Master Gotama, when asked, 'Are pleasure & pain self-made,' you say, 'Don't say that, Timbarukkha.' When asked, 'Then are pleasure & pain other-made,' you say, 'Don't say that, Timbarukkha.' When asked, 'Then are pleasure & pain, without self-making or other-making, spontaneously arisen?' you say, 'Don't say that, Timbarukkha.' When asked, 'Then is there

no pleasure & pain?' you say, 'It's not the case that there is no pleasure & pain, Timbarukkha. There is pleasure & pain.' When asked, 'Then in that case, does Master Gotama not know or see pleasure & pain?' you say, 'It's not the case that I don't know, don't see, pleasure & pain, Timbarukkha. I do know pleasure & pain. I do see pleasure & pain.' Then tell me about pleasure & pain, Master Gotama. Teach me about pleasure & pain."

"Timbarukkha, I don't say that—with the feeling being the same as the one who feels, existing from the beginning—pleasure & pain are self-made.[1] And I don't say that—with feeling being one thing and the one who feels another, existing as the one struck by the feeling—pleasure & pain are other-made. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of

feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

When this was said, Timbarukkha the wanderer said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Note

1. Notice that the meaning of "self-made" here differs from that in the preceding sutta. There it means, "made by the person who experiences it." Here it means, "made by itself."

See also: SN 12:17; SN 12:25; SN 12:46

The Fool & the Wise Person
Bāla-paṇḍita Sutta (SN 12:19)

Staying near Sāvatthī … "When a fool is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-&-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the fool is sensitive to pleasure & pain.

"When a wise person is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-&-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the wise person is sensitive to pleasure & pain.

"So what difference, what distinction, what distinguishing factor is there between the wise person & the fool?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "The ignorance with which the fool is obstructed, the craving with which he is conjoined, through which this body results: That ignorance has not been abandoned by the fool; that craving has not been destroyed. Why is that? The fool has not practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is headed for a (new) body. Headed for a body, he is not entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, & despair. I tell you, he is not entirely freed from stress & suffering.

"The ignorance with which the wise person is obstructed, the craving with which he is conjoined, through which this body results: That ignorance has been abandoned by the wise person; that craving has been destroyed. Why is that? The wise person has practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is not headed for a (new) body. Not headed for a body, he is entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, & despair. He is, I tell you, entirely freed from stress & suffering."

See also: *SN 36:6*; *AN 2:21*; *AN 2:99*

Requisite Conditions

Paccaya Sutta (SN 12:20)

Staying near Sāvatthī … "Monks, I will teach you dependent co-arising & dependently co-arisen phenomena. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what is dependent co-arising? From birth as a requisite condition comes aging-&-death. Whether or not there is the arising of Tathāgatas, this property stands—this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From birth as a requisite condition comes aging-&-death.

"From becoming as a requisite condition comes birth.…

"From clinging/sustenance as a requisite condition comes becoming.…

"From craving as a requisite condition comes clinging/sustenance.…

"From feeling as a requisite condition comes craving.…

"From contact as a requisite condition comes feeling.…

"From the six sense media as a requisite condition comes contact.…

"From name-&-form as a requisite condition come the six sense media.…

"From consciousness as a requisite condition comes name-&-form.…

"From fabrications as a requisite condition comes consciousness.…

"From ignorance as a requisite condition come fabrications. Whether or not there is the arising of Tathāgatas, this property stands—this regularity of the Dhamma, this orderliness of the Dhamma, this this/that

conditionality. The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From ignorance as a requisite condition come fabrications. What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by this/that. This is called dependent co-arising.

"And what are dependently co-arisen phenomena? Aging-&-death are dependently co-arisen phenomena: inconstant, fabricated, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon.…

"Becoming is a dependently co-arisen phenomenon.…

"Clinging/sustenance is a dependently co-arisen phenomenon.…

"Craving is a dependently co-arisen phenomenon.…

"Feeling is a dependently co-arisen phenomenon.…

"Contact is a dependently co-arisen phenomenon.…

"The six sense media are dependently co-arisen phenomena.…

"Name-&-form is a dependently co-arisen phenomenon.…

"Consciousness is a dependently co-arisen phenomenon.…

"Fabrications are dependently co-arisen phenomena.…

"Ignorance is a dependently co-arisen phenomenon: inconstant, fabricated, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation. These are called dependently co-arisen phenomena.

"When a disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be, it is not possible that he would run after the past, thinking, 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?' or that he would run after the future, thinking, 'Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?'

or that he would be inwardly perplexed about the immediate present, thinking, 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?' Such a thing is not possible. Why is that? Because the disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be."

See also: *MN 2*; *MN 38*; *SN 22:47*; *AN 4:199–200*; *Ud 5:7*; *Ud 6:5–6*

Prerequisites

Upanisa Sutta (SN 12:23)

Staying near Sāvatthī … "Monks, the ending of effluents is for one who knows & sees, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents? 'Such is form, such its origination, such its disappearance. Such is feeling, such its origination, such its disappearance. Such is perception, such its origination, such its disappearance. Such are fabrications, such their origination, such their disappearance. Such is consciousness, such its origination, such its disappearance.' The ending of effluents is for one who knows in this way & sees in this way.

"The knowledge of ending in the presence of ending has its prerequisite, I tell you. It is not without a prerequisite. And what is the prerequisite for the knowledge of ending? Release, it should be said. Release has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Dispassion.… Disenchantment.… Knowledge & vision of things as they have come to be.… Concentration.… Pleasure.… Serenity.… Rapture.… Joy.… Conviction.… Stress.… Birth.… Becoming.… Clinging.… Craving.… Feeling.… Contact.… The six sense media.… Name-&-form.… Consciousness.… Fabrications.… Fabrications have their prerequisite, I tell you. They are not without a prerequisite. And what is their prerequisite? Ignorance, it should be said.

"Thus fabrications have ignorance as their prerequisite,

consciousness has fabrications as its prerequisite,

name-&-form has consciousness as its prerequisite,

the six sense media have name-&-form as their prerequisite,

contact has the six sense media as its prerequisite,

feeling has contact as its prerequisite,

craving has feeling as its prerequisite,

clinging has craving as its prerequisite,

becoming has clinging as its prerequisite,

birth has becoming as its prerequisite,

stress has birth as its prerequisite,

conviction has stress as its prerequisite,

joy has conviction as its prerequisite,

rapture has joy as its prerequisite,

calm has rapture as its prerequisite,

pleasure has calm as its prerequisite,

concentration has pleasure as its prerequisite,

knowledge & vision of things as they have come to be has concentration as its prerequisite,

disenchantment has knowledge & vision of things as they have come to be as its prerequisite,

dispassion has disenchantment as its prerequisite,

release has dispassion as its prerequisite,

knowledge of ending has release as its prerequisite.

"Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the big lakes… the little rivers… the big rivers. When the big rivers are full, they fill the great ocean. In the same way:

fabrications have ignorance as their prerequisite,

consciousness has fabrications as its prerequisite,

name-&-form has consciousness as their prerequisite,

the six sense media have name-&-form as their prerequisite,

contact has the six sense media as its prerequisite,

feeling has contact as its prerequisite,

craving has feeling as its prerequisite,

clinging has craving as its prerequisite,

becoming has clinging as its prerequisite,

birth has becoming as its prerequisite,

stress has birth as its prerequisite,

conviction has stress as its prerequisite,

joy has conviction as its prerequisite,

rapture has joy as its prerequisite,

calm has rapture as its prerequisite,

pleasure has calm as its prerequisite,

concentration has pleasure as its prerequisite,

knowledge & vision of things as they have come to be has concentration as its prerequisite,

disenchantment has knowledge & vision of things as they have come to be as its prerequisite,

dispassion has disenchantment as its prerequisite,

release has dispassion as its prerequisite,

knowledge of ending has release as its prerequisite."

See also: *DN 2*; *AN 10:61*; *AN 11:1*

To Bhūmija

Bhūmija Sutta (SN 12:25)

Staying near Sāvatthī … Then Ven. Bhūmija, emerging from his seclusion in the evening, went to Ven. Sāriputta. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Friend Sāriputta, there are some contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made. There are other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made. Then there are other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made & other-made. And then there are still other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain, without self-making or other-making, are spontaneously arisen. In this case, friend Sāriputta, what is the Blessed One's doctrine? What does he teach? Answering in what way will I speak in line with what the Blessed One has said, not misrepresent the Blessed One with what is unfactual, and answer in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticism?"

"The Blessed One, my friend, has said that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact. One speaking in this way would be speaking in line with what the Blessed One has said, would not be misrepresenting the Blessed One with what is unfactual, and would be answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma would have grounds for criticism.

"Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made, even that is dependent on

contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made & other-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain, without self-making or other-making, are spontaneously arisen, even that is dependent on contact.

"That any contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are self-made—would be sensitive to pleasure & pain otherwise than through contact: That isn't possible. That any contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are other-made… self-made & other-made… who declare that pleasure & pain, without self-making or other-making, are spontaneously arisen—would be sensitive to pleasure & pain otherwise than through contact: That isn't possible."

Now it so happened that Ven. Ānanda overheard this conversation between Ven. Sāriputta & Ven. Bhūmija. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he reported the entire conversation to the Blessed One.

(The Blessed One said:) "Excellent, Ānanda. Excellent. One rightly answering would answer as Ven. Sāriputta has done.

"I have said, Ānanda, that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact. One speaking in this way would be speaking in line with what I have said, would not be misrepresenting me with what is unfactual, and would be answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma would have grounds for criticism.

"Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen, even that is dependent on contact.

"That any contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are self-made—would be sensitive to pleasure & pain otherwise than through contact: That isn't possible. That any contemplatives & brahmans—teachers of kamma who declare that

pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen —would be sensitive to pleasure & pain otherwise than through contact: That isn't possible.

"When there is a body, pleasure & pain arise internally with bodily intention as the cause; or when there is speech, pleasure & pain arise internally with verbal intention as the cause; or when there is intellect, pleasure & pain arise internally with intellectual intention as the cause.

"From ignorance as a requisite condition, then either of one's own accord one fabricates the bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates the bodily fabrication on account of which that pleasure & pain arise internally. Either one fabricates alert the bodily fabrication on account of which that pleasure & pain arise internally, or one fabricates unalert the bodily fabrication on account of which that pleasure & pain arise internally. [Similarly with verbal & intellectual fabrications.]

"Now, ignorance is bound up in these things. From the remainderless fading & cessation of that very ignorance, there no longer exists (the sense of) the body on account of which that pleasure & pain internally arise. There no longer exists the speech… the intellect on account of which that pleasure & pain internally arise. There no longer exists the field, the site, the dimension, or the issue on account of which that pleasure & pain internally arise."

See also: MN 109; MN 126; SN 12:17–18; SN 12:46; SN 12:67

This Has Come Into Being
Bhūtamidaṁ Sutta (SN 12:31)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed Ven. Sāriputta, "Sāriputta, it is said in Ajita's Question in the Way to the Further Shore [Sn 5:1]:

'Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.'

How is the detailed meaning of this brief statement to be understood?"

When this was said, Ven. Sāriputta remained silent.

A second time .... A third time the Blessed One addressed Ven. Sāriputta, "Sāriputta, it is said in Ajita's Question in the Way to the Further Shore:

'Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.'

How is the detailed meaning of this brief statement to be understood?"

A third time, Ven. Sāriputta remained silent.

"Do you see, Sāriputta, that 'this has come into being'?"

"One sees with right discernment as it has come to be, lord, that 'this has come into being.' Seeing with right discernment as it has come to be that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment as it has come to be that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how, lord, is one a person who has fathomed the Dhamma?

"One sees with right discernment as it has come to be, lord, that 'this has come into being.' Seeing with right discernment as it has come to be that 'this has come into being,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what has come into being. One sees with right discernment as it has come to be that 'it has come into being from this nutriment.' Seeing with right discernment as it has come to be that 'it has come into being from this nutriment,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from the nutriment by which it has come into being. One sees with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way, lord, that I understand the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore:

'Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.'"

"Excellent, Sāriputta. Excellent. One sees with right discernment as it has come to be that 'this has come into being.' Seeing with right discernment as it has come to be that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment as it has come to be that 'it has come into being from this nutriment.' Seeing with right discernment as it has come to be that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how is one a person who has fathomed the Dhamma?

"One sees with right discernment as it has come to be that 'this has come into being.' Seeing with right discernment as it has come to be that 'this has come into being,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what has come into being. One sees with right discernment as it has come to be that 'it has come into being from this nutriment.' Seeing with right discernment as it has come to be that 'it has come into being from this nutriment,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from the nutriment by which it has come into being. One sees with right discernment as it has come to be that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment as it has come

to be that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what is subject to cessation. This is how one is a person who was fathomed the Dhamma.

"It is in this way that the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore is to be understood:

> Those here who have fathomed the Dhamma,
> those who are learners,
> those who are run-of-the-mill:
> When you, dear sir, astute,
> are asked this,
> tell me their manner of life."

See also: *MN 149*; *SN 12:64*; *Iti 49*

From Ignorance as a Requisite Condition
Avijjāpaccaya Sutta (SN 12:35)

In this discourse, the Buddha refuses to answer the question of whether there is anyone or anything lying behind the processes described in dependent co-arising. When his interlocutor asks, for each factor in the causal process, "Which is the x, and whose is the x?", the Buddha equates this with the assumption that, "X is one thing, and it is the x of someone/something else." He then equates this with the proposition, which he has rejected many times elsewhere in the discourses, that the soul is one thing and the body is something else, i.e., that there is something unseen lying behind the visible processes of life. However, the Buddha has also rejected, in as many times, the proposition that the soul is the same as the body, i.e., that there is nothing unseen lying behind the visible processes of life. Avoiding these two extremes, he simply drops the question and focuses attention on what is directly perceivable—the way one factor in dependent co-arising functions as a prerequisite for the next. To focus on what might or might not lie behind these factors would be to tie oneself up in speculations about what, by definition, can never be experienced. But by focusing on the interplay of the factors that are directly perceivable, and—by so doing—developing dispassion for them, one can overcome the craving and ignorance that keep producing stress and suffering, and in that way gain release.

* * *

Staying near Sāvatthī … (the Blessed One said,) "From ignorance as a requisite condition come fabrications.…From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering."

When this was said, a certain monk said to the Blessed One: "Which is the aging-&-death, lord, and whose is the aging-&-death?"

"Not a valid question," the Blessed One said. "If one were to ask, 'Which is the aging-&-death, and whose is the aging-&-death?' and if one were to say, 'Aging-&-death are one thing, and the aging-&-death are something/someone else's,' both of them would have the same meaning, even though their words would differ. When one is of the view that the soul is the same as the body, there is no leading the holy life. And when one is of the view that the soul is one thing and the body another, there is no leading the holy life. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle: From birth as a requisite condition comes aging-&-death."

"Which is the birth, lord, and whose is the birth?"

"Not a valid question," the Blessed One said.... "From becoming as a requisite condition comes birth."

"Which is the becoming, lord, and whose is the becoming?"

"Not a valid question," the Blessed One said.... "From clinging as a requisite condition comes becoming."

"Which is the clinging, lord, and whose is the clinging?"

"Not a valid question," the Blessed One said.... "From craving as a requisite condition comes clinging."

"Which is the craving, lord, and whose is the craving?"

"Not a valid question," the Blessed One said.... "From feeling as a requisite condition comes craving."

"Which is the feeling, lord, and whose is the feeling?"

"Not a valid question," the Blessed One said.... "From contact as a requisite condition comes feeling."

"Which is the contact, lord, and whose is the contact?"

"Not a valid question," the Blessed One said.... "From the six sense media as a requisite condition comes contact."

"Which are the six sense media, lord, and whose are the six sense media?"

"Not a valid question," the Blessed One said.... "From name-&-form as a requisite condition come the six sense media."

"Which is the name-&-form, lord, and whose is the name-&-form?"

"Not a valid question," the Blessed One said.... "From consciousness as a requisite condition comes name-&-form."

"Which is the consciousness, lord, and whose is the consciousness?"

"Not a valid question," the Blessed One said.... "From fabrications as a requisite condition comes consciousness."

"Which are the fabrications, lord, and whose are the fabrications?"

"Not a valid question," the Blessed One said. "If one were to ask, 'Which are the fabrications, and whose are the fabrications?' and if one were to say, 'Fabrications are one thing, and these fabrications are something/someone else's,' both of them would have the same meaning, even though their words would differ. When one is of the view that the life-principle is the same as the body, there is no leading the holy life. And when one is of the view that the life-principle is one thing and the body another, there is no leading the holy life. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications.

"Now from the remainderless fading & cessation of that very ignorance, every one of these writhings & wrigglings & wigglings —'Which aging-&-death, and whose aging-&-death?' or 'Aging-&-death are one thing, and this aging-&-death are something/someone else's' or 'The life-principle is the same as the body,' or 'The life-principle is one thing and the body another'—are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"From the remainderless fading & cessation of that very ignorance, every one of these writhings & wrigglings & wigglings—'Which is the birth.... Which is the becoming.... Which is the clinging.... Which is the craving.... Which is the feeling.... Which is the contact.... Which are the six sense media.... Which is the name-&-form.... Which is the consciousness.... Which are the fabrications, and whose are the fabrications?' or 'Fabrications are one thing, and these fabrications are something/someone else's' or 'The soul is the same as the body,' or 'The soul is one thing and the body another'—are abandoned, their root

destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising."

See also: *DN 9*; *MN 63*; *MN 72*; *SN 12:46*; *SN 22:85–86*; *SN 44:10*; *AN 4:42*; *AN 10:93–96*; *Ud 1:10*; *Sn 4:10*; *Sn 4:14–15*

Intention

Cetanā Sutta (SN 12:38)

This discourse describes the link between fabrications and consciousness in dependent co-arising, and shows how intention and underlying obsessions—with ignorance of the four noble truths being the basis for all obsessions—play a role in constituting awareness of the present moment.

* * *

Staying near Sāvatthī … (the Blessed One said,) "Monks, what one intends, what one arranges, and what one obsesses about[1]: This is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging-&-death, sorrow, lamentation, pain, distress, & despair. Such is the origination of this entire mass of suffering & stress.

"If one doesn't intend and doesn't arrange, but one still obsesses (about something), this is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging-&-death, sorrow, lamentation, pain, distress, & despair. Such (too) is the origination of this entire mass of suffering & stress.

"But when one doesn't intend, arrange, or obsess (about anything), there is no support for the stationing of consciousness. There being no support, there is no landing of consciousness. When that consciousness doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future,

there is no future birth, aging-&-death, sorrow, lamentation, pain, distress, or despair. Such is the cessation of this entire mass of suffering & stress."

Note

1. The seven obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See AN 7:12.

See also: *SN 1:1*; *SN 12:64*; *SN 22:53–55*; *Ud 8:1*

The World

Loka Sutta (SN 12:44)

Near Sāvatthī. There the Blessed One addressed the monks: "I will teach you the origination of the world & the ending of the world.[1] Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "And what is the origination of the world? Dependent on the eye & forms there arises eye-consciousness. The meeting of the three is contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. This is the origination of the world.

"Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact.… Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact.… Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact.… Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact.… Dependent on the intellect & mental qualities there arises intellect-consciousness. The meeting of the three is contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. This is the origination of the world.

"And what is the ending of the world? Dependent on the eye & forms there arises eye-consciousness. The meeting of the three is contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. Now, from the remainderless cessation & fading away of that very craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering. This is the ending of the world.

"Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact.… Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact.… Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact.… Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact.… Dependent on the intellect & mental qualities there arises intellect-consciousness. The meeting of the three is contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. Now, from the remainderless cessation & fading away of that very craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering. This is the ending of the world."

Note

1. For the meaning of "world," here, see SN 35:82.

See also: *DN 11*; *AN 4:45*

A Certain Brahman
Aññatara Sutta (SN 12:46)

Staying near Sāvatthī … Then a certain brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "What now, Master Gotama: Is the one who acts the same one who experiences (the results of the act)?"

[The Buddha:] "(To say,) 'The one who acts is the same one who experiences,' is one extreme."

[The brahman:] "Then, Master Gotama, is the one who acts someone other than the one who experiences?"

[The Buddha:] "(To say,) 'The one who acts is someone other than the one who experiences,' is the second extreme. Avoiding both of these extremes, the Tathāgata teaches the Dhamma via the middle:

"From ignorance as a requisite condition come fabrications.

"From fabrications as a requisite condition comes consciousness.

"From consciousness as a requisite condition comes name-&-form.

"From name-&-form as a requisite condition come the six sense media.

"From the six sense media as a requisite condition comes contact.

"From contact as a requisite condition comes feeling.

"From feeling as a requisite condition comes craving.

"From craving as a requisite condition comes clinging/sustenance.

"From clinging/sustenance as a requisite condition comes becoming.

"From becoming as a requisite condition comes birth.

"From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the

origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

When this was said, the brahman said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: SN 12:17–18; SN 12:25; SN 12:67

The Cosmologist
Lokāyatika Sutta (SN 12:48)

The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

* * *

Near Sāvatthī. Then a brahman cosmologist[1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Now, then, Master Gotama, does everything[2] exist?"

"'Everything exists' is the senior form of cosmology, brahman."

"Then, Master Gotama, does everything not exist?"

"'Everything does not exist' is the second form of cosmology, brahman."

"Then is everything a Oneness?"

"'Everything is a Oneness' is the third form of cosmology, brahman."

"Then is everything a plurality?"

"'Everything is a plurality is the fourth form of cosmology, brahman. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. The cosmologist *(lokāyata)* schools of thought reasoned from what they saw as the basic principles of the physical cosmos in formulating their teachings on how life should be lived. In modern times, they would correspond to those who base their philosophies on principles drawn from the physical sciences,

such as evolutionary biology or quantum physics. Although the cosmologists of India in the Buddha's time differed on first principles, they tended to be more unanimous in using their first principles—whatever they were—to argue for hedonism as the best approach to life.

2. On the meaning of "everything" (or "all"—*sabba*) here, see SN 35:23. For more on this topic, see *The Mind Like Fire Unbound*, Chapter 1.

See also: MN 1; SN 12:15; SN 35:82

Investigating
Parivīmaṁsa Sutta (SN 12:51)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "To what extent should a monk, when investigating, investigate for the total right ending of suffering & stress?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would elaborate on the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "There is the case where a monk, when investigating, investigates (in this way). 'The aging-&-death that arises in the world as many different kinds of suffering & stress: What is its cause, what is its origination, what is its source, what brings it into play? When what exists does aging-&death exist? When what does not exist does aging-&-death not exist?'

"As he is investigating, he discerns: 'The aging-&-death that arises in the world as many different kinds of suffering & stress has birth as its cause, birth as its origination, birth as its source, birth as what brings it into play. When birth exists, aging-&-death exists. When birth does not exist, aging-&-death doesn't exist.'

"He discerns aging-&-death; he discerns the origination of aging-&-death; he discerns the cessation of aging-&-death. And as for the path of practice that is proper for leading to the cessation of aging-&-death, he

discerns that and practices accordingly. This is called a monk who practices for the total right ending of suffering & stress, for the cessation of aging-&-death.

"Investigating further, he investigates: 'Birth: What is its cause, what is its origination, what is its source, what brings it into play? When what exists does birth exist? When what does not exist does birth not exist?'

"As he is investigating, he discerns: 'Birth has becoming as its cause, becoming as its origination, becoming as its source, becoming as what brings it into play. When becoming exists, birth exists. When becoming does not exist, birth doesn't exist.'

"He discerns birth; he discerns the origination of birth; he discerns the cessation of birth. And as for the path of practice that is proper for leading to the cessation of birth, he discerns that and practices accordingly. This is called a monk who practices for the total right ending of suffering & stress, for the cessation of birth.

"Investigating further, he investigates: 'Becoming: What is its cause? … Clinging: What is its cause? … Craving: What is its cause? … Feeling: What is its cause? … Contact: What is its cause? … The sixfold sense-media: What is its cause? … Name-&-form: What is its cause? … Consciousness: What is its cause? … Fabrications: What is their cause, what is their origination, what is their source, what brings them into play? When what exists do fabrications exist? When what does not exist do fabrications not exist?'

"As he is investigating, he discerns: 'Fabrications have ignorance as their cause, ignorance as their origination, ignorance as their source, ignorance as what brings them into play. When ignorance exists, fabrications exist. When ignorance does not exist, fabrications don't exist.'

"He discerns fabrications; he discerns the origination of fabrications; he discerns the cessation of fabrications. And as for the path of practice that is proper for leading to the cessation of fabrications, he discerns that and practices accordingly. This is called a monk who practices for the total right ending of suffering & stress, for the cessation of fabrications.

"A person immersed in ignorance: If he fabricates a meritorious fabrication, his consciousness goes on to merit. If he fabricates a

demeritorious fabrication, his consciousness goes on to demerit. If he fabricates an imperturbable fabrication, his consciousness goes on to the imperturbable.

"When ignorance is abandoned by a monk, clear knowing arises. From the fading of ignorance and the arising of clear knowing, he neither fabricates a meritorious fabrication nor a demeritorious fabrication nor an imperturbable fabrication. Neither fabricating nor willing, he is not sustained by [does not cling to] anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He senses a feeling of pleasure. He discerns, 'It is fleeting.' He discerns, 'It is not grasped at.' He discerns, 'It is not relished.' He senses a feeling of pain. He discerns, 'It is fleeting.' He discerns, 'It is not grasped at.' He discerns, 'It is not relished.' He senses a feeling of neither-pleasure-nor-pain. He discerns, 'It is fleeting.' He discerns, 'It is not grasped at.' He discerns, 'It is not relished.' Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain, he senses it disjoined from it. Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here, while the corpse will remain.'

"Just as if a man, having removed a heated jar from a kiln, were to place it on level ground: Whatever heat in the jar would subside right there, while the fired clay would remain. In the same way, when sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here, while the corpse will remain.'"

"What do you think, monks? Would a monk whose effluents were ended fabricate a meritorious or a demeritorious or an imperturbable

fabrication?"

"No, lord."

"With the total non-existence of fabrications, from the cessation of fabrications, would consciousness be discernible [manifest]?"

"No, lord."

[And similarly down to:] "With the total non-existence of birth, from the cessation of birth, would aging-&-death be discernible?"

"No, lord."

"Very good, monks. Very good. Just so should you suppose it. Just so should you be convinced. Just so should you believe. Do not be doubtful; do not be uncertain. This, just this, is the end of suffering & stress."

See also: *MN 38*; *MN 140*; *SN 35:80*; *AN 6:43*; *Ud 8:1*; *Iti 44*

Clinging
Upādāna Sutta (SN 12:52)

Near Sāvatthī. There the Blessed One said to the monks: "In one who keeps focusing on the allure of clingable phenomena *[or:* phenomena that offer sustenance = the five aggregates], craving develops. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origin of this entire mass of suffering & stress.

"Just as if a great mass of fire of ten… twenty… thirty or forty cartloads of timber were burning, and into it a man would time & again throw dried grass, dried cow dung, & dried timber, so that the great mass of fire —thus nourished, thus sustained—would burn for a long, long time. In the same way, in one who keeps focusing on the allure of clingable phenomena, craving develops. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origin of this entire mass of suffering & stress.

"Now, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress.

"Just as if a great mass of fire of ten… twenty… thirty or forty cartloads of timber were burning, into which a man simply would *not* time & again

throw dried grass, dried cow dung, or dried timber, so that the great mass of fire—its original sustenance being consumed, and no other being offered—would, without nutriment, go out. In the same way, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

See also: *MN 44*; *SN 22:60*; *SN 22:121*

The Great Tree
Mahārukkha Sutta (SN 12:55)

Dwelling near Sāvatthī. "Monks, when one remains focused on the allure of phenomena that offer sustenance for clinging,[1] craving grows. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Suppose that there were a great tree. All its roots growing downward & outward would provide it with water & nutriment, so that the great tree—thus nourished, thus sustained—would stand for a long, long time.

"In the same way, monks, when one remains focused on the allure of phenomena that offer sustenance for clinging, craving grows. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"But when one remains focused on the drawbacks of phenomena that offer sustenance for clinging, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"Suppose there were a great tree. A man would come, bringing a shovel & basket, and would cut down the tree at its root. Having cut it at the

root, he would dig it up. Having dug it up, he would pull out the roots, down to the rootlets & root fibers. Then he would cut the tree into pieces; having cut the pieces, he would split them; having split them, he would make them into slivers. Having made the slivers, he would dry them in the wind & sun. Having dried them in the wind & sun, he would burn them in a fire. Having burned them in a fire, he would reduce them to ashes. Having reduced them to ashes, he would winnow them before a high wind or let them be washed away by a swift-flowing stream. Thus the great tree, cut at the root, would be made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, monks, when one remains focused on the drawbacks of phenomena that offer sustenance for clinging, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

Note

1. *Upādāniyesu dhammesu:* This can also be translated as "clingable phenomena" or "phenomena that offer sustenance." SN 22:121 identifies these phenomena as the five aggregates of form, feeling, perception, fabrications, and consciousness. See the discussions in *The Mind Like Fire Unbound*, Chapter Three, and *The Paradox of Becoming*, Chapter Four.

See also: *MN 11*; *MN 44*; *SN 22:57*; *SN 22:60*; *SN 22:122*

Uninstructed

Assutavā Sutta (SN 12:61)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, an uninstructed run-of-the-mill person might grow disenchanted with this body composed of the four great elements, might grow dispassionate toward it, might gain release from it. Why is that? Because the growth & decline, the taking up & putting down of this body composed of the four great elements are apparent. Thus the uninstructed run-of-the-mill person might grow disenchanted, might grow dispassionate, might gain release there.

"But as for what's called 'mind,' 'intellect,' or 'consciousness,' the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it. Why is that? For a long time this has been relished, appropriated, and grasped by the uninstructed run-of-the-mill person as, 'This is me, this is my self, this is what I am.' Thus the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it.

"It would be better for the uninstructed run-of-the-mill person to hold to the body composed of the four great elements, rather than the mind, as the self. Why is that? Because this body composed of the four great elements is seen standing for a year, two years, three, four, five, ten, twenty, thirty, forty, fifty, a hundred years or more. But what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another. Just as a monkey, swinging through a forest wilderness, grabs a branch. Letting go of that, it grabs another branch. Letting go of that, it grabs another one. Letting go of that, it grabs another one. In the same way, what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another.

"The instructed disciple of the noble ones, (however,) attends carefully & appropriately right there at the dependent co-arising:

"'When this is, that is.

"'From the arising of this comes the arising of that.

"'When this isn't, that isn't.

"'From the cessation of this comes the cessation of that.

"'In other words:

"'From ignorance as a requisite condition come fabrications.

"'From fabrications as a requisite condition comes consciousness.

"'From consciousness as a requisite condition comes name-&-form.

"'From name-&-form as a requisite condition come the six sense media.

"'From the six sense media as a requisite condition comes contact.

"'From contact as a requisite condition comes feeling.

"'From feeling as a requisite condition comes craving.

"'From craving as a requisite condition comes clinging/sustenance.

"'From clinging/sustenance as a requisite condition comes becoming.

"'From becoming as a requisite condition comes birth.

"'From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"'Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation

of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness.[1] Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note

1. The discussion here shifts from the framework of dependent co-arising to that of the five aggregates. It's a useful exercise to relate the two teachings, and three good places to start this exercise are MN 28, SN 12:2, and SN 22:5.

See also: *AN 1:48*; *Dhp 33–37*

Uninstructed (2)
Assutavā Sutta (SN 12:62)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, an uninstructed run-of-the-mill person might grow disenchanted with this body composed of the four great elements, might grow dispassionate toward it, might gain release from it. Why is that? Because the growth & decline, the taking up & putting down of this body composed of the four great elements are apparent. Thus the uninstructed run-of-the-mill person might grow disenchanted, might grow dispassionate, might gain release there.

"But as for what's called 'mind,' 'intellect,' or 'consciousness,' the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it. Why is that? For a long time this has been relished, appropriated, and grasped by the uninstructed run-of-the-mill person as, 'This is me, this is my self, this is what I am.' Thus the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it.

"It would be better for the uninstructed run-of-the-mill person to hold to the body composed of the four great elements, rather than the mind, as the self. Why is that? Because this body composed of the four great elements is seen standing for a year, two years, three, four, five, ten, twenty, thirty, forty, fifty, a hundred years or more. But what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another. Just as a monkey, swinging through a forest wilderness, grabs a branch. Letting go of that, it grabs another branch. Letting go of that, it grabs another one. Letting go of that, it grabs another one. In the same way, what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another.

"The instructed disciple of the noble ones, (however,) attends carefully & appropriately right there at the dependent co-arising: 'When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that.'

"In dependence on a sensory contact that is to be felt as pleasure, monks, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling—the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure—ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain.... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling—the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain—ceases, is stilled.'

"Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure.... In dependence on a sensory contact that is to be felt as pain.... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain.... One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: MN 38; MN 140

A Son's Flesh

Puttamaṁsa Sutta (SN 12:63)

Near Sāvatthī. "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"And how is physical food to be regarded? Suppose a couple, husband & wife, taking meager provisions, were to travel through a desert. With them would be their only baby son, loved & endearing. Then the meager provisions of the couple going through the desert would be used up & depleted while there was still a stretch of the desert yet to be crossed. The thought would occur to them, 'Our meager provisions are used up & depleted while there is still a stretch of this desert yet to be crossed. What if we were to kill this only baby son of ours, loved & endearing, and make dried meat & jerky? That way—chewing on the flesh of our son—at least the two of us would make it through this desert. Otherwise, all three of us would perish.' So they would kill their only baby son, loved & endearing, and make dried meat & jerky. Chewing on the flesh of their son, they would make it through the desert. While eating the flesh of their only son, they would beat their breasts, (crying,) 'Where have you gone, our only baby son? Where have you gone, our only baby son?' Now what do you think, monks? Would that couple eat that food playfully or for intoxication, or for putting on bulk, or for beautification?"

"No, lord."

"Wouldn't they eat that food simply for the sake of making it through that desert?"

"Yes, lord."

"In the same way, I tell you, is the nutriment of physical food to be regarded. When physical food is comprehended, passion for the five strings of sensuality is comprehended. When passion for the five strings of sensuality is comprehended, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

"And how is the nutriment of contact to be regarded? Suppose a flayed cow were to stand leaning against a wall. The creatures living in the wall would chew on it. If it were to stand leaning against a tree, the creatures living in the tree would chew on it. If it were to stand exposed to water, the creatures living in the water would chew on it. If it were to stand exposed to the air, the creatures living in the air would chew on it. For wherever the flayed cow were to stand exposed, the creatures living there would chew on it. In the same way, I tell you, is the nutriment of contact to be regarded. When the nutriment of contact is comprehended, the three feelings [pleasure, pain, neither pleasure nor pain] are comprehended. When the three feelings are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of intellectual intention to be regarded? Suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor smoking, and a man were to come along—loving life, hating death, loving pleasure, abhorring pain—and two strong men, having grabbed him by the arms, were to drag him to the pit of embers. To get far away would be that man's intention, far away would be his wish, far away would be his aspiration. Why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.' In the same way, I tell you, is the nutriment of intellectual intention to be regarded. When the nutriment of intellectual intention is comprehended, the three forms of craving [for sensuality, for becoming, and for non-becoming] are comprehended. When the three forms of craving are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of consciousness to be regarded? Suppose that, having arrested a thief, a criminal, they were to show him to the king: 'This is a thief, a criminal for you, your majesty. Impose on him whatever punishment you like.' So the king would say, 'Go, men, and stab him in the morning with a hundred spears.' So they would stab him in the

morning with a hundred spears. Then the king would say at noon, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and stab him at noon with a hundred spears.' So they would stab him at noon with a hundred spears. Then the king would say in the evening, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and stab him in the evening with a hundred spears.' So they would stab him in the evening with a hundred spears. Now what do you think, monks? Would that man, being stabbed with three hundred spears a day, experience pain & distress from that cause?"

"Even if he were to be stabbed with only one spear, lord, he would experience pain & distress from that cause, to say nothing of three hundred spears."

"In the same way, I tell you, monks, is the nutriment of consciousness to be regarded. When the nutriment of consciousness is comprehended, name-&-form is comprehended. When name-&-form is comprehended, I tell you, there is nothing further for a disciple of the noble ones to do."

See also: SN 56:35; Khp 4

Where There is Passion
Atthi Rāga Sutta (SN 12:64)

Near Sāvatthī. "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Where there is passion, delight, & craving for the nutriment of contact.…

"Where there is passion, delight, & craving for the nutriment of intellectual intention.…

"Where there is passion, delight, & craving for the nutriment of consciousness, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Just as—when there is dye, lac, yellow orpiment, indigo, or crimson—a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, where there is passion, delight, & craving for the nutriment of physical food… contact… intellectual intention… consciousness, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

"Where there is no passion for the nutriment of contact.…

"Where there is no passion for the nutriment of intellectual intention.…

"Where there is no passion for the nutriment of consciousness, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has

entered by way of the window, where does it land?"

"On the western wall, lord."

"And if there is no western wall, where does it land?"

"On the ground, lord."

"And if there is no ground, where does it land?"

"On the water, lord."

"And if there is no water, where does it land?"

"It doesn't land, lord."

"In the same way, where there is no passion for the nutriment of physical food… contact… intellectual intention… consciousness, where there is no delight, no craving, then consciousness does not land there or increase.[1] Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."

Note

1. See the discussion in *The Paradox of Becoming,* chapter 7.

See also: DN 11; MN 49; SN 1:1; SN 12:38; SN 22:53–55; Ud 8:1

The City
Nagara Sutta (SN 12:65)

Near Sāvatthī. "Monks, before my awakening, when I was just an unawakened bodhisatta, the realization came to me: 'How this world has fallen on difficulty! It is born, it ages, it dies, it falls away & rearises, but it does not discern the escape from this stress, from this aging-&-death. O when will it discern the escape from this stress, from this aging-&-death?'

"Then the thought occurred to me, 'Aging-&-death exist when what exists? From what as a requisite condition come aging-&-death?' From my appropriate attention there came the breakthrough of discernment: 'Aging-&-death exist when birth exists. From birth as a requisite condition comes aging-&-death.' Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth… 'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a

requisite condition come the six sense media.… Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"Then the thought occurred to me, 'Aging-&-death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging-&-death?' From my appropriate attention there came the breakthrough of discernment: 'Aging-&-death don't exist when birth doesn't exist. From the cessation of birth comes the cessation of aging-&-death' .… 'Name-&-form doesn't exist when what doesn't exist? From the cessation of what comes the cessation of name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form doesn't exist when consciousness doesn't exist. From the cessation of consciousness comes the cessation of name-&-form.' Then the thought occurred to me, 'Consciousness doesn't exist when what doesn't exist? From the cessation of what comes the cessation of consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness doesn't exist when name-&-form doesn't exist. From the cessation of name-&-form comes the cessation of consciousness.'

"The thought occurred to me, 'I have attained this path to awakening, i.e., from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"It's just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, & ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path… I followed it… I saw an ancient city, an ancient capital… complete with parks, groves, & ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, & well-populated, fully grown & prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path. Following it, I came to direct knowledge of aging-&-death, direct knowledge of the origination of aging-&-death, direct knowledge of the cessation of aging-&-death, direct knowledge of the path leading to the cessation of aging-&-death. I followed that path. Following it, I came to direct knowledge of birth… becoming… clinging… craving… feeling… contact… the six sense media… name-&-form… consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among devas & human beings."

See also: MN 82; SN 12:10; SN 35:82

Scrutiny

Sammasa Sutta (SN 12:66)

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks responded to him.

The Blessed One said: "Monks, have you conducted an inner scrutiny?"

When this was said, a certain monk said to the Blessed One, "I, lord, have conducted an inner scrutiny."

"And how have you conducted an inner scrutiny, monk?"

Then the monk answered, but the way he answered didn't satisfy the Blessed One.

When this was said, Ven. Ānanda said to the Blessed One, "Now is the time, Blessed One! Now is the time, One Well-Gone, for the Blessed One to describe inner scrutiny. Having heard it from the Blessed One, the monks will remember it."

"In that case, Ānanda, listen & pay careful attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: " There is the case, monks, where a monk, when scrutinizing, conducts an inner scrutiny [in this way]: 'The many-faceted, multifarious stress of aging-&-death that arises in the world has what as its cause, what as its origination, what as its source, what as that which brings it into play?' As he scrutinizes, he understands thus: 'This many-faceted, multifarious stress of aging-&-death that arises in the world has acquisition as its cause, acquisition as its origination, acquisition as its source, acquisition as that which brings it into play. When acquisition exists, aging-&-death exists. When acquisition doesn't exist, aging-&-death doesn't exist.' He discerns aging-&-death, he discerns the origination of

aging-&-death, he discerns the cessation of aging-&-death, he discerns the path of practice that is fit to lead to the cessation of aging-&-death, and he is one who practices in accordance with it. This, monks, is called a monk who practices for the total right ending of stress, for the cessation of aging-&-death.

"Further, when scrutinizing, he conducts an inner scrutiny [in this way]: 'The many-faceted, multifarious stress of acquisition that arises in the world has what as its cause, what as its origination, what as its source, what as that which brings it into play?' As he scrutinizes, he understands thus: 'This many-faceted, multifarious stress of acquisition that arises in the world has craving as its cause, craving as its origination, craving as its source, craving as that which brings it into play. When craving exists, acquisition exists. When craving doesn't exist, acquisition doesn't exist.' He discerns acquisition, he discerns the origination of acquisition, he discerns the cessation of acquisition, he discerns the way of practice that is fit to lead to the cessation of acquisition, and he is one who practices in accordance with it. This, monks, is called a monk who practices for the total right ending of stress, for the cessation of acquisition.

"Further, when scrutinizing, he conducts an inner scrutiny [in this way]: 'And where does this craving, when arising, arise? And where, when settling, does it settle?' As he scrutinizes, he understands thus: 'Whatever seems endearing & alluring in terms of the world: It's here where this craving, when arising, arises. It's here where, when settling, it settles.'[1]

"'And what seems endearing & alluring in terms of the world? The eye seems endearing & alluring in terms of the world. It's here where this craving, when arising, arises. It's here where, when settling, it settles.

"'The ear.... The nose.... The tongue.... The body....

"'The intellect seems endearing & alluring in terms of the world. It's here where this craving, when arising, arises. It's here where, when settling, it settles.

"Monks, any contemplatives & brahmans in the past who saw whatever seems endearing & alluring in terms of the world as constant, as pleasant, as self, as freedom from disease, as safety: They made craving grow. Those who made craving grow made acquisition grow. Those who made acquisition grow made stress grow. Those who made stress grow

were not released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They were not released, I tell you, from suffering & stress.

"Any contemplatives & brahmans in the future who will see whatever seems endearing & alluring in terms of the world as constant, as pleasant, as self, as freedom from disease, as safety: They will make craving grow. Those who will make craving grow will make acquisition grow. Those who will make acquisition grow will make stress grow. Those who will make stress grow will not be released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They will not be released, I tell you, from suffering & stress.

"Any contemplatives & brahmans in the present who see whatever seems endearing & alluring in terms of the world as constant, as pleasant, as self, as freedom from disease, as safety: They make craving grow. Those who make craving grow make acquisition grow. Those who make acquisition grow make stress grow. Those who make stress grow are not released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not released, I tell you, from suffering & stress.

"Suppose, monks, that there were a beverage in a bronze cup—consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison—and a man were to come along: scorched from the heat, oppressed by heat, exhausted, trembling, & thirsty. They would say to him, 'Here, my good man, is a beverage for you in a bronze cup: consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison. Drink it, if you want. Having been drunk, it will please you with its color, smell, & flavor. But having drunk it, you will —from that cause—meet with death or death-like suffering.' He would drink it quickly without reflection—he wouldn't reject it—and from that cause he would meet with death or death-like suffering.

"In the same way, monks, any contemplatives & brahmans in the past… future… present who see whatever seems endearing & alluring in terms of the world as constant, as pleasant, as self, as freedom from disease, as safety, make craving grow. Those who make craving grow make acquisition grow. Those who make acquisition grow make stress grow. Those who make stress grow are not released from birth, aging, death,

sorrows, lamentations, pains, distresses, & despairs. They are not released, I tell you, from suffering & stress.

"But, monks, any contemplatives & brahmans in the past who saw whatever seems endearing & alluring in terms of the world as inconstant, as stressful, as not-self, as a disease, as a danger: They abandoned craving. Those who abandoned craving abandoned acquisition. Those who abandoned acquisition abandoned stress. Those who abandoned stress were released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They were released, I tell you, from suffering & stress.

"Any contemplatives & brahmans in the future who will see whatever seems endearing & alluring in terms of the world as inconstant, as stressful, as not-self, as a disease, as a danger: They will abandon craving. Those who will abandon craving will abandon acquisition. Those who will abandon acquisition will abandon stress. Those who will abandon stress will be released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They will be released, I tell you, from suffering & stress.

"Any contemplatives & brahmans in the present who see whatever seems endearing & alluring in terms of the world as inconstant, as stressful, as not-self, as a disease, as a danger: They abandon craving. Those who abandon craving abandon acquisition. Those who abandon acquisition abandon stress. Those who abandon stress are released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are released, I tell you, from suffering & stress.

"Suppose, monks, that there were a beverage in a bronze cup—consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison—and a man were to come along: scorched from the heat, oppressed by heat, exhausted, trembling, & thirsty. They would say to him, 'Here, my good man, is a beverage for you in a bronze cup: consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison. Drink it, if you want. Having been drunk, it will please you with its color, smell, & flavor. But having drunk it, you will—from that cause—meet with death or death-like suffering.' The thought would occur to that man, 'It's possible to subdue this thirst of mine with

water, with whey, with salted porridge, or with bean-broth. I certainly shouldn't drink that which would be for my long-term harm & suffering.' Having reflected on that beverage in the bronze cup, he wouldn't drink it. He would reject it. And so from that cause he would not meet with death or death-like suffering.

"In the same way, monks, any contemplatives & brahmans in the past… future… present who see whatever seems endearing & alluring in terms of the world as inconstant, as stressful, as not-self, as a disease, as a danger: They abandon craving. Those who abandon craving abandon acquisition. Those who abandon acquisition abandon stress. Those who abandon stress are released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are released, I tell you, from suffering & stress."

Note

1. The wording of this passage follows the wording of the discussion of craving found under the heading of the four noble truths in DN 22. The verb "settles" here *(nivīsati)* can also be translated as "gets entrenched."

It's interesting to note that this sutta uses a vocabulary that is uncommon in its saṁyutta. To begin with, it provides an abbreviated version of dependent co-arising: the six sense media, craving, acquisition, aging-&-death. This skips over the steps of contact and feeling, which are usually listed between the six sense media and craving, and conflates the steps normally listed between craving and aging-&-death—clinging, becoming, and birth—into one: acquisition.

Secondly, it refers to the fourth noble truth not with its common name—the path of practice leading to the cessation of x *(x-nirodha-gāminī paṭipadā)*—but as the path of practice that is fit to lead to the cessation of x *(x-nirodha-sāruppa-gāminī paṭipadā)*.

Finally, the use of the terms related to "acquisition" *(upadi)* and "entrenchment" *(nivesana)* is more typical of the Sutta Nipāta than of the Saṁyutta Nikāya. Whether this is a sign of the relatively early or late date of this sutta, or simply a sign that the Buddha was somewhat flexible in his vocabulary depending on his audience, no one knows.

The connection between acquisition and stress is also highlighted in MN 105, which in addition contains another variation of the simile of the poisoned beverage.

See also: DN 22; MN 105

Sheaves of Reeds
Naḷakalāpiyo Sutta (SN 12:67)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then in the evening, emerging from his seclusion, Ven. Mahā Koṭṭhita went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sāriputta, "Now tell me, Sāriputta my friend: Are aging-&-death self-made or other-made or both self-made & other-made, or—without self-making or other-making—do they arise spontaneously?"

"It's not the case, Koṭṭhita my friend, that aging-&-death are self-made, that they are other-made, that they are both self-made & other-made, or that—without self-making or other-making—they arise spontaneously. However, from birth as a requisite condition comes aging-&-death."

"Now tell me, friend Sāriputta: Is birth.… Is becoming.… Is clinging/sustenance… Is craving.… Is feeling.… Is contact.… Are the six sense media self-made or other-made or both self-made & other-made, or —without self-making or other-making—do they arise spontaneously?"

"It's not the case, Koṭṭhita my friend, that the six sense media are self-made, that they are other-made, that they are both self-made & other-made, or that—without self-making or other-making—they arise spontaneously. However, from name & form as a requisite condition come the six sense media."

"Now tell me, friend Sāriputta: Is name-&-form self-made or other-made or both self-made & other-made, or—without self-making or other-making—does it arise spontaneously?"

"It's not the case, Koṭṭhita my friend, that name-&-form is self-made, that it is other-made, that it is both self-made & other-made, or that—

without self-making or other-making—it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form."

"Now tell me, friend Sāriputta: Is consciousness self-made or other-made or both self-made & other-made, or—without self-making or other-making, does it arise spontaneously?"

"It's not the case, Koṭṭhita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that—without self-making or other-making—it arises spontaneously. However, from name-&-form as a requisite condition comes consciousness."

"Just now, I understood Ven. Sāriputta's statement as, 'It's not the case, Koṭṭhita my friend, that name-&-form is self-made, that it is other-made, that it is both self-made & other-made, or that—without self-making or other-making—it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form' But then I understood your statement as, 'It's not the case, Koṭṭhita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that—without self-making or other-making—it arises spontaneously. However, from name-&-form as a requisite condition comes consciousness.' Now how is the meaning of these statements to be understood?"

"Very well then, Koṭṭhita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is being said. It is as if two sheaves of reeds were to stand leaning against one another. In the same way, from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name & form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of suffering & stress.

"If one were to pull away one of those sheaves of reeds, the other would fall; if one were to pull away the other, the first one would fall. In the same way, from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

"It's amazing, friend Sāriputta. It's astounding, friend Sāriputta, how well that was said by Ven. Sāriputta. And I rejoice in Ven. Sāriputta's good statements with regard to these 36 topics.[1] If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to aging-&-death, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to aging-&-death, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma.[2] If—through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to aging-&-death—he is released, then he deserves to be called a monk who has attained unbinding in the here & now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If—through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to birth—he is released, then he deserves to be called a monk who has attained unbinding in the here & now.

[Similarly with becoming, clinging/sustenance, craving, feeling, contact, the six sense media, name & form, and consciousness.]

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If—through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to fabrications—he is released, then he deserves to be called a monk who has attained unbinding in the here & now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If—through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to ignorance—he is released, then he deserves to be called a monk who has attained unbinding in the here & now."

Notes

1. The 36 topics are the three qualities—teaching, practice, and attainment—that Ven. Mahā Koṭṭhita is about to mention with regard to each factor in the twelve-factored formula for dependent co-arising.

2. DN 16 states that to practice of the Dhamma in accordance with the Dhamma is to pay true homage to the Buddha. For other descriptions of what is meant by "practicing the Dhamma in accordance with the Dhamma," see SN 22:39–42.

See also: *DN 15*; *SN 12:17–18*; *SN 12:25*; *SN 12:46*; *Iti 86*

At Kosambī

Kosambī Sutta (SN 12:68)

On one occasion Ven. Musila, Ven. Paviṭṭha, Ven. Nārada, and Ven. Ānanda were staying near Kosambī at Ghosita's monastery.

Then Ven. Paviṭṭha said to Ven. Musila, "Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From birth as a requisite condition come aging-&-death'?"

"Yes, Paviṭṭha my friend. Putting aside conviction… preference… tradition… reasoning through analogies… an agreement through pondering views, I do have truly personal knowledge that, 'From birth as a requisite condition come aging-&-death.'"

[Similarly with 'From becoming as a requisite condition comes birth' …. 'From clinging/sustenance as a requisite condition comes becoming.'… 'From craving as a requisite condition comes clinging/sustenance.'… 'From feeling as a requisite condition comes craving.'… 'From contact as a requisite condition comes feeling.'… 'From the six sense media as a requisite condition comes contact.'… 'From name-&-form as a requisite condition come the six sense media.'… 'From consciousness as a requisite condition comes name-&-form.'… 'From fabrications as a requisite condition comes consciousness.']

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From ignorance as a requisite condition come fabrications'?"

"Yes, Paviṭṭha my friend. Putting aside conviction… preference… tradition… reasoning through analogies… an agreement through

pondering views, I do have truly personal knowledge that, 'From ignorance as a requisite condition come fabrications.'"

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From the cessation of birth comes the cessation of aging-&-death'?"

"Yes, Paviṭṭha my friend. Putting aside conviction… preference… tradition… reasoning through analogies… an agreement through pondering views, I do have truly personal knowledge that, 'From the cessation of birth comes the cessation of aging-&-death.'"

[Similarly with 'From the cessation of becoming comes the cessation of birth.'… 'From the cessation of clinging/sustenance comes the cessation of becoming.'… 'From the cessation of craving comes the cessation of clinging/sustenance.'… 'From the cessation of feeling comes the cessation of craving.'… 'From the cessation of contact comes the cessation of feeling.'… 'From the cessation of the six sense media comes the cessation of contact.'… 'From the cessation of name-&-form comes the cessation of the six sense media.'… 'From the cessation of consciousness comes the cessation of name-&-form.'… 'From the cessation of fabrications comes the cessation of consciousness.']

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From the cessation of ignorance comes the cessation of fabrications'?"

"Yes, Paviṭṭha my friend. Putting aside conviction… preference… tradition… reasoning through analogies… an agreement through pondering views, I do have truly personal knowledge that, 'From the cessation of ignorance comes the cessation of fabrications.'"

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'The cessation of becoming is unbinding'?"

"Yes, Paviṭṭha my friend. Putting aside conviction… preference… tradition… reasoning through analogies… an agreement through pondering views, I do have truly personal knowledge that, 'The cessation of becoming is unbinding.'"

"Then, Ven. Musila, you are an arahant whose effluents are ended."

When this was said, Ven. Musila was silent.[1]

Then Ven. Nārada said, "Paviṭṭha my friend, it would be good if I were to get that question. Ask me that question and I will answer it for you."

"Then Ven. Nārada will get that question. I will ask Ven. Nārada that question, and may he answer that question for me."

[Ven. Paviṭṭha asks the same questions of Ven. Nārada, who gives the same answers as Ven. Musila.]

"Then, Ven. Nārada, you are an arahant whose effluents are ended."

"My friend, although I have seen properly with right discernment, as it has come to be, that 'The cessation of becoming is unbinding,' still I am not an arahant whose effluents are ended.[2] It's as if there were a well along a road in a desert, with neither rope nor water bucket. A man would come along overcome by heat, oppressed by the heat, exhausted, dehydrated, & thirsty. He would look into the well and would have knowledge of 'water,' but he would not dwell touching it with his body.[3] In the same way, although I have seen properly with right discernment, as it has come to be, that 'The cessation of becoming is unbinding,' still I am not an arahant whose effluents are ended."

When this was said, Ven. Ānanda said to Ven. Paviṭṭha, "When he speaks in this way, friend Paviṭṭha, what do you have to say about Ven. Nārada?"

"When Ven. Nārada speaks in this way, friend Ānanda, I have nothing to say about Ven. Nārada except that (he is) admirable & skillful."

Notes

1. According to the Commentary, Ven. Musila's silence here is a sign of affirmation.

2. In other words, he has attained one of the preliminary levels of awakening (stream entry, once-returning, or non-returning), but not full arahantship. As

Mv.I.23.5 shows, even the level of stream entry affords a vision of the deathless.

3. The image refers to two common similes for the full experience of unbinding: (a) it is refreshing & nourishing, like drinking water (see Dhp 205); and (b) some arahants experience it as if touching it with the body (see AN 9:45).

See also: *SN 22:89*; *SN 48:44*; *SN 55:1*

Rises

Upayanti Sutta (SN 12:69)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, the great ocean rising causes the large rivers to rise. The large rivers rising cause the little rivers to rise. The little rivers rising cause the large lakes to rise. The large lakes rising cause the little lakes to rise.

"In the same way, ignorance rising causes fabrications to rise. Fabrications rising cause consciousness to rise. Consciousness rising causes name-&-form to rise. Name-&-form rising causes the six sense media to rise. The six sense media rising cause contact to rise. Contact rising causes feeling to rise. Feeling rising causes craving to rise. Craving rising causes clinging to rise. Clinging rising causes becoming to rise. Becoming rising causes birth to rise. Birth rising causes aging-&-death to rise.

"Monks, the great ocean ebbing causes the large rivers to ebb. The large rivers ebbing cause the little rivers to ebb. The little rivers ebbing cause the large lakes to ebb. The large lakes ebbing cause the little lakes to ebb.

"In the same way, ignorance ebbing causes fabrications to ebb. Fabrications ebbing cause consciousness to ebb. Consciousness ebbing causes name-&-form to ebb. Name-&-form ebbing causes the six sense media to ebb. The six sense media ebbing cause contact to ebb. Contact ebbing causes feeling to ebb. Feeling ebbing causes craving to ebb. Craving ebbing causes clinging to ebb. Clinging ebbing causes becoming to ebb. Becoming ebbing causes birth to ebb. Birth ebbing causes aging-&-death to ebb."

See also: SN 12:23

Susima Sutta
About Susima (SN 12:70)

This discourse is sometimes cited as proof that a meditator can attain awakening (final gnosis) without having practiced the jhānas, but a close reading shows that it does not support this assertion at all. The new arahants mentioned here do not deny that they have attained any of the four "form" jhānas that make up the definition of right concentration. Instead, they simply deny that they have acquired any psychic powers or that they remain in physical contact with the higher levels of concentration, "the formless states beyond forms." In this, their definition of "release through discernment" is no different from that given in AN 9:44 (compare this with the definitions for "bodily witness" and "released in both ways" given in AN 9:43 and AN 9:45). Taken in the context of the Buddha's many other teachings on right concentration (see in particular, AN 9:36), there's every reason to believe that the new arahants mentioned in this discourse had reached at least the first jhāna before attaining awakening.

* * *

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Now at that time the Blessed One was worshipped, revered, honored, venerated, given homage—a recipient of robes, alms food, lodgings, & medical requisites for the sick. The Saṅgha of monks was also worshipped, revered, honored, venerated, given homage—a recipient of robes, alms food, lodgings, & medical requisites for the sick. But the wanderers of other sects were not worshipped, revered, honored, venerated, or given homage, nor were they recipients of robes, alms food, lodgings, or medical requisites for the sick.

Now at that time Susima the wanderer was living in Rājagaha with a large following of wanderers. And so Susima's following of wanderers said to him, "Come now, friend Susima. Go live the holy life under Gotama

the contemplative. When you have completely mastered the Dhamma, tell it to us; when we have completely mastered it, we will teach it to householders and then we, too, will be worshipped, revered, honored, venerated, given homage; we too will become recipients of robes, alms food, lodgings, & medical requisites for the sick."

Responding, "As you say, friends," to his own following, Susima the wanderer went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Friend Ānanda, I want to live the holy life in this Dhamma & Vinaya."

Then Ven. Ānanda took Susima the wanderer to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "Lord, this wanderer, Susima, has said, 'Friend Ānanda, I want to live the holy life in this Dhamma & Vinaya.'"

"Then in that case, Ānanda, give him the Going Forth." So Susima the wanderer gained the Going Forth in the presence of the Blessed One, he gained the Acceptance (into the Saṅgha of monks).

Now at that time a large number of monks had declared final gnosis in the Blessed One's presence: "We discern that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

Ven. Susima heard that "A large number of monks, it seems, have declared final gnosis in the Blessed One's presence: 'We discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world."'" Then Ven. Susima went to those monks and, on arrival, exchanged courteous greetings with them. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to them, "Is it true, as they say, that you have declared final gnosis in the Blessed One's presence: 'We discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world"'?"

"Yes, friend."

"Then, having known thus, having seen thus, do you wield manifold supranormal powers? Having been one you become many; having been many you become one? You appear? You vanish? You go unimpeded through walls, ramparts, & mountains as if through space? You dive in & out of the earth as if it were water? You walk on water without sinking as if it were dry land? Sitting cross-legged you fly through the air like a winged bird? With your hand you touch and stroke even the sun & moon, so mighty & powerful? You exercise influence with your body even as far as the Brahmā worlds?"

"No, friend."

"Then, having known thus, having seen thus, do you hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far?"

"No, friend."

"Then, having known thus, having seen thus, do you know the awareness of other beings, other individuals, having encompassed it with your own awareness? Do you discern a mind with passion as a mind with passion, and a mind without passion as a mind without passion; a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a restricted mind as a restricted mind, and a scattered mind as a scattered mind; an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind; an excelled mind [one that is not on the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind; a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind; a released mind as a released mind, and an unreleased mind as an unreleased mind?"

"No, friend."

"Then, having known thus, having seen thus, do you recollect your manifold past lives *[lit:* previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting), 'There I had such a name, belonged to such a clan, had such

an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here'?"

"No, friend."

"Then, having known thus, having seen thus, do you see—by means of the divine eye, purified & surpassing the human—beings passing away and re-appearing, and do you discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world'?"

"No, friend."

"Then, having known thus, having seen thus, do you dwell touching with your body the peaceful emancipations, the formless states beyond form [the formless jhānas]?"

"No, friend."

"So just now, friends, didn't you make that declaration without having attained any of these Dhammas?"

"We're released through discernment, friend Susima."

"I don't understand the detailed meaning of your brief statement. It would be good if you would speak in such a way that I would understand its detailed meaning."

"Whether or not you understand, friend Susima, we are still released through discernment."

So Ven. Susima got up from his seat and went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with those monks.

(The Blessed One said:) "First, Susima, there is the knowledge of the regularity of the Dhamma [dependent co-arising], after which there is the knowledge of unbinding."

"I don't understand the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand its detailed meaning."

"Whether or not you understand, Susima, it is still the case that first there is the knowledge of the regularity of the Dhamma, after which there is the knowledge of unbinding.

"What do you think, Susima? Is form constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, Susima? Is consciousness constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, Susima, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every[1] form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime, far or near: Every[1] consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

"Susima, do you see that from birth as a requisite condition there is aging-&-death?"

"Yes, lord."

"Do you see that from becoming as a requisite condition there is birth?"

"Yes, lord."

"Do you see that from clinging/sustenance as a requisite condition there is becoming?"

"Yes, lord."

"Do you see that from craving as a requisite condition there is clinging/sustenance?"

"Yes, lord."

"Do you see that from feeling as a requisite condition there is craving?"

"Yes, lord."

"Do you see that from contact as a requisite condition there is feeling?"

"Yes, lord."

"Do you see that from the six sense media as a requisite condition there is contact?"

"Yes, lord."

"Do you see that from name-&-form as a requisite condition there are the six sense media?"

"Yes, lord."

"Do you see that from consciousness as a requisite condition there is name-&-form?"

"Yes, lord."

"Do you see that from fabrications as a requisite condition there is consciousness?"

"Yes, lord."

"Do you see that from ignorance as a requisite condition there are fabrications?"

"Yes, lord."

"Now, Susima, do you see that from the cessation of birth there is the cessation of aging-&-death?"

"Yes, lord."

"Do you see that from the cessation of becoming there is the cessation of birth?"

"Yes, lord."

"Do you see that from the cessation of clinging/sustenance there is the cessation of becoming?"

"Yes, lord."

"Do you see that from the cessation of craving there is the cessation of clinging/sustenance?"

"Yes, lord."

"Do you see that from the cessation of feeling there is the cessation of craving?"

"Yes, lord."

"Do you see that from the cessation of contact there is the cessation of feeling?"

"Yes, lord."

"Do you see that from the cessation of the six sense media there is the cessation of contact?"

"Yes, lord."

"Do you see that from the cessation of name-&-form there is the cessation of the six sense media?"

"Yes, lord."

"Do you see that from the cessation of consciousness there is the cessation of name-&-form?"

"Yes, lord."

"Do you see that from the cessation of fabrications there is the cessation of consciousness?"

"Yes, lord."

"Do you see that from the cessation of ignorance there is the cessation of fabrications?"

"Yes, lord."

"Then, having known thus, having seen thus, Susima, do you wield manifold supranormal powers? Having been one you become many; having been many you become one? You appear? You vanish? You go unimpeded through walls, ramparts, & mountains as if through space? You dive in & out of the earth as if it were water? You walk on water without sinking as if it were dry land? Sitting cross-legged you fly through the air like a winged bird? With your hand you touch and stroke even the sun & moon, so mighty & powerful? You exercise influence with your body even as far as the Brahmā worlds?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you know the awareness of other beings, other individuals, having encompassed it with

your own awareness? Do you discern a mind with passion as a mind with passion, and a mind without passion as a mind without passion; a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a constricted mind as a constricted mind, and a scattered mind as a scattered mind; an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind; an excelled mind [one that is not on the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind; a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind; a released mind as a released mind, and an unreleased mind as an unreleased mind?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you recollect your manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting), 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here'?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you see—by means of the divine eye, purified & surpassing the human—beings passing away and re-appearing, and do you discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realms, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile

the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world'?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you dwell touching with your body the peaceful emancipations, the formless states beyond form?"

"No, lord."

"So just now, Susima, didn't you make that declaration without having attained any of these Dhammas?"

Then, throwing himself down with his head at the Blessed One's feet, Ven. Susima said to the Blessed One, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, & so unskilled as to go forth as a thief of the Dhamma in this well-taught Dhamma & Vinaya! May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, Susima, a transgression overcame you in that you were so foolish, so muddle-headed, & so unskilled as to go forth as a thief of the Dhamma in this well-taught Dhamma & Vinaya. Suppose, Susima, that a robber, an evil-doer, having been caught, were shown to a king: 'This, your majesty, is a robber, an evil-doer. Decree what punishment you want for him.' And so the king would say, 'Go and—having bound him with a stout rope with his arms pinned tightly against his back, having shaved him bald—march him to a harsh-sounding drum from street to street, crossroads to crossroads; evict him out the south gate of the city and there, to the south of the city, cut off his head.' Then the king's men, having bound the man with a stout rope with his arms pinned tightly against his back, would march him from street to street, crossroads to crossroads, evict him out the south gate of the city and there, to the south of the city, cut off his head. What do you think, Susima? Wouldn't that man, for that reason, experience pain & distress?"

"Yes, lord."

"However much the pain & distress that man would experience for that reason, Susima, the Going Forth of a thief of the Dhamma in this

well-taught Dhamma & Vinaya is still more painful in its result, more bitter in its result, in that it leads even to the lower realms. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For, Susima, it is a cause of growth in the discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

Note

1. The word "every" here and in all parallel passages is *sabba,* which is the same as the word for "all." On the range of meaning covered by the word "all," see SN 35:23. DN 11, DN 15, MN 49, and AN 10:81 indicate that there is a type of consciousness that lies outside the range of "all," and so would not fall under the aggregate of consciousness. This apparently corresponds to the dimension mentioned in SN 35:117 and Ud 8:1.

See also: *SN 35:204; AN 2:29–30; AN 4:94; AN 4:170; AN 10:71*

The Tip of the Fingernail
Nakhasikhā Sutta (SN 13:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It's not a hundredth, a thousandth, a one hundred-thousandth—this little bit of dust the Blessed One has picked up with the tip of his fingernail—when compared with the great earth."

"In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through (to stream-entry), the suffering & stress totally ended & extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: It's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dhamma, monks. That's how great the benefit is of obtaining the Dhamma eye."

See also: SN 55:1; SN 56:11

The Pond
Pokkharaṇī Sutta (SN 13:2)

Near Sāvatthī. "Suppose, monks, that there were a pond fifty leagues wide, fifty leagues long, & fifty leagues deep, filled to overflowing with water so that a crow could drink from it, and a man would draw some water out of it with the tip of a blade of grass. What do you think? Which would be greater: the water drawn out with the tip of the blade of grass or the water in the pond?"

"The water in the pond would be far greater, lord. The water drawn out with the tip of the blade of grass would be next to nothing. It wouldn't be a hundredth, a thousandth, a one hundred-thousandth—the water drawn out with the tip of the blade of grass—when compared with the water in the pond."

"In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through (to stream-entry), the suffering & stress totally ended & extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: It's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dhamma, monks. That's how great the benefit is of obtaining the Dhamma eye."

The Ocean
Samudda Sutta (SN 13:8)

Near Sāvatthī. "Suppose, monks, that the great ocean were to go to extinction, to its total end, except for two or three drops of water. What do you think? Which would be greater: the water in the great ocean that had gone to extinction, to its total end, or the two or three remaining drops of water?"

"Lord, the water in the great ocean that had gone to extinction, to its total end, would be far greater. The two or three remaining drops of water would be next to nothing. They wouldn't be a hundredth, a thousandth, a one hundred-thousandth—the two or three remaining drops of water—when compared with the water in the great ocean that had gone to extinction, to its total end."

"In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through (to stream-entry), the suffering & stress totally ended & extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: It's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dhamma, monks. That's how great the benefit is of obtaining the Dhamma eye."

Seven Properties
Sattadhātu Sutta (SN 14:11)

Near Sāvatthī. "Monks, there are these seven properties. Which seven? The property of light, the property of beauty,[1] the property of the dimension of the infinitude of space, the property of the dimension of the infinitude of consciousness, the property of the dimension of nothingness, the property of the dimension of neither perception nor non-perception, the property of the cessation of feeling & perception. These are the seven properties."

When this was said, a certain monk addressed the Blessed One: "Lord, with regard to the property of light… the property of the cessation of feeling & perception: In dependence on what are these properties discerned?"

"Monk, the property of light is discerned in dependence on darkness. The property of beauty is discerned in dependence on the unattractive. The property of the dimension of the infinitude of space is discerned in dependence on form. The property of the dimension of the infinitude of consciousness is discerned in dependence on the dimension of the infinitude of space. The property of the dimension of nothingness is discerned in dependence on the dimension of the infinitude of consciousness. The property of the dimension of neither perception nor non-perception is discerned in dependence on the dimension of nothingness. The property of the cessation of feeling & perception is discerned in dependence on cessation."

"But, lord, with regard to the property of light... the property of the cessation of feeling & perception: How is the attainment of these properties to be reached?"

"Monk, the property of light, the property of beauty, the property of the dimension of the infinitude of space, the property of the dimension of the infinitude of consciousness, the property of the dimension of

nothingness: These properties are to be reached as perception attainments.[2] The property of the dimension of neither perception nor non-perception is to be reached as a remnant-of-fabrications attainment. The property of the cessation of feeling & perception is to be reached as a cessation attainment."[3]

Notes

1. The property of beauty refers to a meditative attainment. Here it is described as a second stage in concentration practice that does not map clearly onto the four jhānas, although it may be roughly equivalent to the fourth jhāna. In DN 15 and MN 137 it is described as a third stage in concentration practice. In the words of DN 15: "Possessed of form, one sees forms. This is the first emancipation. Not percipient of form internally, one sees forms externally. This is the second emancipation. One is intent only on the beautiful. This is the third emancipation." These two alternative maps of the stages of concentration may refer to the way concentration is experienced by meditators who follow visions of light and forms as their path to the formless attainments.

2. This means that these levels of concentration depend on holding a particular perception (mental label) in mind. On this point, see MN 121.

3. AN 9:36 comments on the stages beginning with the dimension of nothingness as follows: "Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions — the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of feeling & perception — I tell you that they are to be rightly explained by those monks who are meditators, skilled in attaining, skilled in attaining & emerging, who have attained & emerged in dependence on them."

Tears

Assu Sutta (SN 15:3)

Near Sāvatthī. There the Blessed One said: "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. What do you think, monks? Which is greater, the tears you have shed while transmigrating & wandering this long, long time—crying & weeping from being joined with what is displeasing, being separated from what is pleasing—or the water in the four great oceans?"

"As we understand the Dhamma taught to us by the Blessed One, this is the greater: the tears we have shed while transmigrating & wandering this long, long time—crying & weeping from being joined with what is displeasing, being separated from what is pleasing—not the water in the four great oceans."

"Excellent, monks. Excellent. It is excellent that you thus understand the Dhamma taught by me.

"This is the greater: the tears you have shed while transmigrating & wandering this long, long time—crying & weeping from being joined with what is displeasing, being separated from what is pleasing—not the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a mother. The tears you have shed over the death of a mother while transmigrating & wandering this long, long time—crying & weeping from being joined with what is displeasing, being separated from what is pleasing—are greater than the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a father… the death of a brother… the death of a sister… the death of a son… the death of a daughter… loss with regard to relatives… loss with regard to wealth…

loss with regard to disease. The tears you have shed over loss with regard to disease while transmigrating & wandering this long, long time—crying & weeping from being joined with what is displeasing, being separated from what is pleasing—are greater than the water in the four great oceans.

"Why is that? From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

See also: *SN 56:35—36*; *AN 3:63*; *AN 10:61*; *Iti 24*

A Mountain

Pabbata Sutta (SN 15:5)

Dwelling near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the monk said to the Blessed One, "How long, lord, is an eon?"

"Long, monk, is an eon. It's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'"

"But is it possible to give an analogy, lord?"

"It is, monk," said the Blessed One. "Suppose there were a great mountain of rock—a league long, a league wide, a league high, uncracked, uncavitied, a single mass—and a man would come along once every hundred years and rub it once with a Kāsi cloth. More quickly would that great mountain of rock waste away and be consumed by that effort, but not the eon. That's how long, monk, an eon is. And of eons of such length, not just one eon has been wandered-through, not just one hundred eons have been wandered-through, not just one thousand eons have been wandered-through, not just one hundred-thousand eons have been wandered-through.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

See also: SN 22:99; SN 22:100; AN 4:156

Mustard Seed

Sāsapa Sutta (SN 15:6)

Dwelling near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the monk said to the Blessed One, "How long, lord, is an eon?"

"Long, monk, is an eon. It's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'"

"But is it possible to give an analogy, lord?"

"It is, monk," said the Blessed One. "Suppose there were an iron fortress—a league long, a league wide, a league high—full of mustard seeds packed tight, and a man would come along once every hundred years and take from it a single mustard seed. More quickly would that great heap of mustard seed waste away and be consumed by that effort, but not the eon. That's how long, monk, an eon is. And of eons of such length, not just one eon has been wandered-through, not just one hundred eons have been wandered-through, not just one thousand eons have been wandered-through, not just one hundred-thousand eons have been wandered-through.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

See also: SN 22:99; SN 22:100; AN 4:156

The Ganges
Gangā Sutta (SN 15:8)

On one occasion the Blessed One was staying near Rājagaha, in the Bamboo Forest, the Squirrels' Sanctuary. Then a certain brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One, "How many eons, Master Gotama, have passed and gone by?"

"Many eons, brahman, have passed and gone by. They are not easy to count: 'So many eons have passed and gone by' or 'So many hundreds of eons have passed and gone by' or 'So many thousands of eons have passed and gone by' or 'So many hundreds of thousands of eons have passed and gone by.'"

"But is it possible to give an analogy, Master Gotama?"

"It is, brahman," the Blessed One said. "Just as, from where the River Ganges begins to where it goes to the ocean, the grains of sand in between are not easy to count as 'so many grains of sand' or 'so many hundreds of grains of sand' or 'so many thousands of grains of sand' or 'so many hundreds of thousands of grains of sand.' Even more than that are the eons that have passed and gone. They are not easy to count: 'So many eons have passed and gone by' or 'So many hundreds of eons have passed and gone by' or 'So many thousands of eons have passed and gone by' or 'So many hundreds of thousands of eons have passed and gone by.'

"Why is that? From an inconceivable beginning comes the wandering-on, brahman. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

When this was said, the brahman said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

The Stick
Daṇḍa Sutta (SN 15:9)

Near Sāvatthī. There the Blessed One said: "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Just as a stick thrown up in the air lands sometimes on its base, sometimes on its side, sometimes on its tip; in the same way, beings hindered by ignorance and fettered by craving, transmigrating & wandering on, sometimes go from this world to another world, sometimes come from another world to this.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Person

Puggala Sutta (SN 15:10)

This sutta is almost identical with Iti 24.

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "Monks, from an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. If a single person were to transmigrate & wander on for an eon, he/she would leave behind a chain of bones, a pile of bones, a heap of bones, as large as this Mount Vepulla, if there were someone to collect them and the collection were not destroyed.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

"The accumulation
of a single person's
bones for an eon
would be a heap
on a par with the mountain,
so said the Great Seer.
(He declared this to be

the great Mount Vepulla
to the north of Vulture's Peak
in the mountain-ring
of the Magadhans.)[1]
But when that person sees
with right discernment
the four noble truths—
stress,
the cause of stress,
the transcending of stress,
& the noble eightfold path,
the way to the stilling of stress—
having wandered on
seven times at most, then,
with the ending of all fetters,
he makes an end
of stress."

Note

1. Magadha was a kingdom in the time of the Buddha, corresponding roughly to the present day state of Bihar. Its capital city, Rājagaha, was surrounded by a ring of five mountains. Vulture's Peak, a secluded rock outcrop in the middle of the ring, was a spot frequented by the Buddha.

Fallen on Hard Times
Duggata Sutta (SN 15:11)

Near Sāvatthī. There the Blessed One said: "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. When you see someone who has fallen on hard times, overwhelmed with hard times, you should conclude: 'We, too, have experienced just this sort of thing in the course of that long, long time.'

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Happy
Sukhita Sutta (SN 15:12)

Near Sāvatthī. There the Blessed One said: "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. When you see someone who is happy & well-provided in life, you should conclude: 'We, too, have experienced just this sort of thing in the course of that long, long time.'

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Thirty

Timsa Sutta (SN 15:13)

Now on that occasion the Blessed One was staying near Rājagaha, in the Bamboo Forest, the Squirrels' Sanctuary. Then thirty monks from Pāva —all wilderness dwellers, all alms-goers, all cast-off rag wearers, all triple-robe wearers, all still with fetters, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

Then the thought occurred to the Blessed One, "These thirty monks from Pāva… are all still with fetters. What if I were to teach them the Dhamma in such a way that in this very sitting their minds, through lack of clinging, would be released from effluents?"

So he addressed the monks: "Monks."

"Yes, lord," the monks responded.

The Blessed One said, "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. What do you think, monks? Which is greater, the blood you have shed from having your heads cut off while transmigrating & wandering this long, long time, or the water in the four great oceans?"

"As we understand the Dhamma taught to us by the Blessed One, this is the greater: the blood we have shed from having our heads cut off while transmigrating & wandering this long, long time, not the water in the four great oceans."

"Excellent, monks. Excellent. It is excellent that you thus understand the Dhamma taught by me.

"This is the greater: the blood you have shed from having your heads cut off while transmigrating & wandering this long, long time, not the water in the four great oceans.

"The blood you have shed when, being cows, you had your cow-heads cut off: Long has this been greater than the water in the four great oceans.

"The blood you have shed when, being water buffaloes, you had your water buffalo-heads cut off… when, being rams, you had your ram-heads cut off… when, being goats, you had your goat-heads cut off… when, being deer, you had your deer-heads cut off… when, being chickens, you had your chicken-heads cut off… when, being pigs, you had your pig-heads cut off: Long has this been greater than the water in the four great oceans.

"The blood you have shed when, arrested as thieves plundering villages, you had your heads cut off… when, arrested as highway thieves, you had your heads cut off… when, arrested as adulterers, you had your heads cut off: Long has this been greater than the water in the four great oceans.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of the thirty monks from Pāva—through lack of clinging—were released from effluents.

Mother

Mātu Sutta (SN 15:14–19)

Near Sāvatthī. There the Blessed One said: "From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother at one time in the past is not easy to find.… A being who has not been your father.… your brother.… your sister.… your son.… your daughter at one time in the past is not easy to find.

"Why is that? From an inconceivable beginning comes the wandering-on. A beginning point is not discernible, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Without Compunction
Anottāpī Sutta (SN 16:2)

I have heard that on one occasion Ven. Mahā Kassapa and Ven. Sāriputta were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Sāriputta, emerging from his seclusion in the evening, went to Ven. Mahā Kassapa and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Kassapa, "It is said, friend Kassapa, that a person without ardency, without compunction,[1] is incapable of self-awakening, incapable of unbinding, incapable of attaining the unexcelled security from bondage. Now, how is a person without ardency, without compunction, incapable of self-awakening, incapable of unbinding, incapable of attaining the unexcelled security from bondage? And how is a person ardent & compunctious capable of self-awakening, capable of unbinding, capable of attaining the unexcelled security from bondage?"

Ven. Mahā Kassapa: "There is the case, friend, where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' arouses no ardency. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he arouses no ardency. This is how one is without ardency.

"And how is one a person without compunction? There is the case where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' feels no compunction. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he feels no compunction. This is how one is without compunction.

"This is how a person without ardency, without compunction, is incapable of self-awakening, incapable of unbinding, incapable of attaining the unexcelled security from bondage.

"And how is one ardent? There is the case where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' arouses ardency. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he arouses ardency. This is how one is ardent.

"And how is one compunctious? There is the case where a monk, (thinking,) 'Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,' feels compunction. (Thinking,) 'Arisen evil, unskillful qualities not being abandoned in me…' … 'Unarisen skillful qualities not arising in me …' … 'Arisen skillful qualities ceasing in me would lead to what is unbeneficial,' he feels compunction. This is how one is compunctious.

"This is how a person ardent & compunctious is capable of self-awakening, capable of unbinding, capable of attaining the unexcelled security from bondage."

Note

1. There is alliteration in the Pali here: "Without ardency" is *anātāpī;* "without compunction," *anottāpī.* Ven. Sāriputta is apparently referring here to the teaching in Iti 34:

> A person without ardency, without compunction, is incapable of self-awakening, incapable of unbinding, incapable of attaining the unexcelled security from bondage. A person ardent & compunctious is capable of self-awakening, capable of unbinding, capable of attaining the unexcelled security from bondage.
>
> Without ardency, without compunction,
> lazy, with low persistence,
> full of sloth & drowsiness,
> shameless, without respect:
> He's incapable, a monk like this,
> of touching superlative self-awakening.

But whoever is mindful, masterful,
absorbed in jhāna,
ardent, compunctious, & heedful,
cutting the fetter of birth & aging,
touches right here & now
a self-awakening unsurpassed.

Old

Jiṇṇa Sutta (SN 16:5)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Ven. Mahā Kassapa went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "You are now old, Kassapa. Your robes made of cast-off hemp rags are heavy for you. So wear robes donated by householders, eat invitational meals, and live close by me."

"Lord, for a long time I have lived in the wilderness and have extolled living in the wilderness. I have been an almsgoer and have extolled being an almsgoer. I have worn cast-off rags and have extolled wearing cast-off rags. I have worn only one set of the triple robe and have extolled wearing only one set of the triple robe. I have been modest and have extolled being modest. I have been content and have extolled being content. I have been reclusive and have extolled being reclusive. I have been unentangled and have extolled being unentangled. I have kept my persistence aroused and have extolled having persistence aroused."

"But, Kassapa, what compelling reason do you see that you for a long time have lived in the wilderness and have extolled living in the wilderness… that you have kept your persistence aroused and have extolled having persistence aroused?"

"Lord, I see two compelling reasons that for a long time I have lived in the wilderness and have extolled living in the wilderness… that I have kept my persistence aroused and have extolled having persistence aroused: seeing a pleasant abiding for myself in the here & now, and feeling sympathy for later generations: 'Perhaps later generations will take it as an example: "It seems that the disciples of the Awakened One and those who awakened after him lived for a long time in the wilderness and extolled living in the wilderness; were almsgoers and extolled being almsgoers;

wore cast-off rags and extolled wearing cast-off rags; wore only one set of the triple robe and extolled wearing only one set of the triple robe; were modest and extolled being modest; were content and extolled being content; were reclusive and extolled being reclusive; were unentangled and extolled being unentangled; kept their persistence aroused and extolled having persistence aroused.""

"Good, Kassapa. Very good. It seems that you are one who practices for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings. So continue wearing your robes of cast-off hemp cloth, go for alms, and live in the wilderness."

See also: *AN 5:77–80*; *Thag 18*

The Robe

Cīvara Sutta (SN 16:11)

On one occasion Ven. Mahā Kassapa was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Ven. Ānanda was wandering on a wandering tour of the Southern Mountains with a large Saṅgha of monks. And at that time approximately thirty of his student monks—mainly youngsters—renounced the training and returned to the lower life.

Then Ven. Ānanda, having wandered on his wandering tour of the Southern Mountains as long as he wanted, went to the Bamboo Forest, the Squirrels' Sanctuary near Rājagaha, and went to Ven. Mahā Kassapa. On arrival, having bowed down to Ven. Mahā Kassapa, he sat to one side. As he was sitting there, Ven. Mahā Kassapa said to him, "Ānanda my friend, how many motive reasons did the Blessed One have for formulating (the training rule on) three-monk meals among families?"[1]

"Venerable Kassapa,[2] the Blessed One had three motive reasons for formulating (the training rule on) three-monk meals among families: for restraining ill-behaved people and for the comfortable abiding of well-behaved monks; 'may those of evil wishes, relying on factions, not create a schism in the Saṅgha'; and out of sympathy for families. It was for these three motive reasons that the Blessed One formulated (the training rule on) three-monk meals among families."

"Then why, Ānanda my friend, are you wandering around with these new monks unguarded in their sense faculties, not knowing moderation in food, and not devoted to wakefulness? You wander around destroying crops, as it were. You wander around destroying families, as it were. Your assembly is falling apart, Ānanda my friend. Your following is slipping away, and this youngster doesn't know his measure."

"But, Venerable Kassapa, gray hairs are growing on my head. Can't we escape even today being called a youngster by Venerable Mahā Kassapa?"

"Ānanda my friend, it's precisely because you are wandering around with these new monks unguarded in their sense faculties, not knowing moderation in food, and not devoted to wakefulness. You wander around destroying crops, as it were. You wander around destroying families, as it were. Your assembly is falling apart, Ānanda my friend. Your following is slipping away, and this youngster doesn't know his measure."

Thullanandā the nun[3] heard, "Master Mahā Kassapa has disparaged Master Ānanda, the Vedeha sage, calling him a youngster!" Displeased, she expressed her displeasure: "How can Master Mahā Kassapa, formerly the member of another sect, suppose that he can disparage Master Ānanda, the Vedeha sage, calling him a youngster?"

Ven. Mahā Kassapa heard Thullanandā the nun making this statement, so he said to Ven. Ānanda, "Surely, Ānanda my friend, Thullanandā the nun made that statement hastily & without reflecting. Ever since shaving off my hair & beard, putting on the ochre robe, and going forth from the household life into homelessness, I don't recall dedicating myself to any other teacher aside from the Blessed One, the Worthy One, the Rightly Self-awakened One.

"Before, when I was still a householder, the thought occurred to me: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So at a later time, having made[4] an outer cloak of patches, having dedicated myself to those who were Worthy Ones in the world, I shaved off my hair & beard, put on the ochre robe, and went forth from the household life into homelessness.

"Having thus gone forth, I was traveling along a road when I saw the Blessed One sitting by the Bahuputta (ManySon) Shrine between Rājagaha & Nālandā. On seeing him, the thought occurred to me, 'If I would see my Teacher, it is this Blessed One I would see! If I would see One Well-gone, it is this Blessed One I would see! If I would see a Rightly

Self-awakened One, it is this Blessed One I would see!' So prostrating myself right there at the Blessed One's feet, I said, 'The Blessed One is my teacher! I am the Blessed One's disciple! The Blessed One is my teacher! I am the Blessed One's disciple!'

"When this was said, the Blessed One said to me, 'Kassapa, if anyone not knowing were to say, "I know," or not seeing were to say, "I see," to a disciple who is so focused with his entire awareness [as you],[5] his head would split open. But it's truly knowing that I say, "I know," truly seeing that I say, "I see."

"'Therefore, Kassapa, you should train yourself: "A fierce sense of shame & compunction will be established in me with regard to the elders, those newly ordained, and those of middling standing." That's how you should train yourself.

"'And you should train yourself, "Whatever Dhamma I hear that is connected with what is skillful, I will listen to the Dhamma receptive, attentive, focusing my entire awareness, lending ear." That's how you should train yourself.

"'And you should train yourself, "I will never forsake my mindfulness immersed in the body connected with joy."[6] That's how you should train yourself.'

"Then, having exhorted me with this exhortation, the Blessed One got up from his seat and left. For just seven days I ate the almsfood of the countryside as a debtor,[7] but on the eighth day gnosis [the knowledge of arahantship] arose.

"Then the Blessed One went down from the road and sat at the root of a tree. So, having set out my outer robe of patches folded into four, I said to the Blessed One, 'Lord, may the Blessed One sit here. That would be for my long-term welfare & happiness.' The Blessed One sat down on the seat laid out.

"Seated, he said to me, 'It's soft, Kassapa, your outer robe of patches.'

"'May the Blessed One take my outer robe of patches, out of sympathy.'

"'But will you wear my robe of cast-off hempen rags?'

"'Lord, I will wear the Blessed One's robe of cast-off hempen rags.'

"So I offered the Blessed One my outer robe of patches and received from him his robe of cast-off hempen rags.

"Ānanda, my friend, if one were to rightly say, 'a child, a son of the Blessed One, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of his robe of cast-off hempen rags,' one would be rightly saying it of me: 'a child, a son of the Blessed One, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of his robe of cast-off hempen rags.'

"Ānanda, my friend, to whatever extent I wish, quite secluded from sensuality, secluded from unskillful qualities, I enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"To whatever extent I wish, with the stilling of directed thoughts & evaluations, I enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"To whatever extent I wish, with the fading of rapture I remain equanimous, mindful, & alert, and sense pleasure with the body. I enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, one has a pleasant abiding.'

"To whatever extent I wish, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"To whatever extent I wish, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' I enter & remain in the dimension of the infinitude of space.

"To whatever extent I wish, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' I enter & remain in the dimension of the infinitude of consciousness.

"To whatever extent I wish, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' I enter & remain in the dimension of nothingness.

"To whatever extent I wish, with the complete transcending of the dimension of nothingness, I enter & remain in the dimension of neither perception nor non-perception.

"To whatever extent I wish, with the complete transcending of the dimension of neither perception nor non-perception, I enter & remain in the cessation of perception & feeling.

"To whatever extent I wish, I experience manifold supranormal powers. Having been one I become many; having been many I become one. I appear. I vanish. I go unimpeded through walls, ramparts, & mountains as if through space. I dive in & out of the earth as if it were water. I walk on water without sinking as if it were dry land. Sitting cross-legged, I fly through the air like a winged bird. With my hand I touch & stroke even the sun & moon, so mighty & powerful. I exercise influence with my body even as far as the Brahmā worlds.

"To whatever extent I wish, I hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"To whatever extent I wish, I know the awareness of other beings, other individuals, having encompassed it with my own awareness. I discern a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' I discern a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' I discern a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' I discern a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' I discern an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' I discern a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' I discern a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' I discern a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"To whatever extent I wish, I recollect my manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remember my manifold past lives in their modes & details.

"To whatever extent I wish, I see—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and I discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—I see beings passing away & re-appearing, and I discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"Through the ending of the effluents—I enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now.

"Ānanda, my friend, one might as well suppose that an elephant seven or seven and a half cubits tall could be concealed with a palm leaf as that my six higher knowledges could be concealed."

But Thullanandā the nun fell away from the holy life.

Notes

1. This is a reference to Pācittiya 32, the rule that forbids groups of more than three monks from receiving personal invitations to meals, except on certain occasions. See *The Buddhist Monastic Code*, Volume I, Chapter Eight.

2. The fact that Ven. Ānanda addressed Ven. Mahā Kassapa as "venerable" *(bhante)* indicates that this conversation took place after the Buddha's parinibbāna. See DN 16.

3. A nun who made life difficult for her fellow nuns and for the monks, Thullanandā was the instigator of many situations that the led the Buddha to lay down rules for the nuns.

4. Reading *karitvā* with the Thai and Sri Lankan editions. The Burmese edition has *karetvā*, "having had made."

5. Reading *sabbacetaso samannāhataṁ* with the Thai edition. The Burmese and Sri Lankan editions read, *sabbecetasā samanāgataṁ*, "endowed with entire awareness."

6. According to the Commentary, this refers to contemplation of the unattractiveness of the body and mindfulness of breathing, in that these are the two forms of mindfulness immersed in the body that can lead at least to the first jhāna. However, AN 4:163 lists contemplation of the unattractiveness of the body as a painful practice, so it's more likely that the Buddha here is referring primarily to mindfulness of breathing and to any of the more pleasant forms of mindfulness immersed in the body. See MN 118 and MN 119.

7. Only arahants eat almsfood without incurring a debt to the donors. See MN 86, SN 6:1, and AN 6:45.

See also: DN 16

A Counterfeit of the True Dhamma
Saddhammapaṭirūpaka Sutta (SN 16:13)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Mahā Kassapa went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What is the cause, lord, what is the reason, why before there were fewer training rules and yet more monks established in final gnosis, whereas now there are more training rules and yet fewer monks established in final gnosis?"

"That's the way it is, Kassapa. When beings are degenerating and the true Dhamma is disappearing, there are more training rules and yet fewer monks established in final gnosis. There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world. Just as there is no disappearance of gold as long as a counterfeit of gold has not arisen in the world, but there is the disappearance of gold when a counterfeit of gold has arisen in the world, in the same way there is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world.[1]

"It's not the earth property that makes the true Dhamma disappear. It's not the water property… the fire property… the wind property that makes the true Dhamma disappear.[2] It's worthless people who arise right here [within the Saṅgha] who make the true Dhamma disappear. The true Dhamma doesn't disappear the way a ship sinks all at once.

"These five downward-leading qualities tend to the confusion and disappearance of the true Dhamma. Which five? There is the case where the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher. They live without respect,

without deference, for the Dhamma… for the Saṅgha… for the training… for concentration. These are the five downward-leading qualities that tend to the confusion and disappearance of the true Dhamma.

"But these five qualities tend to the stability, the non-confusion, the non-disappearance of the true Dhamma. Which five? There is the case where the monks, nuns, male lay followers, & female lay followers live with respect, with deference, for the Teacher. They live with respect, with deference, for the Dhamma… for the Saṅgha… for the training… for concentration. These are the five qualities that tend to the stability, the non-confusion, the non-disappearance of the true Dhamma."

Notes

1. Gold, of course, does not go out of existence simply because there is counterfeit gold. What happens is that it goes out of use: People find that counterfeit gold is easier to use. An added implication of this statement may be that as long as there is only genuine gold, people will not doubt its authenticity. When there is both genuine and counterfeit gold, doubts will arise as to what is genuine—all gold becomes doubtful—and people will end up using whichever is easier or more to their liking.

2. The point here is that the true Dhamma will not disappear through natural disasters, such as landslides, floods, fires, or windstorms. For an account of how people in the time of the Buddha understood natural events in terms of the four properties, see MN 28.

See also: *SN 20:7*; *AN 1:140–141*; *AN 5:79–80*; *AN 7:21*; *AN 7:31–34*; *AN 7:56*; *AN 8:51*

The Turtle

Kumma Sutta (SN 17:3)

Staying near Sāvatthī. "Monks, gains, offerings, & fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Once, monks, a large family of turtles had lived for a long time in a certain freshwater lake. Then one turtle said to another, 'My dear turtle, don't go to that area.' But the turtle went to that area, and because of that a hunter lanced him with a harpoon. So he went back to the first turtle. The first turtle saw him coming from afar, and on seeing him said to him, 'I hope, dear turtle, that you didn't go to area.'

"'I went to that area, dear turtle.'

"'Then I hope you haven't been wounded or hurt.'

"'I haven't been wounded or hurt, but there's this cord that keeps dragging behind me.'

"'Yes, dear turtle, you're wounded, you're hurt. It was because of that cord that your father & grandfather fell into misfortune & disaster. Now go, dear turtle. You are no longer one of us.'

"The hunter, monks, stands for Māra, the Evil One. The harpoon stands for gains, offerings, & fame. The cord stands for delight & passion. Any monk who relishes & revels in gains, offerings, & fame that have arisen is called a monk lanced by the harpoon, who has fallen into misfortune & disaster. The Evil One can do with him as he will. That's how cruel gains, offerings, & fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"So you should train yourselves: 'We will put aside any gains, offerings, & fame that have arisen; and we will not let any gains, offerings, & fame that have arisen keep our minds consumed.' That's how you should train yourselves."

See also: AN 8:7

The Dung Beetle
Kaṁsaḷakā Sutta (SN 17:5)

Staying near Sāvatthī. "Monks, gains, offerings, & fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage. Suppose there were a beetle, a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of him. He, because of that, would look down on other beetles: 'Yes, sirree! I am a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of me!' In the same way, there is the case where a certain monk—conquered by gains, offerings, & fame, his mind consumed—adjusts his lower robe and, taking his bowl & outer robe, goes into a village or town for alms. Having eaten there as much as he likes—full of almsfood & invited again for the next day—he goes to the monastery and, in the midst of a group of monks, boasts, 'I have eaten as much as I like, I am full of almsfood & have been invited again for tomorrow. I am a recipient of robes, almsfood, lodgings, & medicinal requisites for curing illness. These other monks, though, have next to no merit, next to no influence. They aren't recipients of robes, almsfood, lodgings, & medicinal requisites for curing illness.' Conquered by gains, offerings, & fame, his mind consumed, he looks down on other well-behaved monks. That will be for this worthless man's long-term suffering & harm. That's how cruel gains, offerings, & fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"So you should train yourselves: 'We will put aside any gains, offerings, & fame that have arisen; and we will not let any gains, offerings, & fame that have arisen keep our minds consumed.' That's how you should train yourselves."

See also: *Iti 81*; *Sn 4:14*; *Thag 18*; *Thig 5:6*

The Jackal
Sigala Sutta (SN 17:8)

Staying near Sāvatthī. "Monks, gains, offerings, & fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Have you heard the old jackal howling in the last hours of the night?"

"Yes, lord."

"That old jackal is suffering from mange. He finds no pleasure whether he goes to a den, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery.

"In the same way there is the case where a certain monk is conquered by gains, offerings, & fame, his mind consumed. He finds no pleasure whether he goes to an empty dwelling, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery. That's how cruel gains, offerings, & fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Thus you should train yourselves: 'We will put aside any gains, offerings, & fame that have arisen; and we will not let any gains, offerings, & fame that have arisen keep our minds consumed.' That's how you should train yourselves."

The Ridge-Beam
Kūṭa Sutta (SN 20:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, just as all the rafters in a ridge-roofed house go to the ridge-beam, converge on the ridge-beam, and are removed when the ridge-beam is removed, in the same way, all unskillful qualities are rooted in ignorance, converge on ignorance, and are removed when ignorance is removed.

"Therefore, monks, you should train yourselves: 'We will dwell heedfully.' That's how you should train yourselves."

See also: *SN 48:52*; *AN 10:15*

The Tip of the Fingernail
Nakhasikhā Sutta (SN 20:2)

Staying near Sāvatthī. Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It doesn't even count. It's no comparison. It's not even a fraction, this little bit of dust the Blessed One has picked up with the tip of his fingernail, when compared with the great earth.

"In the same way, monks, few are the beings reborn among human beings. Far more are those reborn elsewhere. Thus you should train yourselves: 'We will live heedfully.' That's how you should train yourselves."

See also: SN 56:102–113; Dhp 174

Families

Kula Sutta (SN 20:3)

Dwelling near Sāvatthi. "Just as families with many women and few men are easy for thieves & burglars to overpower, in the same way, when a monk's awareness-release through goodwill is undeveloped & uncultivated, he is easy for non-human beings to overpower.

"Just as families with few women and many men are hard for thieves & burglars to overpower, in the same way, when a monk's awareness-release through goodwill is developed, cultivated, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken, he is hard for non-human beings to overpower.[1]

"Therefore, monks, you should train yourselves: 'Our awareness-release through goodwill will be developed, cultivated, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken.' That's how you should train yourselves."

Note

1. Following the Thai edition of the Canon. The Sri Lankan and Burmese editions have: "when a monk's awareness-release through goodwill is developed and cultivated, he is hard for non-human beings to overpower."

See also: MN 21; AN 11:16; Sn 1:8

Serving Dishes
Okkhā Sutta (SN 20:4)

Staying near Sāvatthī. "Monks, if someone were to give a gift of one hundred serving dishes (of food) in the morning, one hundred at mid-day, and one hundred in the evening; and another person were to develop a mind of good-will—even for the time it takes to pull on a cow's udder—in the morning, again at mid-day, and again in the evening, this [the second action] would be more fruitful than that (the first).

"Thus you should train yourselves: 'Our awareness-release through good-will will be cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken. That's how you should train yourselves."

See also: MN 21; AN 2:30; AN 3:65; AN 3:101; AN 8:70; AN 11:16; Iti 27

The Spear
Satti Sutta (SN 20:5)

Staying near Sāvatthī. "Monks, suppose there were a sharp-bladed spear, and a man were to come along saying, 'With my hand or fist I will bend back this sharp-bladed spear, fold it in two, and roll it up.' What do you think? Would that man be able with his hand or fist to bend back that sharp-bladed spear, fold it in two, and roll it up?"

"No, lord. Why is that? Because a sharp-bladed spear isn't easy to bend back, fold in two, or roll up. The man would simply reap his share of trouble & vexation."

"In the same way, monks, when a monk's awareness-release through good-will is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, any non-human being who would think of deranging that monk's mind would simply reap his share of trouble & vexation.

"Thus you should train yourselves: 'Our awareness-release through good-will will be cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken. That's how you should train yourselves."

See also: *MN 21*; *AN 3:66*; *AN 3:101*; *AN 11:16*; *Iti 22*; *Iti 27*

The Archer

Dhanuggaha Sutta (SN 20:6)

Staying near Sāvatthī. "Monks, suppose there were four strong archers —well-trained, practiced, & drilled—standing in the four directions, and a man were to come along saying, 'I will catch & bring down the arrows let fly by these four strong archers—well-trained, practiced, & drilled—before they have fallen to the ground.' What do you think? Would that be enough to call him a swift man, endowed with the foremost speed?"

"Even if he were to catch & bring down the arrows let fly by one archer—well-trained, practiced, & drilled—before they fell to the ground, lord, that would be enough to call him a swift man, endowed with the foremost speed, to say nothing of four such archers."

"Faster than the speed of that man, monks, is the speed of the sun & moon. Faster than the speed of that man, faster than the speed of the sun & moon, is the speed of the devas who rush ahead of the sun & moon. Faster than the speed of that man, faster than the speed of the sun & moon, faster than the speed of the devas who rush ahead of the sun & moon, the force of one's life span comes to an end. Thus you should train yourselves: 'We will live heedfully.' That's how you should train yourselves."

See also: SN 2:19; AN 4:113; AN 5:78; AN 6:19–20; AN 7:70; AN 10:15; Iti 23; Sn 4:6

The Peg
Āṇi Sutta (SN 20:7)

Staying near Sāvatthī. "Monks, there once was a time when the Dasārahas had a large drum called 'Summoner.' Whenever Summoner was split, the Dasārahas inserted another peg in it, until the time came when Summoner's original wooden body had disappeared and only a conglomeration of pegs remained. [The Commentary notes that the drum originally could be heard for twelve leagues, but in its final condition couldn't be heard even from behind a curtain.]

"In the same way, in the course of the future there will be monks who won't listen when discourses that are words of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are being recited. They won't lend ear, won't set their hearts on knowing them, won't regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works—the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples—are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering.

"In this way the disappearance of the discourses that are words of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—will come about.

"Thus you should train yourselves: 'We will listen when discourses that are words of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are being recited. We will lend ear, will set our hearts on knowing them, will regard these teachings as worth grasping & mastering.' That's how you should train yourselves."

See also: AN 5:79

Blocks of Wood
Kaliṅgara Sutta (SN 20:8)

I have heard that on one occasion the Blessed One was staying was staying near Vesālī, at the Gabled Hall in the Great Forest. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "The Licchavis now live heedfully, ardent in exercise, with blocks of wood[1] for pillows. King Ajātasattu of Māgadha, Vedehi's son, doesn't gain an opening among them, doesn't gain a foothold. But there will come a time in the future when the Licchavis grow delicate, with soft palms of their hands & soles of their feet.[2] They will sleep until sunrise on soft beds with pillows of cotton wool. King Ajātasattu of Māgadha, Vedehi's son, will gain an opening among them, will gain a foothold.

"The monks now live heedfully, ardent in exertion, with blocks of wood for pillows. Māra the Evil One doesn't gain an opening among them, doesn't gain a foothold. But there will come a time in the future when the monks grow delicate, with soft palms of their hands & soles of their feet. They will sleep until sunrise on soft beds with pillows of cotton wool. Māra the Evil One will gain an opening among them, will gain a foothold.

"Therefore, monks, you should train yourselves: 'We will live heedfully, ardent in exertion, with blocks of wood for pillows.' That's how you should train yourselves."

Notes

1. *Kaliṅgara.* This can also mean chaff or straw.

2. Reading *mudu-talā hatthapādā* with the Thai edition. The Burmese edition has *mudu-taluṇa-hatthapādā:* "with soft & tender hands & feet."

See also: *DN 16*; *SN 16:5*; *SN 16:13*; *SN 47:6*; *SN 47:7*; *AN 3:35*; *AN 5:79*; *AN 5:80*; *Thag 18*

Bull Elephants
Nāga Sutta (SN 20:9)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a certain newly-ordained monk was spending too much time visiting lay families. The monks said to him, "Friend, don't spend so much time visiting lay families." He, admonished by the monks, said, "But these elder monks suppose that lay families should be visited. So why not me?"

Then many monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, there is a certain newly-ordained monk who is spending too much time visiting lay families. The monks have said to him, 'Friend, don't spend so much time visiting lay families.' He, admonished by the monks, said, 'But these elder monks suppose that lay families should be visited. So why not me?'"

[The Blessed One said:] "Once, monks, there was a great lake in the wilderness, and bull elephants were living in dependence on it. Plunging into the lake, they would pull up lotus roots & stalks with their trunks and—having washed them so that they were well washed, having chewed them when they were free of mud—would swallow them. This led to beauty & strength for them, and from that cause there came neither death nor death-like pain.

"But young calf elephants, imitating them, plunged into the lake and pulled up lotus roots & stalks with their trunks. Without washing them so that they were well washed, they chewed them while they were still muddy and swallowed them. This did not lead to beauty & strength for them, and from that cause there came either death or death-like pain.

"In the same way, monks, there is the case where elder monks, early in the morning, having adjusted their lower robes and, carrying their bowls & outer robes, enter a village or town for alms. There they speak

Dhamma. The lay people, confident in them, do acts of confidence [give gifts]. They [the elder monks] partake of those gains unattached to them, uninfatuated, guiltless, seeing the drawbacks [of attachment to them], and discerning the escape from them. This leads to beauty & strength for them, and from that cause there comes neither death nor death-like pain.

"But newly-ordained monks, imitating them, early in the morning, having adjusted their lower robes and, carrying their bowls & outer robes, enter a village or town for alms. There they speak Dhamma. The lay people, confident in them, do acts of confidence. They [the newly-ordained monks] partake of those gains attached to them, infatuated, guilty, not seeing the drawbacks [of attachment to them], and not discerning the escape from them. This does not lead to beauty & strength for them, and from that cause there comes either death or death-like pain.[1]

"Therefore, monks, you should train yourselves: 'We will partake [of our gains] unattached, uninfatuated, guiltless, seeing the drawbacks [of attachment to them], and discerning the escape from them.' That's how you should train yourselves."

Note

1. For what counts as beauty and strength among monks, see DN 26 and AN 3:99. For what counts as their death or death-like pain, see SN 20:10.

See also: *SN 17:3*; *SN 17:5*; *SN 17:8*; *AN 4:28*; *AN 5:114*

The Cat

Viḷāra Sutta (SN 20:10)

Dwelling at Sāvatthī. And on that occasion a certain newly-ordained monk was spending too much time visiting lay families. The monks said to him, "Friend, don't spend so much time visiting lay families." He, admonished by the monks, didn't desist.

Then many monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, there is a certain newly-ordained monk who is spending too much time visiting lay families. The monks have said to him, 'Friend, don't spend so much time visiting lay families.' He, admonished by the monks, hasn't desisted."

[The Blessed One said:] "Once, monks, a cat was standing by an alley-drain-rubbish bin to ambush a mouse, (thinking,) 'When a mouse comes out to forage, I'll grab it right there and eat it.' Then a mouse came out to forage. The cat, catching it right away, swallowed it without chewing it. The mouse chewed on its small & large intestines, and from that cause there came [for the cat] death & death-like pain.

"In the same way, there is the case where a monk, early in the morning, having adjusted his lower robe and, carrying his bowl & outer robe, enters a village or town for alms—with his bodily actions unprotected, his speech unprotected, his mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. When his mind is ravaged by lust, death comes to him or death-like pain. Monks, 'death' in this discipline of a noble one is when one renounces the training and returns to the lower life. 'Death-like pain' is when one falls into a certain defiled offense that requires rehabilitation.[1]

"Therefore, monks, you should train yourselves: 'We will enter a village or town for alms with our bodily actions protected, our speech protected, our mind protected, with mindfulness established, with our sense faculties guarded.' That's how you should train yourselves."

Note

1. This is a reference to the class of offenses called *saṅghādisesa,* which entail penance and rehabilitation. These offenses include deliberately emitting semen, touching a woman when one is motivated by lustful thoughts, or speaking lewd words to a woman. See *The Buddhist Monastic Code,* volume one, chapter 5; and volume two, chapter 19.

See also: AN 5:75–76

The Jackal (1)
Sigāla Sutta (SN 20:11)

Dwelling at Sāvatthī. "Monks, did you hear that jackal[1] howling in the last watch of the night?"

"Yes, lord."

"That jackal is afflicted with a disease called mange. Yet he goes wherever he likes, stands wherever he likes, sits down wherever he likes, lies down wherever he likes, and even a cool breeze blows on him.

"It would be good, monks, if a certain person here claiming to be a follower of the Sakyan were to experience a personal existence of that sort.[2]

"Therefore, monks, you should train yourselves: 'We will dwell heedfully.' That's how you should train yourselves."

Notes

1. Following the Thai and Sri Lankan editions. The Burmese edition reads "old jackal."

2. This is a reference to Devadatta, who wounded the Buddha and created a split in the Saṅgha, acts that would send him to hell. See AN 5:129. See also *Noble Warrior,* chapter 13.

See also: SN 17:8; AN 8:7–8

The Jackal (2)
Sigāla Sutta (SN 20:12)

Dwelling at Sāvatthī. "Monks, did you hear that jackal[1] howling in the last watch of the night?"

"Yes, lord."

"That jackal is afflicted with a disease called mange. There might be some gratitude & thankfulness in that jackal, but there might not be any gratitude & thankfulness in a certain person here claiming to be a follower of the Sakyan.[2]

"Therefore, monks, you should train yourselves: 'We will be grateful & thankful. The least little favor done for us won't be forgotten.' That's how you should train yourselves."

Notes

1. Following the Thai and Sri Lankan editions. The Burmese edition reads "old jackal."

2. This is a reference to Devadatta, who wounded the Buddha and created a split in the Saṅgha, acts that would send him to hell. See AN 5:129. See also *Noble Warrior,* chapter 13.

See also: AN 2:31–32; Iti 107

Kolita

Kolita Sutta (SN 21:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Ven. Mahā Moggallāna addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Moggallāna said, "Friends, once as I was withdrawn in seclusion, this train of thought arose to my awareness, '"Noble silence, noble silence," it is said. But what is noble silence?' Then the thought occurred to me, 'There is the case where a monk, with the stilling of directed thoughts & evaluations,[1] enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is called noble silence.' So, with the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. While I remained in that (mental) dwelling, I was assailed by attention to perceptions dealing with directed thought.[2]

"Then the Blessed One, coming to me through his (psychic) power, said, 'Moggallāna. Moggallāna. Brahman, don't be heedless of noble silence. Establish your mind in noble silence. Make your mind unified in noble silence. Concentrate your mind in noble silence.' So at a later time, with the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"When one, speaking rightly, would say of someone, 'A disciple attained to greatness of direct knowledge through the assistance of the

Teacher,' it's of me that one speaking rightly would say, 'A disciple attained to greatness of direct knowledge through the assistance of the Teacher.'"

Notes

1. According to MN 44, directed thought and evaluation constitute verbal fabrication, which is why the second jhāna—the level of concentration in which these fabrications are stilled—is called noble silence.

2. AN 9:34 states that, for a person in the second jhāna, any attention to perceptions dealing with directed thought are an affliction.

About Upatissa (Sāriputta)

Upatissa Sutta (SN 21:2)

Near Sāvatthī. There Ven. Sāriputta addressed the monks: "Friends!"

"Yes, friend," the monks responded.

Ven. Sāriputta said, "Friends, just now as I was withdrawn in seclusion, this train of thought arose to my awareness: 'Is there anything in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair?' Then the thought occurred to me: 'There is nothing in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair.'"

When this was said, Ven. Ānanda said to Ven. Sāriputta, "Sāriputta my friend, even if there were change & alteration in the Teacher would there arise within you no sorrow, lamentation, pain, distress, or despair?"

"Even if there were change & alteration in the Teacher, my friend, there would arise within me no sorrow, lamentation, pain, distress, or despair. Still, I would have this thought: 'What a great being, of great might, of great prowess, has disappeared! For if the Blessed One were to remain for a long time, that would be for the benefit of many people, for the happiness of many people, out of sympathy for the world; for the welfare, benefit, & happiness of human & divine beings.'"

"Surely," (said Ven. Ānanda,) "it's because Ven. Sāriputta's I-making & mine-making and obsession with conceit have long been well uprooted that even if there were change & alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair."

See also: DN 16; SN 47:13; AN 5:49

The Barrel

Ghaṭa Sutta (SN 21:3)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta & Ven. Mahā Moggallāna were staying near Rājagaha in a single dwelling in the Squirrels' Sanctuary. Then Ven. Sāriputta, arising from his seclusion in the late afternoon, went to Ven. Mahā Moggallāna. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Moggallāna, "Bright are your faculties, friend Moggallāna; pure your complexion, and clear.[1] Could it be that Ven. Mahā Moggallāna has spent today in a peaceful abiding?"

"It was in a gross abiding, my friend, that I spent today. But I had some Dhamma talk."

"With whom did Ven. Moggallāna have some Dhamma talk?"

"With the Blessed One, my friend."

"But far away is the Blessed One now, in Jeta's Grove, Anāthapiṇḍika's monastery. Did Ven. Mahā Moggallāna go to the Blessed One through psychic power, or did the Blessed One come to Ven. Mahā Moggallāna through psychic power?"

"I didn't go to the Blessed One through psychic power, my friend, nor did the Blessed One come to me through psychic power. Simply that the Blessed One purified his divine eye & divine ear as far as me, and I purified my divine eye & divine ear as far as the Blessed One."

"And what kind of Dhamma talk did Ven. Mahā Moggallāna have with the Blessed One?"

"Just now, my friend, I said to the Blessed One, 'One of aroused persistence, one of aroused persistence,' it is said, lord. To what extent is a person one of aroused persistence?' When this was said, the Blessed One

said, 'There is the case, Moggallāna, where a monk, (thinking,) "Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing my persistence": That is how one is a person of aroused persistence.' That is the Dhamma talk I had with the Blessed One, my friend."

"Friend, like a few small pieces of gravel placed next to the Himalayas, the king of mountains, are we when placed next to Ven. Mahā Moggallāna, for Ven. Mahā Moggallāna is of such great power, great might, that if he wished he could live for an eon."[2]

"Friend, like a few small grains of salt placed next to a large salt barrel are we when placed next to Ven. Sāriputta, for in many ways has Ven. Sāriputta been lauded, praised, & extolled by the Blessed One:

> 'As for Sāriputta:
> Any monk who has gone beyond,
> at best can only equal him
> in discernment, virtue, & calm.'"[3]

In this way did each of these two great beings *[nāga]* approve of what was well-stated and well-expressed by the other.

Notes

1. This is what Ven. Mahā Moggallāna said to Ven. Sāriputta when both were still wanderers, and Ven. Sāriputta had just attained the deathless after hearing Ven. Assaji's verses. See Mv I.23.5.

2. One of the powers that can be gained through developing the bases of power. See DN 16 and SN 51:14.

3. In MN 143, this verse is spoken by Anāthapiṇḍika after having died and become a deva. The Buddha then reports it—apparently with his approval—to the monks.

See also: *MN 70*; *SN 52:9*; *Ud 4:4*

Bhaddiya

Bhaddiya Sutta (SN 21:6)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Bhaddiya the Dwarf, following behind a large number of monks, was going to the Blessed One. From afar, the Blessed One saw Ven. Bhaddiya the Dwarf coming, following behind a large number of monks: ugly, unsightly, stunted, treated with condescension[1] by most of the monks. On seeing him, the Blessed One addressed the monks, "Monks, do you see that monk coming from afar, following behind a large number of monks: ugly, unsightly, stunted, treated with condescension by most of the monks?"

"Yes, lord."

"That, monks, is a monk of great power, great might. The attainment already attained by that monk is not of a sort easily attained. And by means of it he has entered & remains in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself right in the here & now."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> Swans, cranes, & peacocks,
> elephants & spotted antelope
> all fear the lion
> (though) in body there's no comparison.
> In the same way, among human beings,
> even if one is small
> but endowed in discernment,
> one is great for that—
> not the fool endowed in physique.[2]

Notes

1. The Commentary notes that misbehaving monks liked to stroke his hands and catch hold of his ears.

Ud 7:5 contains the same story, but with a different verse.

See also: *Ud 7:1*, *Ud 7:2*, *Ud 7:5*; *Thag 6:9*

About Nanda

Nanda Sutta (SN 21:8)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍaka's monastery.

Then Ven. Nanda, the Blessed One's maternal cousin, wearing robes pressed inside & out, having put mascara on his eyes and carrying a glazed bowl, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As he was sitting there, the Blessed One said to him, "It's not proper, Nanda, that—as the son of a good family gone forth through conviction from the home life into homelessness—you wear robes pressed inside & out, that you put mascara on your eyes, and that you carry a glazed bowl.

"This would be proper for you as the son of a good family gone forth through conviction from the home life into homelessness: that you become a wilderness dweller, one who goes for alms, who wears cast-off cloth, and that you dwell indifferent to sensuality."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

> "When will I see Nanda
> a wilderness dweller, wearing cast-off cloth,
> getting by on the alms of strangers,
> indifferent to sensuality?"

Then, at a later time, Ven. Nanda became a wilderness dweller, one who went for alms, who wore cast-off cloth, and he dwelt indifferent to sensuality.

See also: AN 8:9; Ud 3:2; Thag 2:19

Tissa

Tissa Sutta (SN 21:9)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Tissa, the Blessed One's paternal cousin, went to the Blessed One and, having bowed down to him, sat to one side—miserable, unhappy, shedding tears. So the Blessed One said to him, "Tissa, why are you sitting to one side—miserable, unhappy, shedding tears?"

"Because, lord, monks on all sides attack me with piercing words."

"But that, Tissa, is because you're one who admonishes but can't stand being admonished. It's not proper for you—a clansman who has gone forth through conviction from the home life into homelessness—that you're one who admonishes but can't stand being admonished. This is what's proper for you—a clansman who has gone forth through conviction from the home life into homelessness: that you be one who admonishes and can stand being admonished."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> Why are you angry? Don't be angry.
> Non-anger, Tissa, is best for you.
> It's for the sake of subduing
> anger, conceit, & contempt, Tissa,
> that the holy life is lived.

See also: SN 22:84; AN 5:75; AN 5:76; AN 5:139; Dhp 76; Sg 12

(A Monk) by the Name of Elder (On Solitude) Theranāma Sutta (SN 21:10)

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the squirrels' sanctuary. Now at that time a certain monk by the name of Elder [Thera] was one who lived alone and extolled the virtues of living alone. Alone he entered the village for alms, alone he returned, alone he sat withdrawn (in meditation), alone he did walking meditation.

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they informed him: "Lord, there is a certain monk by the name of Elder who lives alone and extols the virtues of living alone."

Then the Blessed One told a certain monk, "Come, monk. In my name, call the monk named Elder, saying, 'The Teacher calls you, my friend.'"

"As you say, lord," the monk answered and, having gone to Ven. Elder, on arrival he said, "The Teacher calls you, my friend."

"As you say, my friend," Ven. Elder replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Elder, that you live alone and extol the virtues of living alone?"

"Yes, lord."

"But how do you live alone and extol the virtues of living alone?"

"Lord, alone I enter the village for alms, alone I return, alone I sit withdrawn (in meditation), alone I do walking meditation. That is how I live alone and extol the virtues of living alone."

"There is that way of living alone, Elder. I don't say that there isn't. Still, listen well to how your living alone is perfected in its details, and pay close attention. I will speak."

"As you say, lord," Ven. Elder responded.

The Blessed One said: "And how is living alone perfected in its details? There is the case where whatever is past is abandoned, whatever is future is relinquished, and any passion & desire with regard to states of being attained in the present is well subdued.[1] That is how living alone is perfected in its details."

That is what the Blessed One said. Having said it, the One Well-Gone further said this:

"All-conquering,
all-knowing, intelligent;
with regard to all things,
    unadhering;
all-abandoning,
released in the ending of craving:
Him I call
a man who lives
                alone."

Note

1. Iti 15 states that as long as one has craving as a companion, one keeps wandering on.

See also: *SN 22:3*; *SN 35:63*; *Dhp 353*; *Iti 38*; *Sn 1:3*

To Nakulapitar

Nakulapitar Sutta (SN 22:1)

I have heard that on one occasion the Blessed One was staying among the Bhaggas at Crocodile Haunt in the Bhesakaḷā Forest at the Deer Park. Then the householder Nakulapitar [Nakula's father] went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body & ailing with every moment. And it's only rarely that I get to see the Blessed One & the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit & happiness."

"So it is, householder. So it is. The body is afflicted, weak, & encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: 'Even though I may be afflicted in body, my mind will be unafflicted.' That is how you should train yourself."

Then the householder Nakulapitar, delighting in & approving of the Blessed One's words, rose from his seat and—bowing down to the Blessed One and circumambulating him, keeping him to his right—went to Ven. Sāriputta and on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sāriputta said to him, "Your faculties are clear & calm, householder, your complexion pure. Have you had the opportunity of listening to a Dhamma talk in the presence of the Blessed One today?"

"How could it be otherwise, venerable sir? I have just now been sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"And how were you sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk?"

"Just now I went to the Blessed One and on arrival, having bowed down to him, sat to one side. As I was sitting there I said to him, 'Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body & ailing with every moment. And it is only rarely that I get to see the Blessed One & the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit & happiness.'

"When this was said, the Blessed One said to me, 'So it is, householder. So it is. The body is afflicted, weak, & encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: "Even though I may be afflicted in body, my mind will be unafflicted." That is how you should train yourself.' That's how I was sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"But why didn't it occur to you to question the Blessed One further: 'In what way is one afflicted in body & afflicted in mind? And in what way is one afflicted in body but unafflicted in mind?'

"I would come from a long way away to hear the explication of these words in Ven. Sāriputta's presence. It would be good if Ven. Sāriputta himself would enlighten me as to their meaning."

"Then in that case, householder, listen & pay close attention. I will speak."

"As you say, venerable sir," the householder Nakulapitar responded to him.

Ven. Sāriputta said: "Now, how is one afflicted in body & afflicted in mind?

"There is the case where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is seized with the idea that 'I am form' or 'Form is mine.' As he is seized with these

ideas, that form changes & alters. From the change & alteration in his form, there arise in him sorrow, lamentation, pain, distress, & despair.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He is seized with the idea that 'I am feeling' or 'Feeling is mine.' As he is seized with these ideas, that feeling changes & alters. From the change & alteration in the feeling, there arise in him sorrow, lamentation, pain, distress, & despair.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that 'I am perception' or 'Perception is mine.' As he is seized with these ideas, that perception changes & alters. From the change & alteration in the perception, there arise in him sorrow, lamentation, pain, distress, & despair.

"He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He is seized with the idea that 'I am fabrications' or 'Fabrications are mine.' As he is seized with these ideas, those fabrications change & alter. From the change & alteration in the fabrications, there arise in him sorrow, lamentation, pain, distress, & despair.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is seized with these ideas, that consciousness changes & alters. From the change & alteration in the consciousness, there arise in him sorrow, lamentation, pain, distress, & despair.

"This, householder, is how one is afflicted in body and afflicted in mind.

"And how is one afflicted in body but unafflicted in mind? There is the case where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is not seized with the idea that 'I am form' or 'Form is mine.' As he is not seized with these ideas,

that form changes & alters. From the change & alteration in the form, there do not arise in him sorrow, lamentation, pain, distress, & despair.

"He doesn't assume feeling to be the self.…

"He doesn't assume perception to be the self.…

"He doesn't assume fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is not seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is not seized with these ideas, that consciousness changes & alters. From the change & alteration in the consciousness, there do not arise in him sorrow, lamentation, pain, distress, & despair.

"This, householder, is how one is afflicted in body but unafflicted in mind."

That is what Ven. Sāriputta said. Gratified, the householder Nakulapitar delighted in Ven. Sāriputta's words.

See also: MN 75; MN 109; SN 36:6; Sn 5:16; Thig 5:8

At Devadaha

Devadaha Sutta (SN 22:2)

I have heard that on one occasion the Blessed One was staying among the Sakyans at a Sakyan town named Devadaha. Then a large number of monks headed for outlying districts went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there they said to the Blessed One, "Lord, we want to go to the countryside of the outlying districts and to take up residence there."

"Have you informed Sāriputta?"

"No, lord, we haven't informed Ven. Sāriputta."

"Inform Sāriputta, monks. Sāriputta is wise, a great help to the monks who are his companions in the holy life."

"As you say, lord," the monks responded to the Blessed One.

At that time Ven. Sāriputta was sitting under a certain cassia tree not far from the Blessed One. Then the monks, delighting in & approving of the Blessed One's words, rose from their seats and—bowing down to the Blessed One and circumambulating him, keeping him to their right—went to Ven. Sāriputta. On arrival, they exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to Ven. Sāriputta, "Friend Sāriputta, we want to go to the countryside of the outlying districts and to take up residence there. We have already informed the Teacher."

"Friends, in foreign lands there are wise nobles & brahmans, householders & contemplatives—for the people there are wise & discriminating—who will question a monk: 'What is your teacher's doctrine? What does he teach?' Have you listened well to the teachings—grasped them well, attended to them well, considered them well, penetrated them well by means of discernment—so that in answering you will speak in line with what the Blessed One has said, will not

misrepresent the Blessed One with what is unfactual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing you?"

"We would come from a long way away to hear the explication of these words in Ven. Sāriputta's presence. It would be good if Ven. Sāriputta himself would enlighten us as to their meaning."

"Then in that case, friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Sāriputta said: "Friends, in foreign lands there are wise nobles & brahmans, householders & contemplatives—for the people there are wise & discriminating—who will question a monk: 'What is your teacher's doctrine? What does he teach?'

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion & desire.'

"Having thus been answered, there may be wise nobles & brahmans, householders & contemplatives… who will question you further, 'And your teacher teaches the subduing of passion & desire for what?'

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion & desire for form… for feeling… for perception… for fabrications. Our teacher teaches the subduing of passion & desire for consciousness.'

"Having thus been answered, there may be wise nobles & brahmans, householders & contemplatives… who will question you further, 'And seeing what danger does your teacher teach the subduing of passion & desire for form… for feeling… for perception… for fabrications. Seeing what danger does your teacher teach the subduing of passion & desire for consciousness?'

"Thus asked, you should answer, 'When one is not free from passion, desire, love, thirst, fever, & craving for form, then from any change & alteration in that form, there arises sorrow, lamentation, pain, grief, & despair. When one is not free from passion… for feeling… for perception… for fabrications… When one is not free from passion, desire, love, thirst, fever, & craving for consciousness, then from any change & alteration in that consciousness, there arise sorrow, lamentation, pain,

grief, & despair. Seeing this danger, our teacher teaches the subduing of passion & desire for form… for feeling… for perception… for fabrications. Seeing this danger, our teacher teaches the subduing of passion & desire for consciousness.'

"Having thus been answered, there may be wise nobles & brahmans, householders & contemplatives… who will question you further, 'And seeing what benefit does your teacher teach the subduing of passion & desire for form… for feeling… for perception… for fabrications. Seeing what benefit does your teacher teach the subduing of passion & desire for consciousness?'

"Thus asked, you should answer, 'When one is free from passion, desire, love, thirst, fever, & craving for form, then with any change & alteration in that form, there does not arise any sorrow, lamentation, pain, grief, or despair. When one is free from passion… for feeling… for perception… for fabrications… When one is free from passion, desire, love, thirst, fever, & craving for consciousness, then with any change & alteration in that consciousness, there does not arise any sorrow, lamentation, pain, grief, or despair. Seeing this benefit, our teacher teaches the subduing of passion & desire for form… for feeling… for perception… for fabrications. Seeing this benefit, our teacher teaches the subduing of passion & desire for consciousness.'

"Friends, if one who entered & remained in unskillful mental qualities were to have a pleasant abiding in the here & now—unthreatened, undespairing, unfeverish—and on the break-up of the body, after death, could expect a good destination, then the Blessed One would not advocate the abandoning of unskillful mental qualities. But because one who enters & remains in unskillful mental qualities has a stressful abiding in the here & now—threatened, despairing, & feverish—and on the break-up of the body, after death, can expect a bad destination, that is why the Blessed One advocates the abandoning of unskillful mental qualities.

"If one who entered & remained in skillful mental qualities were to have a stressful abiding in the here & now—threatened, despairing, & feverish—and on the break-up of the body, after death, could expect a bad destination, then the Blessed One would not advocate entering into

skillful mental qualities. But because one who enters & remains in skillful mental qualities has a pleasant abiding in the here & now—unthreatened, undespairing, unfeverish—and on the break-up of the body, after death, can expect a good destination, that is why the Blessed One advocates entering into skillful mental qualities."

That is what Ven. Sāriputta said. Gratified, the monks delighted in Ven. Sāriputta's words.

See also: DN 9; AN 2:19

To Haliddikāni

Haliddikāni Sutta (SN 22:3)

I have heard that on one occasion Ven. Mahā Kaccāna was staying in Avanti at Osprey's Haunt, on Sheer-face Peak. Then Haliddikāni the householder went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna: "Venerable sir, this was said by the Blessed One in Māgaṇḍiya's Questions in the Aṭṭhaka Vagga:

> 'Having abandoned home,
> living free from society,
> the sage
> in villages
> creates no intimacies.
> Rid of sensuality, not
> preferring,
> he wouldn't engage with people
> in quarrelsome debate.'

"How is the detailed meaning of this, the Blessed One's brief statement, to be understood?"

[Ven. Mahā Kaccāna:] "The property of form, householder, is the home of consciousness. When consciousness is in bondage through passion to the property of form, it is said to be living at home. The property of feeling… perception… fabrication is the home of consciousness. When consciousness is in bondage through passion to the property of fabrication, it is said to be dwelling at home.

"And how does one not live at home? Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases, or obsessions with regard to the property of form: These the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of

the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be not dwelling at home.

"Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases or obsessions with regard to the property of feeling… perception… fabrication…

"Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases or obsessions with regard to the property of consciousness: These the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be not dwelling at home.

"And how does one live with society? One who is in bondage to the distraction of the society of form-impressions is said to be living in society. One who is in bondage to the distraction of the society of sound-impressions… aroma-impressions… flavor-impressions… tactile-sensation-impressions… idea-impressions is said to be living in society. This is how one lives with society.

"And how does one live free from society? The Tathāgata has abandoned bondage to the distraction of the society of form-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be living free from society.

"The Tathāgata has abandoned bondage to the distraction of the society of sound-impressions… aroma-impressions… flavor-impressions… tactile-sensation-impressions… idea-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be living free from society.

"And how is one intimate in villages? There is the case where a certain person lives entangled with householders. Delighting together with them, sorrowing together with them, happy when they are happy, pained when they are pained, he takes on any of their arisen business affairs as his own duty. This is how one is intimate in villages.

"And how is one not intimate in villages? There is the case where a monk lives unentangled with householders. Not delighting together with them, not sorrowing together with them, not happy when they are happy, not pained when they are pained, he does not take on any of their arisen business affairs as his own duty. This is how one is not intimate in villages.

"And how is one not rid of sensuality? There is the case where a certain person is not free of passion for sensuality, not free of desire, not free of love, not free of thirst, not free of fever, not free of craving for sensuality. This is how one is not rid of sensuality.

"And how is one rid of sensuality? There is the case where a certain person is free of passion for sensuality, free of desire, free of love, free of thirst, free of fever, free of craving for sensuality. This is how one is rid of sensuality.

"And how does one have preferences? There is the case where a certain person thinks, 'May form be like this in the future. May feeling.... May perception.... May fabrication.... May consciousness be like this in the future.' This is how one has preferences.

"And how is one free from preferences? There is the case where a certain person does not think, 'May form be like this in the future. May feeling.... May perception.... May fabrication.... May consciousness be like this in the future.' This is how one is free from preferences.

"And how does one engage with people in quarrelsome debate? There is the case where a certain person is a fomenter of this kind of debate: '*You* understand this doctrine & discipline? *I'm* the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You're practicing wrongly. I'm practicing rightly. What should be said first you said last. What should be said last you said first. I'm being consistent. You're not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine, or extricate yourself if you can!' This is how one engages with people in quarrelsome debate.

"And how does one not engage with people in quarrelsome debate? There is the case where a certain person is not a fomenter of this kind of debate: '*You* understand this doctrine & discipline? *I'm* the one who understands this doctrine & discipline. How could you understand this

doctrine & discipline? You're practicing wrongly. I'm practicing rightly. What should be said first you said last. What should be said last you said first. I'm being consistent. You're not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine, or extricate yourself if you can!' This is how one does not engage with people in quarrelsome debate.

"So, householder, what was said by the Blessed One in Māgaṇḍiya's Questions in the Aṭṭhaka Vagga:

> 'Having abandoned home,
> living free from society,
> the sage
> in villages
> creates no intimacies.
> Rid of sensuality, not
> preferring,
> he wouldn't engage with people
> in quarrelsome debate.'

"This is how the detailed meaning of this, the Blessed One's brief statement, is to be understood."

See also: *MN 131*; *SN 21:10*; *SN 35:63*; *AN 3:68*; *AN 8:30*; *Iti 80*

Concentration

Samādhi Sutta (SN 22:5)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Develop concentration, monks. A concentrated monk discerns in line with what has come into being. And what does he discern in line with what has come into being? The origination[1] & disappearance of form. The origination & disappearance of feeling… perception… fabrications. The origination & disappearance of consciousness.

"And what is the origination of form… feeling… perception… fabrications? What is the origination of consciousness?

"There is the case where one enjoys, welcomes, & remains fastened. And what does one enjoy & welcome, to what does one remain fastened? One enjoys, welcomes, & remains fastened to form. As one enjoys, welcomes, & remains fastened to form, there arises delight. Any delight in form is clinging. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"One enjoys, welcomes, & remains fastened to feeling… perception… fabrications…

"One enjoys, welcomes, & remains fastened to consciousness. As one enjoys, welcomes, & remains fastened to consciousness, there arises delight. Any delight in consciousness is clinging. From clinging/sustenance as a requisite condition comes becoming. From

becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"This, monks, is the origination of form. This, the origination of feeling… perception… fabrications. This, the origination of consciousness."

"And what is the disappearance of form… feeling… perception… fabrications? What is the disappearance of consciousness?

"There is the case where one doesn't enjoy, welcome, or remain fastened. And what does one not enjoy or welcome, to what does one not remain fastened? One doesn't enjoy, welcome, or remain fastened to form. As one doesn't enjoy, welcome, or remain fastened to form, any delight in form ceases. From the cessation of delight comes the cessation of clinging. From the cessation of clinging/sustenance, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"One doesn't enjoy, welcome, or remain fastened to feeling… perception… fabrications…

"One doesn't enjoy, welcome, or remain fastened to consciousness. As one doesn't enjoy, welcome, or remain fastened to consciousness, any delight in consciousness ceases. From the cessation of delight comes the cessation of clinging. From the cessation of clinging/sustenance, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This, monks, is the disappearance of form. This, the disappearance of feeling… perception… fabrications. This, the disappearance of consciousness."

Note

1. As the following discussion shows, "origination" means, not the simple arising of phenomena, but the cause of their arising. This point has important

implications for the establishing of mindfulness. See DN 22. For an alternative description of the origination of the aggregates, see SN 22:56–57.

See also: *MN 14*; *MN 28*; *SN 12:2*; *SN 12:15*; *SN 12:61*; *SN 22:131*; *SN 22:132*; *SN 35:99*; *SN 47:42*

Cause (1)

Hetu Sutta (SN 22:18)

Near Sāvatthī. There the Blessed One addressed the monks, "Monks, form is inconstant. Whatever cause & condition there is for the arising of form, that, too, is inconstant. Being brought into play by what is inconstant, how could form be constant?

"Feeling is inconstant…

"Perception is inconstant…

"Fabrications are inconstant…

"Consciousness is inconstant. Whatever cause & condition there is for the arising of consciousness, that, too, is inconstant. Being brought into play by what is inconstant, how could consciousness be constant?

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: MN 146

Cause (2)

Hetu Sutta (SN 22:19)

Near Sāvatthī. There the Blessed One addressed the monks, "Monks, form is stressful. Whatever cause & condition there is for the arising of form, that, too, is stressful. Being brought into play by what is stressful, how could form be easeful?

"Feeling is stressful…

"Perception is stressful…

"Fabrications are stressful…

"Consciousness is stressful. Whatever cause & condition there is for the arising of consciousness, that, too, is stressful. Being brought into play by what is stressful, how could consciousness be easeful?

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: MN 146; SN 22:60

Cause (3)

Hetu Sutta (SN 22:20)

Near Sāvatthī. There the Blessed One addressed the monks, "Monks, form is not-self. Whatever cause & condition there is for the arising of form, that, too, is not-self. Being brought into play by what is not-self, how could form be self?

"Feeling is not-self…

"Perception is not-self…

"Fabrications are not-self…

"Consciousness is not-self. Whatever cause & condition there is for the arising of consciousness, that, too, is not-self. Being brought into play by what is not-self, how could consciousness be self?

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: MN 146; SN 22:59

The Burden

Bhāra Sutta (SN 22:22)

Near Sāvatthī. "Monks, I will teach you the burden, the carrier of the burden, the taking up of the burden, and the casting off of the burden.[1] Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And which is the burden? 'The five clinging-aggregates,' it should be said. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

"And which is the taking up of the burden? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming: This is called the taking up of the burden.

"And which is the casting off of the burden? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving: This is called the casting off of the burden."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> A burden indeed
> are the five aggregates,
> and the carrier of the burden
> is the person.
> Taking up the burden in the world

is stressful.
Casting off the burden
is bliss.
Having cast off the heavy burden
and not taking on another,
pulling up craving,
along with its root,
one is free from hunger,
totally unbound.

Note

1. This discourse parallels the teaching on the four noble truths, but with a twist. The "burden" is defined in the same terms as the first noble truth, the truth of suffering & stress. The taking on of the burden is defined in the same terms as the second noble truth, the origination of stress; and the casting off of the burden, in the same terms as the third noble truth, the cessation of stress. The fourth factor, however—the carrier of the burden—has no parallel in the four noble truths, and has proven to be one of the most controversial terms in the history of Buddhist philosophy. When defining this factor as the person (or individual, *puggala*), the Buddha drops the abstract form of the other factors, and uses the ordinary, everyday language of narrative: the person with such-and-such a name. And how would this person translate into more abstract factors? He doesn't say. After his passing away, however, Buddhist scholastics attempted to provide an answer for him, and divided into two major camps over the issue. One camp refused to rank the concept of person as a truth on the ultimate level. This group inspired what eventually became the classic Theravāda position on this issue: that the "person" was simply a conventional designation for the five aggregates. However, the other camp—who developed into the Pudgalavādin (Personalist) school—said that the person was neither a ultimate truth nor a mere conventional designation, neither identical with nor totally separate from the five aggregates. This special meaning of person, they said, was required to account for three things: the cohesion of a person's identity in this lifetime (one person's memories, for instance, cannot become another person's memories); the unitary nature of rebirth (one person cannot be reborn in several places at once); and the fact that, with the cessation of the khandhas at the death of an arahant, he/she is said to attain the Further Shore. However, after that moment,

they said, nothing further could be said about the person, for that was as far as the concept's descriptive powers could go.

As might be imagined, the first group accused the second group of denying the concept of anattā, or not-self; whereas the second group accused the first of being unable to account for the truths that they said their concept of person explained. Both groups, however, found that their positions entangled them in philosophical difficulties that have never been successfully resolved.

Perhaps the most useful lesson to draw from the history of this controversy is the one that accords with the Buddha's statements in MN 72, where he refuses to get involved in questions of whether a person has a live essence separate from or identical to his/her body, or of whether after death there is something of an arahant that exists or not. In other words, the questions aren't worth asking. Nothing is accomplished by assuming or denying an ultimate reality behind what we think of as a person. Instead, the strategy of the practice is to comprehend the burden that we each are carrying and to throw it off. As SN 22:36 points out, when one stops trying to define oneself in any way, one is free from all limitations, and that settles all questions.

Comprehension

Pariññā Sutta (SN 22:23)

Near Sāvatthī. "Monks, I will teach you the phenomena to be comprehended, as well as comprehension. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling… Perception… Fabrications… Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion:[1] This is called comprehension."

Note

1. Comprehension here means the arahant's full-knowing (see MN 117). As SN 56:11 shows, the first noble truth of suffering and stress is to be comprehended. As SN 56:30 further implies, when the first noble truth has been comprehended, the tasks with regard to all the other noble truths have been completed as well.

See also: MN 149; SN 22:122; SN 38:14; SN 47:38

Desire & Passion

Chanda-rāga Sutta (SN 22:25)

Near Sāvatthī.

"Monks, abandon any desire & passion for form. Thus that form will be abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Abandon any desire & passion for feeling…

"Abandon any desire & passion for perception…

"Abandon any desire & passion for fabrications…

"Abandon any desire & passion for consciousness. Thus that consciousness will be abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising."

See also: SN 22:5

Allure

Assāda Sutta (SN 22:26)

Near Sāvatthī.

"Monks, before my self-awakening, when I was still just an unawakened bodhisatta, the thought occurred to me: 'What is the allure of form? What is its drawback? What is its escape?

"'What is the allure of feeling? What is its drawback? What is its escape?

"'What is the allure of perception? What is its drawback? What is its escape?

"'What is the allure of fabrications? What is their drawback? What is their escape?

"'What is the allure of consciousness? What is its drawback? What is its escape?'

"Then the thought occurred to me, 'Whatever pleasure & joy arises dependent on form: That is the allure of form. The fact that form is inconstant, stressful, subject to change: That is the drawback of form. The subduing of desire & passion, the abandoning of desire & passion for form: That is the escape from form.

[Similarly with feeling, perception, fabrications, & consciousness.]

"Monks, as long as I did not have direct knowledge, as it had come to be, of the allure as allure, of the drawback as drawback, and of the escape as escape, with regard to these five clinging-aggregates, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people.

"But when I did have direct knowledge, as it had come to be, of the allure as allure, the drawback as drawback, and the escape as escape, with regard to these five clinging-aggregates, then I did claim to have directly

awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people.

"Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further-becoming.'"

See also: *SN 22:57*

The Monk
Bhikkhu Sutta (SN 22:36)

Some people have said that the Buddha's teachings on the aggregates constitute his analysis of what we truly are; and that because the aggregates are impermanent and interdependent, we have an impermanent, interdependent self. This sutta, however, shows that we can be analyzed into the aggregates only if we feel obsession or attachment for them. If we don't feel these things, there's no way we can be measured, classified, or defined.

* * *

Near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Monk, whatever one stays obsessed with,[1] that's what one is measured by. Whatever one is measured by, that's how one is classified. Whatever one doesn't stay obsessed with, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified."

"I understand, O Blessed One! I understand, O One Well-Gone!"

"And how, monk, do you understand the detailed meaning of what I have said in brief?"

"If one stays obsessed with form, lord, that's what one is measured by. Whatever one is measured by, that's how one is classified.

"If one stays obsessed with feeling.…

"If one stays obsessed with perception.…

"If one stays obsessed with fabrications.…

"If one stays obsessed with consciousness, that's what one is measured by. Whatever one is measured by, that's how one is classified.[2]

"But if one doesn't stay obsessed with form, lord, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.

"If one doesn't stay obsessed with feeling.…

"If one doesn't stay obsessed with perception.…

"If one doesn't stay obsessed with fabrications.…

"If one doesn't stay obsessed with consciousness, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.[3]

"Lord, this is how I understand the detailed meaning of what you have said in brief."

"Good, monk. Very good. It's good that this is how you understand the detailed meaning of what I have said in brief.

"If one stays obsessed with form, monk, that's what one is measured by. Whatever one is measured by, that's how one is classified.

"If one stays obsessed with feeling.…

"If one stays obsessed with perception.…

"If one stays obsessed with fabrications.…

"If one stays obsessed with consciousness, that's what one is measured by. Whatever one is measured by, that's how one is classified.

"But if one doesn't stay obsessed with form, monk, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.

"If one doesn't stay obsessed with feeling.…

"If one doesn't stay obsessed with perception.…

"If one doesn't stay obsessed with fabrications.…

"If one doesn't stay obsessed with consciousness, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.

"This is how the detailed meaning of what I have said in brief should be seen."

Then the monk, delighting in and approving of the Blessed One's words, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right, and departed. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the arahants.

Notes

1. The obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See AN 7:12.

2. See SN 23:2

3. See MN 72

In Accordance with the Dhamma (1)
Anudhamma Sutta (SN 22:39)

Toward the end of his life (see DN 16), the Buddha stated that the proper way to pay homage to him was to practice the Dhamma in accordance with the Dhamma. This short sutta and the following three define what that means.

* * *

Near Sāvatthī. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form… feeling… perception… fabrications… consciousness, he comprehends form… feeling… perception… fabrications… consciousness. As he comprehends form… feeling… perception… fabrications… consciousness, he is totally released from form… feeling… perception… fabrications… consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress."

In Accordance with the Dhamma (2)
Anudhamma Sutta (SN 22:40)

Near Sāvatthī. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep focused on inconstancy with regard to form, that he keep focused on inconstancy with regard to feeling, that he keep focused on inconstancy with regard to perception, that he keep focused on inconstancy with regard to fabrications, that he keep focused on inconstancy with regard to consciousness. As he keeps focusing on inconstancy with regard to form… feeling… perception… fabrications… consciousness, he comprehends form… feeling… perception… fabrications… consciousness. As he comprehends form… feeling… perception… fabrications… consciousness, he is totally released from form… feeling… perception… fabrications… consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress."

In Accordance with the Dhamma (3)
Anudhamma Sutta (SN 22:41)

Near Sāvatthī. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep focused on stress with regard to form, that he keep focused on stress with regard to feeling, that he keep focused on stress with regard to perception, that he keep focused on stress with regard to fabrications, that he keep focused on stress with regard to consciousness. As he keeps focusing on stress with regard to form… feeling… perception… fabrications… consciousness, he comprehends form… feeling… perception… fabrications… consciousness. As he comprehends form… feeling… perception… fabrications… consciousness, he is totally released from form… feeling… perception… fabrications… consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress."

In Accordance with the Dhamma (4)
Anudhamma Sutta (SN 22:42)

Near Sāvatthī. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep focused on not-self with regard to form, that he keep focused on not-self with regard to feeling, that he keep focused on not-self with regard to perception, that he keep focused on not-self with regard to fabrications, that he keep focused on not-self with regard to consciousness. As he keeps focusing on not-self with regard to form… feeling… perception… fabrications… consciousness, he comprehends form… feeling… perception… fabrications… consciousness. As he comprehends form… feeling… perception… fabrications… consciousness, he is totally released from form… feeling… perception… fabrications… consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress."

See also: SN 12:67

Assumptions

Samanupassanā Sutta (SN 22:47)

Near Sāvatthī. There the Blessed One said, "Monks, whatever contemplatives or brahmans who assume in various ways when assuming a self, all assume the five clinging-aggregates, or a certain one of them. Which five? There is the case where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

"He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"Thus, both this assumption & the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five faculties—eye, ear, nose, tongue, & body [the senses of vision, hearing, smell, taste, & touch].

"Now, there is the intellect, there are ideas [mental qualities], there is the property of ignorance. To an uninstructed run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): 'I am,' 'I am thus,' 'I shall be,' 'I shall not be,' 'I shall be possessed

of form,' 'I shall be formless,' 'I shall be percipient [conscious],' 'I shall be non-percipient,' or 'I shall be neither percipient nor non-percipient.'

"The five faculties, monks, continue as they were. And with regard to them the well-instructed disciple of the noble ones abandons ignorance and gives rise to clear knowing. Owing to the fading of ignorance and the arising of clear knowing, (the thoughts)—'I am,' 'I am this,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient,' 'I shall be non-percipient,' and 'I shall be neither percipient nor non-percipient'—do not occur to him."

See also: *SN 12:15*; *SN 12:20*; *AN 4:199–200*; *Sn 4:14*

Aggregates
Khandha Sutta (SN 22:48)

Near Sāvatthī. There the Blessed One said, "Monks, I will teach you the five aggregates & the five clinging-aggregates. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Now what, monks, are the five aggregates?

"Any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the form aggregate.

"Any feeling whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the feeling aggregate.

"Any perception whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the perception aggregate.

"Any fabrications whatsoever that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Those are called the fabrication aggregate.

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the consciousness aggregate.

"These are called the five aggregates.

"And what are the five clinging-aggregates?

"Any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—that is clingable, offers sustenance, and is accompanied with effluents: That is called the form clinging-aggregate.

"Any feeling whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—that is clingable, offers sustenance, and is accompanied with effluents: That is called the feeling clinging-aggregate.

"Any perception whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—that is clingable, offers sustenance, and is accompanied with effluents: That is called the perception clinging-aggregate.

"Any fabrications whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—that are clingable, offer sustenance, and are accompanied with effluents: Those are called the fabrication clinging-aggregate.

"Any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—that is clingable, offers sustenance, and is accompanied with effluents: That is called the consciousness clinging-aggregate.

"These are called the five clinging-aggregates."

See also: *MN 44*; *MN 109*; *SN 22:121*; *SN 35:191*

Attached

Upaya Sutta (SN 22:53)

Near Sāvatthī. There the Blessed One said, "One attached is unreleased; one unattached is released. Should consciousness, when standing, stand attached to (a physical) form, supported by form (as its object), landing on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form.…

"If a monk abandons passion for the property of feeling.…

"If a monk abandons passion for the property of perception.…

"If a monk abandons passion for the property of fabrications.…

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to its release, it is steady.

Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: *SN 12:38*; *SN 12:64*; *Ud 8:1*; *Sn 5:4*; *Sn 5:13*

Means of Propagation
Bīja Sutta (SN 22:54)

Near Sāvatthī. There the Blessed One addressed the monks: "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, there are these five means of propagation. Which five? Root-propagation, stem-propagation, joint-propagation, cutting-propagation, & seed-propagation as the fifth. And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, but there is no earth and no water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are broken, rotten, damaged by wind & sun, immature, and poorly-buried, but there is earth & water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, and there is earth & water, would they exhibit growth, increase, & proliferation?"

"Yes, lord."

"Like the earth property, monks, is how the four standing-spots for consciousness should be seen. Like the liquid property is how delight & passion should be seen. Like the five means of propagation is how consciousness together with its nutriment should be seen.

"Should consciousness, when standing, stand attached to (a physical) form, supported by form (as its object), landing on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with

delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form.…

"If a monk abandons passion for the property of feeling.…

"If a monk abandons passion for the property of perception.…

"If a monk abandons passion for the property of fabrications.…

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: *AN 3:34*; *AN 3:77*; *SN 12:64*

Exclamation

Udāna Sutta (SN 22:55)

Near Sāvatthī. There the Blessed One exclaimed this exclamation: "'It should not be, it should not occur to me [should not be mine]; it will not be, it will not occur to me [will not be mine]': A monk set on this would break the (five) lower fetters."

When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this—'It should not be, it should not occur to me; it will not be, it will not occur to me'—break the (five) lower fetters?"

"There is the case, monk, where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He doesn't discern, as it has come to be, inconstant form as 'inconstant form.' He doesn't discern, as it has come to be, inconstant feeling as 'inconstant feeling' … inconstant perception as 'inconstant perception' … inconstant fabrications as 'inconstant fabrications' … inconstant consciousness as 'inconstant consciousness.'

"He doesn't discern, as it has come to be, stressful form as 'stressful form' … stressful feeling as 'stressful feeling' … stressful perception as 'stressful perception' … stressful fabrications as 'stressful fabrications' … stressful consciousness as 'stressful consciousness.'

"He doesn't discern, as it has come to be, not-self form as 'not-self form' … not-self feeling as 'not-self feeling' … not-self perception as 'not-self perception' … not-self fabrications as 'not-self fabrications' … not-self consciousness as 'not-self consciousness.'

"He doesn't discern, as it has come to be, fabricated form as 'fabricated form' … fabricated feeling as 'fabricated feeling' … fabricated perception as 'fabricated perception' … fabricated fabrications as 'fabricated fabrications' … fabricated consciousness as 'fabricated consciousness.'

"He doesn't discern, as it has come to be, that 'form will not become' … 'feeling will not become' … 'perception will not become' … 'fabrications will not become' … 'consciousness will not become.'

"Now, a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He discerns, as it has come to be, inconstant form as 'inconstant form' … inconstant feeling as 'inconstant feeling' … inconstant perception as 'inconstant perception' … inconstant fabrications as 'inconstant fabrications' … inconstant consciousness as 'inconstant consciousness.'

"He discerns, as it has come to be, stressful form as 'stressful form' … stressful feeling as 'stressful feeling' … stressful perception as 'stressful perception' … stressful fabrications as 'stressful fabrications' … stressful consciousness as 'stressful consciousness.'

"He discerns, as it has come to be, not-self form as 'not-self form' … not-self feeling as 'not-self feeling' … not-self perception as 'not-self

perception' … not-self fabrications as 'not-self fabrications' … not-self consciousness as 'not-self consciousness.'

"He discerns, as it has come to be, fabricated form as 'fabricated form' … fabricated feeling as 'fabricated feeling' … fabricated perception as 'fabricated perception' … fabricated fabrications as 'fabricated fabrications' … fabricated consciousness as 'fabricated consciousness.'

"He discerns, as it has come to be, that 'form will not become' … 'feeling will not become' … 'perception will not become' … 'fabrications will not become' … 'consciousness will not become.'

"From the non-becoming of form, from the non-becoming of feeling… of perception… of fabrications… of consciousness, a monk set on this—'It should not be, it should not occur to me; it will not be, it will not occur to me'—would break the (five) lower fetters."

"Lord, a monk set on this would break the (five) lower fetters. But for one knowing in what way, seeing in what way, is there the immediate ending of effluents?"

"There is the case where an uninstructed run-of-the-mill person… falls into fear over what is not grounds for fear. There is fear for an uninstructed run-of-the-mill person (who thinks), 'It should not be, it should not occur to me; it will not be, it will not occur to me.' But an instructed disciple of the noble ones does not fall into fear over what is not grounds for fear. There is no fear for an instructed disciple of the noble ones (who thinks), 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

"Should consciousness, when standing, stand attached to form, supported by form (as its object), landing on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form.…

"If a monk abandons passion for the property of feeling.…

"If a monk abandons passion for the property of perception.…

"If a monk abandons passion for the property of fabrications.…

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to release, it is steady. Owing to steadiness, it is contented. Owing to contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"For one knowing in this way, seeing in this way, monk, there is the immediate ending of effluents."

See also: *MN 106*; *AN 9:36*; *AN 10:13*; *Ud 3:10*; *Iti 49*; *Sn 5:14*

The (Fourfold) Round
Parivaṭṭa Sutta (SN 22:56)

Near Sāvatthī. There the Blessed One said, "Monks, there are these five clinging-aggregates. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate.

"Now, as long as I did not have direct knowledge of the fourfold round with regard to these five clinging-aggregates as they have come to be, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common folk. But when I did have direct knowledge of the fourfold round with regard to these five clinging-aggregates as they have come to be, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common folk.

"The fourfold round in what way? I had direct knowledge of form… of the origination of form… of the cessation of form… of the path of practice leading to the cessation of form.

"I had direct knowledge of feeling.…

"I had direct knowledge of perception.…

"I had direct knowledge of fabrications.…

"I had direct knowledge of consciousness… of the origination of consciousness… of the cessation of consciousness… of the path of practice leading to the cessation of consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, & the wind property] and the form derived from them: This is called form. From the origination of nutriment comes the origination of form.[1] From the cessation of

nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any contemplatives or brahmans who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are practicing for disenchantment—dispassion—cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this Dhamma & Vinaya. And any contemplatives or brahmans who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are—from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form—released, they are well released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling—feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: This is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling.…

"And what is perception? These six bodies of perception—perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: This is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception.…

"And what are fabrications? These six bodies of intention—intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to

tactile sensation, intention with regard to ideas: These are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications.…

"And what is consciousness? These six bodies of consciousness—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness: This is called consciousness. From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any contemplatives or brahmans who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are practicing for disenchantment—dispassion—cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this Dhamma & Vinaya. And any contemplatives or brahmans who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are—from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness—released, they are well released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them."

Note

1. For an alternative description of the origination of this and the other aggregates, see SN 22:5.

See also: *DN 15*; *MN 148*; *SN 22:131*; *SN 22:132*

Seven Bases

Sattaṭṭhāna Sutta (SN 22:57)

The term "seven bases" here can also mean the seven notes of the musical scale; and it is possible that the phrase "three modes of investigation" may also be borrowed from musical theory: It may refer to three ways of testing a musical scale once it has been tuned. Thus in this discourse the Buddha seems to be borrowing terms commonly used to describe a consummate musician and applying them to his description of a consummate meditator.

The Commentary singles out this discourse as one that entices a serious meditator to practice.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, a monk who is skilled in seven bases and has three modes of investigation is fulfilled & fully accomplished in this Dhamma & Vinaya—the ultimate person.

"And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form.

"He discerns feeling.… He discerns perception.… He discerns fabrications.…

"He discerns consciousness, the origination of consciousness, the cessation of consciousness, the path of practice leading to the cessation of consciousness. He discerns the allure of consciousness, the drawback of consciousness, and the escape from consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, & the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form.[1] From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure & happiness arise in dependence on form: That is the allure of form. The fact that form is inconstant, stressful, subject to change: That is the drawback of form. The subduing of desire-passion for form, the abandoning of desire-passion for form: That is the escape from form.

"For any contemplatives or brahmans who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are practicing for disenchantment— dispassion—cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this Dhamma & Vinaya. And any contemplatives or brahmans who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are—from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form—released, they are well released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling—feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: This is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of

practice leading to the cessation of feeling.… The fact that pleasure & happiness arise in dependence on feeling: That is the allure of feeling. The fact that feeling is inconstant, stressful, subject to change: That is the drawback of feeling. The subduing of desire-passion for feeling, the abandoning of desire-passion for feeling: That is the escape from feeling.…

"And what is perception? These six bodies of perception—perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: This is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception.… The fact that pleasure & happiness arise in dependence on perception: That is the allure of perception. The fact that perception is inconstant, stressful, subject to change: That is the drawback of perception. The subduing of desire-passion for perception, the abandoning of desire-passion for perception: That is the escape from perception.…

"And what are fabrications? These six bodies of intention—intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: These are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications.… The fact that pleasure & happiness arise in dependence on fabrications: That is the allure of fabrications. The fact that fabrications are inconstant, stressful, subject to change: That is the drawback of fabrications. The subduing of desire-passion for fabrications, the abandoning of desire-passion for fabrications: That is the escape from fabrications.…

"And what is consciousness? These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness. From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes

the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure & happiness arise in dependence on consciousness: That is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: That is the drawback of consciousness. The subduing of desire-passion for consciousness, the abandoning of desire-passion for consciousness: That is the escape from consciousness.

"For any contemplatives or brahmans who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are practicing for disenchantment—dispassion—cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this Dhamma & Vinaya. And any contemplatives or brahmans who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are—from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness—released, they are well released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"This is how a monk is skilled in seven bases.

"And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense media, investigates in terms of dependent co-arising. This is how a monk has three modes of investigation.

"A monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this Dhamma & Vinaya—the ultimate person."

Note

1. For an alternative description of the origination of this and the other aggregates, see SN 22:5.

See also: *AN 4:94*; *AN 6:55*

Awakened
Buddha Sutta (SN 22:58)

Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple. This sutta, however, shows that the Buddha saw the distinction in different terms.

* * *

Near Sāvatthī… "Monks, the Tathāgata—the worthy one, the rightly self-awakened one, who from disenchantment with form, from dispassion, from cessation, from lack of clinging (for form) is released—is termed 'rightly self-awakened.' And a discernment-released monk—who from disenchantment with form, from dispassion, from cessation, from lack of clinging (for form) is released—is termed 'discernment-released.'

"The Tathāgata—the worthy one, the rightly self-awakened one, who from disenchantment with feeling… perception… fabrication, from dispassion, from cessation, from lack of clinging (for feeling… perception… fabrication) is released—is termed 'rightly self-awakened.' And a discernment-released monk—who from disenchantment with feeling… perception… fabrication, from dispassion, from cessation, from lack of clinging (for feeling… perception… fabrication) is released—is termed 'discernment-released.'

"The Tathāgata—the worthy one, the rightly self-awakened one, who from disenchantment with consciousness, from dispassion, from cessation, from lack of clinging (for consciousness) is released—is termed 'rightly self-awakened.' And a discernment-released monk—who from disenchantment with consciousness, from dispassion, from cessation, from lack of clinging (for consciousness) is released—is termed 'discernment-released.'

"So what difference, what distinction, what distinguishing factor is there between one rightly self-awakened and a monk discernment-

released?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would elaborate on the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "The Tathāgata—the worthy one, the rightly self-awakened one—is the one who gives rise to the path (previously) unarisen, who engenders the path (previously) unengendered, who points out the path (previously) not pointed out. He knows the path, is expert in the path, is adept at the path. And his disciples now keep following the path and afterward become endowed with the path.

"This is the difference, this the distinction, this the distinguishing factor between one rightly self-awakened and a monk discernment-released."

See also: *Iti 112*

The Five (Brethren)
Pañca Sutta (SN 22:59)

This discourse is also known as the Anatta-lakkhaṇa Sutta, the Discourse on the Not-self Characteristic. According to Mv I, this was the first of the Buddha's discourses during which his listeners became arahants.

* * *

I have heard that on one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. There he addressed the group of five monks:

"Form, monks, is not self. If form were the self, this form would not lend itself to dis-ease. It would be possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.' But precisely because form is not self, this form lends itself to dis-ease. And it is not possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.'

"Feeling is not self.…

"Perception is not self.…

"Fabrications are not self.…

"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

"What do you think, monks? Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?" — "Inconstant, lord." …

"… Is perception constant or inconstant?" — "Inconstant, lord." …

"… Are fabrications constant or inconstant?" — "Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every[1] form is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every[1] consciousness is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.'

He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words. And while this explanation was being given, the minds of the group of five monks, through lack of clinging/sustenance, were released from effluents.

Note

1. The word "every" here and in all parallel passages is *sabba,* which is the same as the word for "all." On the range of meaning covered by the word "all," see SN 35:23. DN 11, DN 15, MN 49, and AN 10:81 indicate that there is a type of consciousness that lies outside the range of "all," and so would not fall under the aggregate of consciousness. This apparently corresponds to the dimension mentioned in SN 35:117 and Ud 8:1.

See also: SN 35:101; SN 44:10; SN 46:11

To Mahāli
Mahāli Sutta (SN 22:60)

Sometimes it is said that people are attached to things because they believe those things to have an inherent essence or existence. Here, however, the Buddha points out that people are attached to things because they pay attention to the pleasure offered by those things, and ignore the stress they cause. If, however, you turn your attention to the stress, you can gain release.

* * *

I have heard that on one occasion the Blessed One was staying near Vesāli at the Gabled Hall in the Great Forest. Then Mahāli the Licchavi went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Pūraṇa Kassapa says this: 'There is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. There is no cause, no requisite condition, for the purification of beings. Beings are purified without cause, without requisite condition.'[1] What does the Blessed One say about this?"

"Mahāli, there is cause, there is requisite condition, for the defilement of beings. Beings are defiled with cause, with requisite condition. There is cause, there is requisite condition, for the purification of beings. Beings are purified with cause, with requisite condition."

"And what, lord, is the cause, what the requisite condition, for the defilement of beings? How are beings defiled with cause, with requisite condition?"

"Mahāli, if form were exclusively stressful—followed by stress, infused with stress and not infused with pleasure—beings would not be infatuated with form. But because form is also pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings are infatuated with form. Through infatuation, they are captivated. Through

captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition.

"If feeling were exclusively stressful.…

"If perception were exclusively stressful.…

"If fabrications were exclusively stressful.…

"If consciousness were exclusively stressful—followed by stress, infused with stress and not infused with pleasure—beings would not be infatuated with consciousness. But because consciousness is also pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings are infatuated with consciousness. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition."

"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

"Mahāli, if form were exclusively pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings would not be disenchanted with form. But because form is also stressful—followed by stress, infused with stress and not infused with pleasure—beings are disenchanted with form. Disenchanted, they become dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

"If feeling were exclusively pleasurable.…

"If perception were exclusively pleasurable.…

"If fabrications were exclusively pleasurable.…

"If consciousness were exclusively pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings would not be disenchanted with consciousness. But because consciousness is also stressful—followed by stress, infused with stress and not infused with pleasure—beings are disenchanted with consciousness. Disenchanted,

they become dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition."

Note

1. DN 2 ascribes this view to Makkhali Gosāla, and the view of non-action to Pūraṇa Kassapa.

See also: *MN 136*; *SN 12:52*

Arahants

Arahanta Sutta (SN 22:76)

Near Sāvatthī. There the Blessed One addressed the monks, "Monks, form is inconstant. Whatever is inconstant is stressful. Whatever is stressful is not-self. That is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

"Feeling is inconstant…

"Perception is inconstant…

"Fabrications are inconstant…

"Consciousness is inconstant. Whatever is inconstant is stressful. Whatever is stressful is not-self. That is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Monks, to whatever extent there are abodes of beings,[1] to whatever extent there is the height of becoming, arahants are supreme, arahants are the best in the world."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"How happy are the arahants!
  Craving isn't found in them.
Cut off is the conceit, 'I am';

burst, the net of delusion.
Having reached imperturbability,
their minds are clear & disturbance-free.

Unsullied in the world,
Brahmā–become, effluent-free,
comprehending the five aggregates,
ranging in seven true dhammas,[2]
praiseworthy men of integrity:
    They are the Buddha's children, his sons.

Consummate in the seven treasures,[3]
trained in the threefold training,[4]
these great heroes go wandering
having left fear & terror behind.
Consummate in ten factors,[5]
great nāgas,[6] concentrated,
they are the best in the world:
    Craving isn't found in them.
The adept's knowledge
has arisen in them:
    'This is the last body.'

As for the essence of the holy life,
they don't depend on others in that.
They don't waver from conceits.
They're released from further-becoming.
Having reached the level of the tamed,[7]
they have victory in the world.
Above, around, & below,
    delight isn't found in them.
They roar their lion's roar:
    'In the world, the awakened
    are unexcelled!'"

Notes

1. On the nine abodes of beings, see AN 9:24.

2. MN 53 identifies the seven true dhammas as conviction, shame, compunction, learning, persistence, mindfulness, and discernment. See also, AN 7:63. These seven dhammas should not be confused with the True Dhamma, the Buddha's teaching as a whole in its unadulterated form.

3. These treasures could be either the seven factors for awakening or the seven sets of qualities that constitute the wings to awakening. See SN 46:52 and AN 8:19.

4. The training in heightened virtue, heightened mind (concentration), and heightened discernment. See AN 3:87–88.

5. The ten-factored path of the arahant. See MN 117.

6. Usually *nāga* denotes a great serpent or great elephant, but it can also mean a great human being. See AN 6:43.

7. See MN 125.

See also: SN 1:25; AN 9:7–8; Iti 44

The Lion
Sīha Sutta (SN 22:78)

"Monks, the lion, the king of beasts, leaves his lair in the evening. Having left his lair, he stretches himself. Having stretched himself, he looks all around the four directions. Having looked all around the four directions, he roars his lion's roar three times. Having roared his lion's roar three times, he heads out for game. Any animals who hear the sound of the roar of the lion, the king of beasts, for the most part feel fear, terror, & fright. Those who live in holes go into their holes. Those who live in the water go into the water. Those who live in the forest go into the forest. Birds flee to the air. Even royal bull elephants, bound by strong leather bonds in villages, towns, & capital cities, bursting & breaking their bonds, frightened, scattering their urine & feces, run to & fro. So powerful among animals, monks, is the lion, the king of beasts—so mighty & majestic.

"In the same way, monks, when a Tathāgata appears in the world—worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed—he teaches the Dhamma: 'Such is form, such its origination, such its disappearance. Such is feeling.… Such is perception.… Such are fabrications.… Such is consciousness, such its origination, such its disappearance.'[1] Any devas who are long-lived, beautiful, abounding in pleasure, established for a long time in high palaces, on hearing the Tathāgata's Dhamma, for the most part feel fear, terror, & fright: 'Being inconstant, it seems, we supposed we were constant! Being impermanent, we supposed we were permanent! Non-eternal, we supposed we were eternal! We—inconstant, impermanent, & non-eternal, it seems—are encompassed in self-identification.' So powerful in the world with its devas, monks, is the Tathāgata—so mighty & majestic."

When the Awakened One, through direct knowledge,
—the Teacher, the person with no peer
in the world with its devas—
sets the Dhamma wheel rolling:
the cessation of self-identification,
& the cause of self-identification,
& the noble eightfold path,
leading to the stilling of suffering,
long-lived devas—beautiful, prestigious—
become fearful & frightened,
like deer at a lion's roar.
'We're not beyond self-identification.
It seems we're inconstant,' [they say,]
on hearing the word of the Worthy One,
the one fully released,
the one who is Such.

Note

1. See SN 22:5 and SN 22:56–57.

See also: *MN 11*; *MN 12*; *MN 44*; *AN 4:33*; *Iti 49*

Chewed Up
Khajjanīya Sutta (SN 22:79)

Near Sāvatthī. "Monks, any contemplatives or brahmans who recollect their manifold past lives all recollect the five clinging-aggregates, or one among them. Which five? When recollecting, 'I was one with such a form in the past,' one is recollecting just form. Or when recollecting, 'I was one with such a feeling in the past,' one is recollecting just feeling. Or when recollecting, 'I was one with such a perception in the past,' one is recollecting just perception. Or when recollecting, 'I was one with such fabrications in the past,' one is recollecting just fabrications. Or when recollecting, 'I was one with such a consciousness in the past,' one is recollecting just consciousness.

"And why do you call it 'form' *[rūpa]*? 'It is afflicted *[ruppati],*' thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. 'It is afflicted,' thus it is called 'form.'

"And why do you call it 'feeling'? 'It feels,' thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. 'It feels,' thus it is called 'feeling.'

"And why do you call it 'perception'? 'It perceives,' thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, & it perceives white. 'It perceives,' thus it is called 'perception.'

"And why do you call them 'fabrications'? 'They fabricate the fabricated,' thus they are called 'fabrications.' And what is the fabricated that they fabricate? For the sake of form-ness, they fabricate fabricated form. For the sake of feeling-ness, they fabricate fabricated feeling. For the sake of perception-hood… For the sake of fabrication-hood… For the sake of consciousness-hood, they fabricate fabricated consciousness. 'They fabricate the fabricated,' thus they are called 'fabrications.'[1]

"And why do you call it 'consciousness'? 'It cognizes,' thus it is called 'consciousness.' What does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes alkaline, it cognizes non-alkaline, it cognizes salty, & it cognizes unsalty. 'It cognizes,' thus it is called 'consciousness.'

"Thus an instructed disciple of the noble ones reflects in this way: 'I am now being chewed up by form. But in the past I was also chewed up by form in the same way I am now being chewed up by present form. And if I delight in future form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.' Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form.

"(He reflects:) 'I am now being chewed up by feeling… perception… fabrications… consciousness. But in the past I was also chewed up by consciousness in the same way I am now being chewed up by present consciousness. And if I delight in future consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.' Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present consciousness.

"What do you think, monks? Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"This, monks, is called a disciple of the noble ones who tears down and does not build up; who abandons and does not cling; who discards and does not pull in; who scatters and does not pile up.

"And what does he tear down and not build up? He tears down form and does not build it up. He tears down feeling… perception… fabrications… consciousness and does not build it up.

"And what does he abandon and not cling to? He abandons form and does not cling to it. He abandons feeling… perception… fabrications… consciousness and does not cling to it.

"And what does he discard and not pull in? He discards form and does not pull it in. He discards feeling… perception… fabrications… consciousness and does not pull it in.

"And what does he scatter and not pile up? He scatters form and does not pile it up. He scatters feeling… perception… fabrications… consciousness and does not pile it up.

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.'

He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, monks, is called a disciple of the noble ones who neither builds up nor tears down, but who stands having torn down; who neither clings nor abandons, but who stands having abandoned; who neither pulls in nor discards, but who stands having discarded; who neither piles up nor scatters, but who stands having scattered.

"And what is it that he neither builds up nor tears down, but stands having torn it down? He neither builds up nor tears down form, but stands having torn it down. He neither builds up nor tears down feeling… perception… fabrications… consciousness, but stands having torn it down.

"And what is it that he neither clings to nor abandons, but stands having abandoned it? He neither clings to nor abandons form, but stands having abandoned it. He neither clings to nor abandons feeling… perception… fabrications… consciousness, but stands having abandoned it.

"And what is it that he neither pulls in nor discards, but stands having discarded it? He neither pulls in nor discards form, but stands having discarded it. He neither pulls in nor discards feeling… perception… fabrications… consciousness, but stands having discarded it.

"And what is it that he neither piles up nor scatters, but stands having scattered it? He neither piles up nor scatters form, but stands having scattered it. He neither piles up nor scatters feeling… perception… fabrications… consciousness, but stands having scattered it.

"And to the monk whose mind is thus released, the devas, together with Indra, the Brahmās, & Pajāpatis, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what
> dependent on which
> you're absorbed.'"

Note

1. This passage suggests that the intentional process of fabrication is needed before the potential for the experience of an aggregate can be turned into a discernible aggregate. This parallels the teaching that present kamma is needed for past kamma to be experienced. See MN 109, note 2, and SN 35:145.

See also: *SN 35:145*; *AN 10:6–7*; *AN 11:10*

Almsgoers
Piṇḍolya Sutta (SN 22:80)

On one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Then, after having dismissed the Saṅgha of monks over a particular incident, he early in the morning adjusted his lower robes and, taking his bowl & outer robe, went into Kapilavatthu for alms. After having gone for alms in Kapilavatthu, after his meal, returning from his almsround, he went to the Great Forest for the day's abiding. Plunging into the Great Forest, he sat down at the root of a veḷuva sapling as his day's abiding.

Then, as he was alone in seclusion, this line of thought arose in his awareness: "I have turned away the Saṅgha of monks. But here there are monks who are new—not long gone forth, only recently come to this Dhamma & Vinaya. If they do not see me, there may be alteration in them, there may be change. Just as when a young calf does not see its mother, there may be alteration in it, there may be change; in the same way, there are monks who are new—not long gone forth, only recently come to this Dhamma & Vinaya. If they do not see me, there may be alteration in them, there may be change. Just as when young seedlings don't get water, there may be alteration in them, there may be change; in the same way, there are monks who are new—not long gone forth, only recently come to this Dhamma & Vinaya. If they do not see me, there may be alteration in them, there may be change. What if I were to aid the Saṅgha of monks as I did before?"

Then Brahmā Sahampati—having known with his own awareness the line of thinking in the Blessed One's awareness—just as a strong man might extend his flexed arm or flex his extended arm, disappeared from the Brahmā world and reappeared in front of the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and

said to him: "So it is, O Blessed One! So it is, O One Well-Gone! The Blessed One has turned away the Saṅgha of monks. But here there are monks who are new—not long gone forth, only recently come to this Dhamma & Vinaya. If they do not see the Blessed One, there may be alteration in them, there may be change. Just as when a young calf does not see its mother… Just as when young seedlings don't get water… in the same way, there are monks who are new—not long gone forth, only recently come to this Dhamma & Vinaya. If they do not see the Blessed One, there may be alteration in them, there may be change. Let the Blessed One delight in the Saṅgha of monks! Let the Blessed One welcome the Saṅgha of monks! Let the Blessed One aid the Saṅgha of monks as he did before!"

The Blessed One acquiesced with silence.

Then Brahmā Sahampati, sensing the Blessed One's acquiescence, bowed down to the Blessed One and, after circumambulating him, keeping him to his right, disappeared right there.

Then the Blessed One, emerging from his seclusion in the evening, went to the Banyan Park. On arrival he sat down on a seat made ready. After he had sat down he worked a psychic feat such that the monks went to him contritely, in ones and twos. On arrival, they bowed down to him and sat to one side. As they were sitting there the Blessed One said to them, "Monks, this is the lowliest form of livelihood, that of an almsgoer. A term of abuse in the world is, 'You go about as an almsgoer with a bowl in your hand!' And yet sons of good family take up (this livelihood) with compelling reason, in dependence on a compelling reason—not coerced by kings nor coerced by thieves nor from debt nor from fear nor to earn a livelihood, but (with the thought): 'I am oppressed with birth, aging, & death, with sorrows, lamentations pains, distresses, & despairs. I am oppressed with stress, overcome with stress. Perhaps an ending of this entire mass of suffering & stress might be found!'

"And although this son of a good family has gone forth in this way, he is covetous, with strong passion for sensual desires, with a mind of ill will, of corrupt resolves, his mindfulness muddled, unalert, unconcentrated, his mind distracted, loose in his sense faculties. Just as a log from a funeral pyre, burning at both ends, smeared with excrement in the middle, fills no

use as timber either in the village or in the wilderness: I speak of this person with this comparison. He has missed out on the enjoyments of the householder, and yet does not fulfill the goal of the contemplative life.

"Monks, there are these three types of unskillful thinking: thinking of sensuality, thinking of ill will, thinking of harm. These three types of sensual thinking cease without remainder in one who dwells with his mind well established in the four establishing of mindfulness or who develops the themeless concentration.[1] This is reason enough, monks, to develop the themeless concentration. The themeless concentration, when developed & pursued, is of great fruit, great benefit.

"Monks, there are these two views: the view of becoming and the view of non-becoming. There the instructed disciple of the noble ones considers thus: 'Is there anything in the world to which I could cling without being blameworthy?' He discerns: 'There is nothing in the world to which I could cling without being blameworthy.' He discerns: 'In clinging, I would be clinging just to form. In clinging, I would be clinging just to feeling… perception… fabrications. In clinging, I would be clinging just to consciousness. From that clinging of mine as a requisite condition would come becoming. From becoming as a requisite condition, birth. From birth as a requisite condition, then aging, illness, & death, sorrow, lamentation pain, distress, & despair would come into play. Thus would be the origination of this entire mass of suffering & stress.'

"What do you think, monks? Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note

1. See MN 121 and SN 47:10.

See also: MN 60; AN 4:95; Ud 3:3; Iti 49

At Pālileyyaka

Pālileyyaka Sutta (SN 22:81)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. Then in the early morning, having adjusted his lower robes and taking his bowl & outer robe, he went into Kosambī for alms. Having gone for alms in Kosambī, after the meal, returning from his alms round, he set his own lodging in order and—without calling his attendant or informing the Saṅgha of monks—set out wandering, alone & without a companion.

Then, not long after the Blessed One had left, a certain monk went to Ven. Ānanda and on arrival said to him, "Just now, my friend Ānanda, the Blessed One set his own lodging in order and—without calling his attendant or informing the Saṅgha of monks—set out wandering, alone & without a companion."

"Whenever the Blessed One sets his own lodging in order and—without calling his attendant or informing the Saṅgha of monks—sets out wandering, alone & without a companion, he wants to live alone. He is not to be followed by anyone at such times."

Then, after wandering by stages, the Blessed One came to Pālileyyaka. There he stayed at the root of the Auspicious Sal Tree.

Then a large number of monks went to Ven. Ānanda and on arrival exchanged courteous greetings. After an exchange of friendly courtesies & greetings they sat to one side. As they were sitting there, they said to Ven. Ānanda, "It has been a long time since we heard a Dhamma talk in the Blessed One's presence. We want to hear a Dhamma talk in the Blessed One's presence."

Then Ven. Ānanda went with those monks to where the Blessed One was staying in Pālileyyaka, at the root of the Auspicious Sal Tree, and on arrival, after bowing down to him, sat to one side. As they were sitting

there, the Blessed One instructed, urged, roused, & encouraged them with a talk on Dhamma.

Now, on that occasion this train of thought appeared in the awareness of one of the monks: "Now I wonder—knowing in what way, seeing in what way, does one without delay put an end to effluents?"

The Blessed One, perceiving with his awareness the train of thought in the monk's awareness, said to the monks, "I have analyzed & taught you the Dhamma, monks. I have analyzed & taught you the four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, & the noble eightfold path. And yet, even though I have analyzed & taught you the Dhamma, still there appears this train of thought in the awareness of one of the monks: 'Now I wonder—knowing in what way, seeing in what way, does one without delay put an end to effluents?'

"Well then—knowing in what way, seeing in what way, *does* one without delay put an end to effluents? There is the case where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self. That assumption is a fabrication. Now what is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving… That feeling… That contact… That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to effluents.

"Or he doesn't assume form to be the self, but he assumes the self as possessing form… form as in the self… self as in form… or feeling to be the self… the self as possessing feeling… feeling as in the self… self as in feeling… or perception to be the self… the self as possessing perception… perception as in the self… self as in perception… or fabrications to be the self… the self as possessing fabrications… fabrications as in the self… self

as in fabrications… or consciousness to be the self… the self as possessing consciousness… consciousness as in the self… self as in consciousness.

"Now that assumption is a fabrication. What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by the feeling born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving… That feeling… That contact… That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to effluents.

"Or he doesn't assume form to be the self… but he may have a view such as this: 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to change.' This eternalist view is a fabrication.… Or… he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication.… Or… he may be doubtful & uncertain, having come to no conclusion with regard to the true Dhamma. That doubt, uncertainty, & coming-to-no-conclusion is a fabrication.

"What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving… That feeling… That contact… That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to effluents."

See also: AN 10:92

The Full-moon Night
Puṇṇama Sutta (SN 22:82)

This sutta is almost identical with MN 109.

On one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. And on that occasion—the uposatha of the fifteenth, the night of a very full moon—he was sitting out in the open with the Saṅgha of monks.

Then a certain monk, rising from his seat, arranging his robe over one shoulder, and placing his hands palm-to-palm over the heart, said to the Blessed One: "Venerable sir, there is an area where, if the Blessed One would give me leave, I would like the answer to a question."

"Very well, then, monk. Sit back down in your seat and ask whatever you want."

Responding to the Blessed One, "Yes, lord," the monk sat back down in his seat and said to the Blessed One, "Aren't these the five clinging-aggregates, i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate."

"Monk, these are the five clinging-aggregates, i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate."

Saying, "Very good, lord," the monk delighted & approved of the Blessed One's words and then asked him a further question: "But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are rooted in desire."[1]

Saying, "Very good, lord," the monk… asked him a further question: "Is clinging the same thing as the five clinging-aggregates, or is clinging

separate from the five clinging-aggregates?"

"Monk, clinging is neither the same thing as the five clinging-aggregates, nor is it separate from the five clinging-aggregates. Just that whatever passion & delight is there, that's the clinging there."

Saying, "Very good, lord," the monk… asked him a further question: "Might there be diversity in the desire & passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling… perception… fabrications… such a consciousness in the future. This is how there would be diversity in the desire & passion for the five clinging-aggregates."

Saying, "Very good, lord," the monk… asked him a further question: "To what extent does the designation 'aggregate' apply to the aggregates?"

"Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the form aggregate. Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the feeling aggregate. Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the perception aggregate. Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Those are called the fabrications aggregate. Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: That is called the consciousness aggregate.[2] This is the extent to which the term 'aggregate' applies to the aggregates."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, what is the cause, what the condition, for the delineation[3] of the form aggregate? What is the cause, what the condition, for the delineation of the feeling aggregate… the perception aggregate… the fabrications aggregate… the consciousness aggregate?"

"Monk, the four great existents [earth, water, fire, & wind] are the cause, the four great existents the condition, for the delineation of the form aggregate. Contact is the cause, contact the condition, for the

delineation of the feeling aggregate. Contact is the cause, contact the condition, for the delineation of the perception aggregate. Contact is the cause, contact the condition, for the delineation of the fabrications aggregate. Name-&-form is the cause, name-&-form the condition, for the delineation of the consciousness aggregate."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, how does self-identification view come about?"

"There is the case, monk, where an uninstructed run-of-the-mill person —who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identification view comes about."

Saying, "Very good, lord," the monk… asked him a further question: "Lord, how does self-identification view no longer come about?"

"There is the case, monk, where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identification view no longer comes about."

Saying, "Very good, lord," the monk… asked him a further question: "What, lord, is the allure of form? What is its drawback? What is the escape from it? What is the allure of feeling… perception… fabrications… consciousness? What is its drawback? What is the escape from it?"

"Monk, whatever pleasure & joy arises dependent on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire & passion, the abandoning of desire & passion for form: That is the escape from form.

"Whatever pleasure & joy arises dependent on feeling: That is the allure of feeling.…

"Whatever pleasure & joy arises dependent on perception: That is the allure of perception.…

"Whatever pleasure & joy arises dependent on fabrications: That is the allure of fabrications.…

"Whatever pleasure & joy arises dependent on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire & passion, the abandoning of desire & passion for consciousness: That is the escape from consciousness."

Saying, "Very good, lord," the monk… asked him a further question: "Knowing in what way, seeing in what way, is there—with regard to this body endowed with consciousness, and with regard to all external signs—no longer any I-making, or my-making, or obsession with conceit?"

"Monk, one sees any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form, as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"One sees any feeling whatsoever… any perception whatsoever… any fabrications whatsoever…

"One sees any consciousness whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every consciousness—as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'"

"Monk, knowing in this way, seeing in this way there is—with regard to this body endowed with consciousness, and with regard to all external signs—no longer any I-making, or my-making, or obsession with conceit."

Now at that moment this line of thinking appeared in the awareness of a certain monk: "So—form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person—immersed in ignorance, overcome with craving—might think that he could outsmart the Teacher's message in this way: 'So—form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?'[4]

"Now, monks, haven't I trained you in counter-questioning with regard to this & that topic here & there? What do you think? Is form constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?"—"Inconstant, lord."—"And is that which is inconstant easeful or stressful?"—"Stressful, lord."—"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near:

Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever…

"Any perception whatsoever…

"Any fabrications whatsoever…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Notes

1. As AN 10:58 notes, all phenomena *(dhamma)* are rooted in desire.

2. One form of consciousness apparently does not come under the aggregate of consciousness. This is termed *viññāṇaṁ anidassanaṁ*—consciousness without surface, or consciousness without feature. MN 49 says specifically that this consciousness is not experienced through the "allness of the all," the "all" being conterminous with the six sense media and the five aggregates (SN 35:23). DN 11 states that in this consciousness name and form—which are also conterminous with the five aggregates—are not found. Because the aggregate of consciousness cannot arise apart from the other aggregates (SN 22:53–54) *viññāṇaṁ anidassanaṁ* would not fit under the aggregate of consciousness.

Furthermore, the standard definition of the aggregate of consciousness states that this aggregate includes all consciousness, "past, present, or future… near or far." However, because *viññāṇaṁ anidassanaṁ* stands outside of space and time it would not be covered by these terms. Similarly, where SN 22:97 says that no consciousness is eternal, "eternal" is a concept that applies only within the dimension of time, and thus would not apply to this form of consciousness.

3. Delineation *(paññāpana)* literally means, "making discernible." This apparently refers to the intentional aspect of perception, which takes the objective side of experience and fabricates it into discernible objects. In the case of the aggregates, the four great existents, contact, and name-&-form provide the objective basis for discerning them, while the process of fabrication takes the raw material provided by the objective basis and turns it into discernible instances of the aggregates. This process is described in slightly different terms in SN 22:79.

4. For discussions of this passage, see *Skill in Questions*, Chapter Six and Chapter Eight. See also *The Mirror of Insight*.

See also: MN 28; MN 122; SN 1:25

Ānanda

Ānanda Sutta (SN 22:83)

Near Sāvatthī. There Ven. Ānanda addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Ānanda said, "Friends, Ven. Puṇṇa Mantāṇiputta was very helpful to us when we were newly ordained. He exhorted us with this exhortation:

"'It's with possessiveness, friend Ānanda, that there is "I am," not without possessiveness. And through possessiveness of what is there "I am," not without possessiveness? Through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling… perception… fabrications… Through possessiveness of consciousness there is "I am," not without possessiveness.

"'Just as if a young woman—or a man—youthful, fond of adornment, contemplating the image of her face in a mirror, pure & bright, or in a bowl of clear water, would look with possessiveness, not without possessiveness. In the same way, through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling… perception… fabrications… Through possessiveness of consciousness there is "I am," not without possessiveness.

"'What do you think, friend Ānanda? Is form constant or inconstant?'

"'Inconstant, friend.'

"'And is that which is inconstant easeful or stressful?'

"'Stressful, friend.'

"'And is it fitting to regard what is inconstant, stressful, subject to change as: "This is mine. This is my self. This is what I am"?'

"'No, friend.'

"'… Is feeling constant or inconstant?'—'Inconstant, friend.' …

"'… Is perception constant or inconstant?'—'Inconstant, friend.' …

"'… Are fabrications constant or inconstant?'—'Inconstant, friend.' …

"'What do you think, friend Ānanda? Is consciousness constant or inconstant?'

"'Inconstant, friend.'

"'And is that which is inconstant easeful or stressful?'

"'Stressful, friend.'

"'And is it fitting to regard what is inconstant, stressful, subject to change as: "This is mine. This is my self. This is what I am"?'

"'No, friend.'

"'Thus, friend Ānanda, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: "This is not mine. This is not my self. This is not what I am."

"'Any feeling whatsoever.…

"'Any perception whatsoever.…

"'Any fabrications whatsoever.…

"'Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: "This is not mine. This is not my self. This is not what I am."

"'Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."'

"Friends, Ven. Puṇṇa Maṇtāniputta was very helpful to us when we were newly ordained. He exhorted us with this exhortation. And when I

had heard this Dhamma-explanation from Ven. Puṇṇa Maṇtāniputta, I broke through to the Dhamma."

Tissa

Tissa Sutta (SN 22:84)

Near Sāvatthī. On that occasion Ven. Tissa, the Blessed One's paternal cousin, told a large number of monks, "Friends, it's as if my body is drugged. I've lost my bearings. Things aren't clear to me. My mind keeps being overwhelmed with sloth & torpor. I lead the holy life dissatisfied. I have uncertainty about the teachings."

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they told him: "Lord, Ven. Tissa, the Blessed One's paternal cousin, has told a large number of monks, 'Friends, it's as if my body is drugged. I've lost my bearings. Things aren't clear to me. My mind keeps being overwhelmed with sloth & torpor. I lead the holy life dissatisfied. I have uncertainty about the teachings.'"

Then the Blessed One told a certain monk, "Come, monk. In my name, call Tissa, saying, 'The Teacher calls you, my friend.'"

"As you say, lord," the monk answered and, having gone to Ven. Tissa, on arrival he said, "The Teacher calls you, my friend."

"As you say, my friend," Ven. Tissa replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Tissa, that you have told a large number of monks, 'Friends, it's as if my body is drugged. I've lost my bearings. Things aren't clear to me. My mind keeps being overwhelmed with sloth & torpor. I lead the holy life dissatisfied. I have uncertainty about the teachings'?"

"Yes, lord."

"What do you think, Tissa? In one who is not without passion, desire, love, thirst, fever, & craving for form, does there arise sorrow, lamentation, pain, distress, & despair from change & alteration in his form?"

"Yes, lord."

"Good, Tissa, good. That's how it is for one who is not without passion for form.

"What do you think, Tissa? In one who is not without passion, desire, love, thirst, fever, & craving for feeling… perception… fabrications, does there arise sorrow, lamentation, pain, distress, & despair from change & alteration in his fabrications?"

"Yes, lord."

"Good, Tissa, good. That's how it is for one who is not without passion for fabrications.

"What do you think, Tissa? In one who is not without passion, desire, love, thirst, fever, & craving for consciousness, does there arise sorrow, lamentation, pain, distress, & despair from change & alteration in his consciousness?"

"Yes, lord."

"Good, Tissa, good. That's how it is for one who is not without passion for consciousness.

"Now what do you think, Tissa? In one who is without passion, desire, love, thirst, fever, & craving for form, does there arise sorrow, lamentation, pain, distress, & despair from change & alteration in his form?"

"No, lord."

"Good, Tissa, good. That's how it is for one who is without passion for form.

"What do you think, Tissa? In one who is without passion, desire, love, thirst, fever, & craving for feeling… perception… fabrications, does there arise sorrow, lamentation, pain, distress, & despair from change & alteration in his fabrications?"

"No, lord."

"Good, Tissa, good. That's how it is for one who is without passion for fabrications.

"What do you think, Tissa? In one who is without passion, desire, love, thirst, fever, & craving for consciousness, does there arise sorrow,

lamentation, pain, distress, & despair from change & alteration in his consciousness?"

"No, lord."

"Good, Tissa, good. That's how it is for one who is without passion for consciousness.

"What do you think, Tissa? Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, Tissa? Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, Tissa, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Tissa, it's as if there were two men, one not skilled in the path, the other skilled in the path. In that case the man not skilled in the path would ask the man skilled in the path about the path. The second man would say, 'Come, my good man, this is the path. Go along it a little further and you will see a fork in the road. Avoiding the left fork, take the right. Go along a little further and you will see an intense forest grove. Go along a little further and you will see a large marshy swamp. Go along a little further and you will see a deep drop-off. Go along a little further and you will see a delightful stretch of level ground.

"I have made this comparison, Tissa, to convey a meaning. The meaning is this: The man unskilled in the path stands for a run-of-the-mill person. The man skilled in the path stands for the Tathāgata, worthy & rightly self-awakened. The fork in the road stands for uncertainty. The left fork stands for the eightfold wrong path—i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. The right fork stands for the noble eightfold path—i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The intense forest grove stands for ignorance. The large marshy swamp stands for sensual desires. The deep drop-off stands for anger & despair. The delightful stretch of level ground stands for unbinding.

"Rejoice, Tissa! Rejoice! I am here to exhort you, I am here to aid you, I am here to instruct you!"

That is what the Blessed One said. Gratified, Ven. Tissa delighted in the Blessed One's words.

See also: *MN 4*; *MN 107*; *MN 126*; *SN 42:11*; *SN 47:13*

To Yamaka

Yamaka Sutta (SN 22:85)

I have heard that on one occasion Ven. Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time this evil viewpoint *[diṭṭhigata]* had arisen to Ven. Yamaka: "As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death." A large number of monks heard, "They say that this evil viewpoint has arisen to Ven. Yamaka: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'" So they went to Ven. Yamaka and on arrival exchanged courteous greetings. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to Ven. Yamaka, "Is it true, friend Yamaka, that this evil viewpoint has arisen to you: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

"Yes, friends. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death."

"Don't say that, friend Yamaka. Don't misrepresent the Blessed One. It's not good to misrepresent the Blessed One, for the Blessed One would not say, 'A monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'"

But even though Ven. Yamaka was thus rebuked by those monks, he—from stubbornness & attachment—maintained his adherence to that evil viewpoint: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

When those monks could not pry Ven. Yamaka loose from his evil viewpoint, they got up from their seats and went to Ven. Sāriputta. On arrival they said to him: "Friend Sāriputta, this evil viewpoint has arisen to Ven. Yamaka: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.' It would be good if you would go to Ven. Yamaka out of sympathy for his sake."

Ven. Sāriputta consented by remaining silent.

Then, having left his seclusion in the late afternoon, Ven. Sāriputta went to Ven. Yamaka and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Yamaka, "Is it true, friend Yamaka, that this evil viewpoint has arisen to you: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

"Yes, friend Sāriputta. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death."

"What do you think, friend Yamaka? Is form constant or inconstant?"

"Inconstant, my friend."

"And is that which is inconstant easeful or stressful?"

"Stressful, my friend."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, my friend."

"… Is feeling constant or inconstant?"—"Inconstant, my friend." …

"… Is perception constant or inconstant?"—"Inconstant, my friend." …

"… Are fabrications constant or inconstant?"—"Inconstant, my friend." …

"Is consciousness constant or inconstant?

"Inconstant, my friend."

"And is that which is inconstant easeful or stressful?"

"Stressful, my friend."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, my friend."

"Thus, friend Yamaka, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, friend Yamaka, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"What do you think, friend Yamaka? Do you regard form as the Tathāgata?"

"No, my friend."

"Do you regard feeling as the Tathāgata?"

"No, my friend."

"Do you regard perception as the Tathāgata?"

"No, my friend."

"Do you regard fabrications as the Tathāgata?"

"No, my friend."

"Do you regard consciousness as the Tathāgata?"

"No, my friend."

"What do you think? Do you regard the Tathāgata as being in form? … Elsewhere than form? … In feeling? … Elsewhere than feeling? … In perception? … Elsewhere than perception? … In fabrications? … Elsewhere than fabrications? … In consciousness?… Elsewhere than consciousness?"

"No, my friend."

"What do you think? Do you regard the Tathāgata as form-feeling-perception-fabrications-consciousness?"

"No, my friend."

"Do you regard the Tathāgata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"

"No, my friend."

"And so, friend Yamaka—when you can't pin down the Tathāgata as a truth or reality even in the present life—is it proper for you to declare, 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death'?"

"Previously, friend Sāriputta, I did foolishly hold that evil viewpoint. But now, having heard your explanation of the Dhamma, I have abandoned that evil viewpoint and have broken through to the Dhamma."

"Then, friend Yamaka, how would you answer if you are thus asked: 'A monk, a worthy one, with no more effluents: What is he on the break-up of the body, after death?'"

"Thus asked, I would answer, 'Form is inconstant… Feeling… Perception… Fabrications… Consciousness is inconstant. That which is inconstant is stressful. That which is stressful has ceased and gone to its end."

"Very good, friend Yamaka. Very good. In that case I will give you an analogy for the sake of making your understanding of this point even greater. Suppose there were a householder or householder's son—rich, wealthy, with many possessions—who was thoroughly well-guarded. Then suppose there came along a certain man, desiring what was not his benefit, desiring what was not his welfare, desiring his loss of security, desiring to kill him. The thought would occur to this man: 'It would not be easy to kill this person by force. What if I were to sneak in and then kill him?'

"So he would go to the householder or householder's son and say, 'May you take me on as a servant, lord.' With that, the householder or householder's son would take the man on as a servant.

"Having been taken on as a servant, the man would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him. Then the householder or householder's son would come to regard him as a friend & companion, and would fall into his trust. When the man realizes, 'This householder or householder's son trusts me,' then encountering him in a solitary place, he would kill him with a sharp knife.

"Now what do you think, friend Yamaka? When that man went to the householder or householder's son and said, 'May you take me on as a servant, lord': wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when, taken on as a servant, he would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when he encountered him in a solitary place and killed him with a sharp knife: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.'"

"Yes, my friend."

"In the same way, an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self.…

"He assumes perception to be the self.…

"He assumes fabrications to be the self.…

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He does not discern inconstant form, as it has come to be, as 'inconstant form.' He does not discern inconstant feeling, as it has come to be, as 'inconstant feeling.' He does not discern inconstant perception.… He does not discern inconstant fabrications.… He does not discern inconstant consciousness, as it has come to be, as 'inconstant consciousness.'

"He does not discern stressful form, as it has come to be, as 'stressful form.' He does not discern stressful feeling.… He does not discern stressful perception.… He does not discern stressful fabrications.… He does not discern stressful consciousness, as it has come to be, as 'stressful consciousness.'

"He does not discern not-self form, as it has come to be, as 'not-self form.' He does not discern not-self feeling.… He does not discern not-self perception.… He does not discern not-self fabrications.… He does not discern not-self consciousness, as it has come to be, as 'not-self consciousness.'

"He does not discern fabricated form, as it has come to be, as 'fabricated form.' He does not discern fabricated feeling.… He does not discern fabricated perception.… He does not discern fabricated fabrications.… He does not discern fabricated consciousness, as it has come to be, as 'fabricated consciousness.'

"He does not discern murderous form, as it has come to be, as 'murderous form.' He does not discern murderous feeling.… He does not

discern murderous perception.… He does not discern murderous fabrications.… He does not discern murderous consciousness, as it has come to be, as 'murderous consciousness.'

"He gets attached to form, clings to form, & determines it to be 'my self.' He gets attached to feeling.… He gets attached to perception.… He gets attached to fabrications.… He gets attached to consciousness, clings to consciousness, & determines it to be 'my self.' These five clinging-aggregates—attached to, clung to—lead to his long-term loss & suffering.

"Now, the well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self.…

"He doesn't assume perception to be the self.…

"He doesn't assume fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He discerns inconstant form, as it has come to be, as 'inconstant form.' He discerns inconstant feeling.… He discerns inconstant perception.… He discerns inconstant fabrications.… He discerns inconstant consciousness, as it has come to be, as 'inconstant consciousness.'

"He discerns stressful form, as it has come to be, as 'stressful form.' He discerns stressful feeling.… He discerns stressful perception.… He discerns stressful fabrications.… He discerns stressful consciousness, as it has come to be, as 'stressful consciousness.'

"He discerns not-self form, as it has come to be, as 'not-self form.' He discerns not-self feeling.… He discerns not-self perception.… He discerns not-self fabrications.… He discerns not-self consciousness, as it has come to be, as 'not-self consciousness.'

"He discerns fabricated form, as it has come to be, as 'fabricated form.' He discerns fabricated feeling.… He discerns fabricated perception.… He

discerns fabricated fabrications.… He discerns fabricated consciousness, as it has come to be, as 'fabricated consciousness.'

"He discerns murderous form, as it has come to be, as 'murderous form.' He discerns murderous feeling.… He discerns murderous perception.… He discerns murderous fabrications.… He discerns murderous consciousness, as it has come to be, as 'murderous consciousness.'

"He does not get attached to form, does not cling to form, does not determine it to be 'my self.' He does not get attached to feeling.… He does not get attached to perception.… He does not get attached to fabrications.… He does not get attached to consciousness, does not cling to consciousness, does not determine it to be 'my self.' These five clinging-aggregates—not attached to, not clung to—lead to his long-term happiness & well-being."

"Even so, friend Sāriputta, are those who have people like you as their companions in the holy life, teaching them, admonishing them out of sympathy, desiring their welfare. For now that I have heard this explanation of the Dhamma from you, my mind—through lack of clinging/sustenance—has been released from effluents."

See also: *MN 63*; *MN 72*; *MN 109*; *AN 4:24*; *AN 6:103*; *AN 10:81*; *Ud 8:9*; *Iti 112*; *Sn 4:10*; *Sn 5:6*

To Anurādha

Anurādha Sutta (SN 22:86)

I have heard that on one occasion the Blessed One was staying near Vesāli, in the Great Forest, at the Hall of the Gabled Pavilion. At that time Ven. Anurādha was staying not far from the Blessed One in a wilderness hut.

Then a large number of wandering sectarians went to Ven. Anurādha and on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to Ven. Anurādha, "Friend Anurādha, the Tathāgata—the supreme man, the superlative man, attainer of the superlative attainment—being described, is described with (one of) these four positions: The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death."

When this was said, Ven. Anurādha said to the wandering sectarians, "Friends, the Tathāgata—the supreme man, the superlative man, attainer of the superlative attainment—being described, is described otherwise than with these four positions: The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death."

When this was said, the wandering sectarians said to Ven. Anurādha, "This monk is either a newcomer, not long gone forth, or else an elder who is foolish & inexperienced." So the wandering sectarians, addressing Ven. Anurādha as they would a newcomer or a fool, got up from their seats and left.

Then not long after the wandering sectarians had left, this thought occurred to Ven. Anurādha: "If I am questioned again by those wandering sectarians, how will I answer in such a way that I will speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is unfactual, will answer in line with the Dhamma, so that no one

whose thinking is in line with the Dhamma will have grounds for criticizing me?"

Then Ven. Anurādha went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Just now I was staying not far from the Blessed One in a wilderness hut. Then a large number of wandering sectarians came and.... said to me, 'Friend Anurādha, the Tathāgata—the supreme man, the superlative man, attainer of the superlative attainment—being described, is described with (one of) these four positions: The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death.'

"When this was said, I said to them, 'Friends, the Tathāgata—the supreme man, the superlative man, attainer of the superlative attainment—being described, is described otherwise than with these four positions: The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death.'

"When this was said, the wandering sectarians said to me, 'This monk is either a newcomer, not long gone forth, or else an elder who is foolish & inexperienced.' So, addressing me as they would a newcomer or a fool, they got up from their seats and left.

"Then not long after the wandering sectarians had left, this thought occurred to me: 'If I am questioned again by those wandering sectarians, how will I answer in such a way that I will speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is unfactual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing me?'"

"What do you think, Anurādha? Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"Is consciousness constant or inconstant?

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, Anurādha, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, Anurādha, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"What do you think, Anurādha? Do you regard form as the Tathāgata?"

"No, lord."

"Do you regard feeling as the Tathāgata?"

"No, lord."

"Do you regard perception as the Tathāgata?"

"No, lord."

"Do you regard fabrications as the Tathāgata?"

"No, lord."

"Do you regard consciousness as the Tathāgata?"

"No, lord."

"What do you think, Anurādha? Do you regard the Tathāgata as being in form? … Elsewhere than form? … In feeling? … Elsewhere than feeling? … In perception? … Elsewhere than perception? … In fabrications? … Elsewhere than fabrications? … In consciousness? … Elsewhere than consciousness?"

"No, lord."

"What do you think, Anurādha? Do you regard the Tathāgata as form-feeling-perception-fabrications-consciousness?"

"No, lord."

"Do you regard the Tathāgata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"

"No, lord."

"And so, Anurādha—when you can't pin down the Tathāgata as a truth or reality even in the present life—is it proper for you to declare, 'Friends, the Tathāgata—the supreme man, the superlative man, attainer of the superlative attainment—being described, is described otherwise than with these four positions: The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death'?"

"No, lord."

"Very good, Anurādha. Very good. Both formerly & now, it is only stress that I describe, and the cessation of stress."

To Assaji

Assaji Sutta (SN 22:88)

I have heard that on one occasion the Blessed One was staying near Rājagaha, at the Squirrels' Feeding Ground. And on that occasion Ven. Assaji was staying at Kassapaka's Park, diseased, in pain, severely ill. Then Ven. Assaji said to his attendants, "Come, friends. Go to the Blessed One and, on arrival, pay homage to his feet with your head in my name and say, 'Lord, the monk Assaji is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.' And then say: 'It would be good, lord, if the Blessed One would visit the monk Assaji, out of sympathy for him.'"

Responding, "As you say, friend," to Ven. Assaji, the monks went to the Blessed One and, on arrival, bowed down to him and sat to one side. As they were sitting there they said, "Lord, the monk Assaji is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet. And he says, 'It would be good, lord, if the Blessed One would visit the monk Assaji, out of sympathy for him.'" The Blessed One acquiesced through silence.

Then the Blessed One, emerging from his seclusion in the evening,[1] went to Ven. Assaji. Ven. Assaji saw the Blessed One coming from afar and, on seeing him, stirred from his bed. So the Blessed One said to him, "Enough, Assaji. Don't stir from your bed. There are these seats already arranged. I will sit there."

The Blessed One sat down on an arranged seat. When he had sat down, he said to Ven. Assaji, "I hope you are getting better, Assaji. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, lord. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"I hope, Assaji, that you have no anxiety, no remorse."

"Actually, lord, I have not just a little anxiety, not just a little remorse."

"But I hope, Assaji, that you can't fault yourself with regard to your virtue."

"No, lord, I can't fault myself with regard to my virtue."

"But if you can't fault yourself with regard to your virtue, then what is your anxiety? What is your remorse?"

"Lord, before when I was sick I dwelled calming bodily fabrications.[2] But now I don't gain that concentration. On not gaining that concentration, the thought occurs to me, 'May I not decline!'"

"Assaji, those contemplatives & brāhmans for whom concentration is the essence, for whom concentration is the contemplative life[3]: When they don't gain concentration, the thought occurs to them, 'May we not decline!'

"What do you think, Assaji? Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"Is consciousness constant or inconstant?

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Seeing thus, Assaji, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"If sensing a feeling of pleasure, he discerns it as 'inconstant.' He discerns it as 'not grasped at.' He discerns it as 'not relished.' If sensing a feeling of pain, he discerns it as 'inconstant.' He discerns it as 'not grasped at.' He discerns it as 'not relished.' If sensing a feeling of neither pleasure nor pain, he discerns it as 'inconstant.' He discerns it as 'not grasped at.' He discerns it as 'not relished.'

"If sensing a feeling of pleasure, he senses it disjoined from it. If sensing a feeling of pain, he senses it disjoined from it. If sensing a feeling of neither pleasure nor pain, he senses it disjoined from it. [He discerns it as 'inconstant.' He discerns it as 'not grasped at.' He discerns it as 'not relished.'][4] If sensing a feeling limited to the body, he discerns, 'I am sensing a feeling limited to the body.' If sensing a feeling limited to life, he discerns, 'I am sensing a feeling limited to life.' He discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp would burn in dependence on oil & wick and, from the termination of the oil & wick, it would go out unnourished; in the same way, if sensing a feeling limited to the body, he discerns, 'I am sensing a feeling limited to the body.' If sensing a feeling limited to life, he discerns, 'I am sensing a feeling limited to life.' He discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'"

Notes

1. CDB mistakenly indicates that the Buddha visited Ven. Assaji early in the morning.

2. The in-and-out breath. See MN 44, MN 118, SN 36:11, and AN 10:20.

3. *Samādhi-sāmaññña.* On the meaning of *sāmaññña,* see MN 61, note 2. On the essence of the holy life, see MN 29–30.

4. The passage in brackets is not found in the parallel passages at MN 140 and SN 54:8 in the Thai edition of the Canon, and is also not found in the Burmese edition of this discourse.

See also: MN 143; SN 46:14; SN 52:10; SN 55:21; SN 55:54; AN 10:48

About Khemaka

Khemaka Sutta (SN 22:89)

On one occasion many elder monks were staying near Kosambī at Ghosita's monastery. And at that time Ven. Khemaka was staying at the Jujube Tree Park, diseased, in pain, severely ill. Then in the evening the elder monks left their seclusion and addressed Ven. Dāsaka, (saying,) "Come, friend Dāsaka. Go to the monk Khemaka and on arrival say to him, 'The elders, friend Khemaka, say to you, "We hope you are getting better, friend. We hope you are comfortable. We hope that your pains are lessening and not increasing. We hope that there are signs of their lessening, and not of their increasing."'"

Replying, "As you say, friends," to the elder monks, Ven. Dāsaka went to Ven. Khemaka and on arrival said to him: "The elders, friend Khemaka, say to you, 'We hope you are getting better, friend. We hope you are comfortable. We hope that your pains are lessening and not increasing. We hope that there are signs of their lessening, and not of their increasing.'"

"I am not getting better, my friend. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

Then Ven. Dāsaka went to the elder monks and, on arrival, said to them, "The monk Khemaka has said to me, 'I am not getting better, my friend. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening.'"

"Come, friend Dāsaka. Go to the monk Khemaka and on arrival say to him, 'The elders, friend Khemaka, say to you, "Concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-

aggregate: Do you assume anything with regard to these five clinging-aggregates to be self or belonging to self?'"'"

Replying, "As you say, friends," to the elder monks, Ven. Dāsaka went to Ven. Khemaka and on arrival said to him, "The elders, friend Khemaka, say to you, 'Concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: Do you assume anything with regard to these five clinging-aggregates to be self or belonging to self?'"

"Friend, concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: With regard to these five clinging-aggregates, there is nothing I assume to be self or belonging to self."

Then Ven. Dāsaka went to the elder monks and, on arrival, said to them, "The monk Khemaka has said to me, 'Friend, concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: With regard to these five clinging-aggregates, there is nothing I assume to be self or belonging to self.'"

"Come, friend Dāsaka. Go to the monk Khemaka and on arrival say to him, 'The elders, friend Khemaka, say to you, "Concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: If, with regard to these five clinging-aggregates, Ven. Khemaka assumes nothing to be self or belonging to self, then Ven. Khemaka is an arahant, devoid of effluents."'"

Replying, "As you say, friends," to the elder monks, Ven. Dāsaka went to Ven. Khemaka and on arrival said to him, "The elders, friend Khemaka, say to you, 'Concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the

consciousness clinging-aggregate: If, with regard to these five clinging-aggregates, Ven. Khemaka assumes nothing to be self or belonging to self, then Ven. Khemaka is an arahant, devoid of effluents.'"

"Friend, concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: With regard to these five clinging-aggregates, there *is* nothing I assume to be self or belonging to self, and yet I am not an arahant. With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'"

Then Ven. Dāsaka went to the elder monks and, on arrival, said to them, "The monk Khemaka has said to me, 'Friend, concerning these five clinging-aggregates described by the Blessed One—i.e., the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: With regard to these five clinging-aggregates, there *is* nothing I assume to be self or belonging to self, and yet I am not an arahant. With regard to these five clinging-aggregates, "I am" has not been overcome, although I don't assume that "I am this."'"

"Come, friend Dāsaka. Go to the monk Khemaka and on arrival say to him, 'The elders, friend Khemaka, say to you, "Friend Khemaka, this 'I am' of which you speak: what do you say 'I am'? Do you say, 'I am form,' or do you say, 'I am something other than form'? Do you say, 'I am feeling… perception… fabrications… consciousness,' or do you say, 'I am something other than consciousness'? This 'I am' of which you speak: what do you say 'I am'?"'"

Replying, "As you say, friends," to the elder monks, Ven. Dāsaka went to Ven. Khemaka and on arrival said to him, "The elders, friend Khemaka, say to you, 'Friend Khemaka, this "I am" of which you speak: what do you say "I am"? Do you say, "I am form," or do you say, "I am something other than form"? Do you say, "I am feeling… perception… fabrications… consciousness," or do you say, "I am something other than consciousness" '? This "I am" of which you speak: what do you say "I am"?'"

"Enough, friend Dāsaka. What is accomplished by this running back & forth? Fetch me my staff. I will go to the elder monks myself."

Then Ven. Khemaka, leaning on his staff, went to the elder monks and, on arrival, exchanged courteous greetings with them. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the elder monks said to him, "Friend Khemaka, this 'I am' of which you speak: what do you say 'I am'? Do you say, 'I am form,' or do you say, 'I am something other than form'? Do you say, 'I am feeling… perception… fabrications… consciousness,' or do you say, 'I am something other than consciousness'"? This 'I am' of which you speak: what do you say 'I am'?"

"Friends, it's not that I say 'I am form,' nor do I say 'I am something other than form.' It's not that I say, 'I am feeling… perception… fabrications… consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"It's just like the scent of a blue, red, or white lotus: If someone were to call it the scent of a petal or the scent of the color or the scent of a filament, would he be speaking correctly?"

"No, friend."

"Then how would he describe it if he were describing it correctly?"

"As the scent of the flower: That's how he would describe it if he were describing it correctly."

"In the same way, friends, it's not that I say 'I am form,' nor do I say 'I am other than form.' It's not that I say, 'I am feeling… perception… fabrications… consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"Friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling.… Such is perception.… Such are fabrications.… Such is consciousness, such its origination, such its

disappearance.' As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated.

"Just like a cloth, dirty & stained: Its owners give it over to a washerman, who scrubs it with salt earth or lye or cow-dung and then rinses it in clear water. Now even though the cloth is clean & spotless, it still has a lingering residual scent of salt earth or lye or cow-dung. The washerman gives it to the owners, the owners put it away in a scent-infused wicker hamper, and its lingering residual scent of salt earth, lye, or cow-dung is fully obliterated.

"In the same way, friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling.… Such is perception.… Such are fabrications.… Such is consciousness, such its origination, such its disappearance.' As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated."

When this was said, the elder monks said to Ven. Khemaka, "We didn't cross-examine Ven. Khemaka with the purpose of troubling him, just that (we thought) Ven. Khemaka is capable of declaring the Blessed One's message, teaching it, describing it, setting it forth, revealing it, explaining it, making it plain—just as he has in fact declared it, taught it, described it, set it forth, revealed it, explained it, made it plain."

That is what Ven. Khemaka said. Gratified, the elder monks delighted in his words. And while this explanation was being given, the minds of sixty-some monks, through lack of clinging/sustenance, were released from effluents—as was Ven. Khemaka's.

See also: MN 140; SN 12:68; AN 3:88

To Channa
Channa Sutta (SN 22:90)

Passages in the Vinaya show that Ven. Channa—apparently, Prince Siddhattha's horseman on the night of his Great Renunciation—was proud and obdurate. After becoming a monk, he was unwilling to accept instruction from any of the other monks. (See the origin stories to Saṅghādisesa 12 and Pācittiya 12.) DN 16 tells of how the Buddha, on the night of his parinibbāna, imposed the brahmā-punishment on him: he was to be left to his own ways without anyone to teach or correct him. According to Cv XI, news of this punishment so shocked Ven. Channa that he fainted. He then went off into seclusion and practiced diligently to the point of attaining arahantship. As Ven. Ānanda later told him, his attainment nullified the punishment. This sutta tells a different version of Channa's change of heart.

* * *

On one occasion many elder monks were staying near Vārāṇasī in the Deer Park at Isipatana. Then in the evening Ven. Channa left his seclusion and, taking his key, went from dwelling to dwelling, saying to the elder monks, "May the venerable elders exhort me, may the venerable elders teach me, may the venerable elders give me a Dhamma talk so that I might see the Dhamma."

When this was said, the elder monks said to Ven. Channa, "Form, friend Channa, is inconstant. Feeling is inconstant. Perception is inconstant. Fabrications are inconstant. Consciousness is inconstant. Form is not-self. Feeling is not-self. Perception is not-self. Fabrications are not-self. Consciousness is not-self. All fabrications are inconstant. All phenomena are not-self."

Then the thought occurred to Ven. Channa, "I, too, think that form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant; form is not-self, feeling is not-self,

perception is not-self, fabrications are not-self, consciousness is not-self; all fabrications are inconstant; all phenomena are not-self. But still my mind does not leap up, grow confident, steadfast, & released [alternate reading: firm] in the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, unbinding. Instead, agitation & clinging arise, and my intellect pulls back, thinking, 'But who, then, is my self?' But this thought doesn't occur to one who sees the Dhamma. So who might teach me the Dhamma so that I might see the Dhamma?"

Then the thought occurred to Ven. Channa, "This Ven. Ānanda is staying near Kosambī at Ghosita's monastery. He has been praised by the Teacher and is esteemed by his observant companions in the holy life. He is capable of teaching me the Dhamma so that I might see the Dhamma, and I have sudden trust in him. Why don't I go to Ven. Ānanda?"

So, setting his lodgings in order and taking his robes & bowl, Ven. Channa went to Kosambī to where Ven. Ānanda was staying at Ghosita's monastery. On arrival, he exchanged courteous greetings with Ven. Ānanda. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he (told Ven. Ānanda what had happened and added), "May Ven. Ānanda exhort me, may Ven. Ānanda teach me, may Ven. Ānanda give me a Dhamma talk so that I might see the Dhamma."

"Even this much makes me feel gratified & satisfied with Ven. Channa, that he opens up & breaks down his stubbornness. So lend ear, friend Channa. You are capable of understanding the Dhamma."

Then a sudden great rapture & joy welled up in Ven. Channa at the thought, "So I am capable of understanding the Dhamma!"

"Face-to-face with the Blessed One have I heard this, friend Channa. Face-to-face with him have I learned the exhortation he gave to the monk Kaccāna Gotta [SN 12:15]: 'By & large, Kaccāna, this world is supported by [takes as its object] a polarity, that of existence & non-existence. But when one sees the origination of the world as it has come to be with right discernment, "non-existence" with reference to the world does not occur to one. When one sees the cessation of the world as it has come to be with

right discernment, "existence" with reference to the world does not occur to one.

"'By & large, Kaccāna, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on "my self." He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccāna, that there is right view.

"'"Everything exists": That is one extreme. "Everything doesn't exist": That is a second extreme. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"'Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the

cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/ sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.'"

"That's how it is, friend Ānanda, for those who have companions in the holy life like Ven. Ānanda—sympathetic, helpful, exhorting, & teaching. Just now, for me, listening to Ven. Ānanda's Dhamma-teaching, has the Dhamma been penetrated."

The River

Nadī Sutta (SN 22:93)

Near Sāvatthī. There the Blessed One said, "Monks, suppose there were a river, flowing down from the mountains, going far, its current swift, carrying everything with it, and—holding on to both banks—kāsa grasses, kusa grasses, reeds, vīraṇā grasses, & trees were growing. Then a man swept away by the current would grab hold of the kāsa grasses, but they would tear away, and so from that cause he would come to disaster. He would grab hold of the kusa grasses… the reeds… the vīraṇā grasses… the trees, but they would tear away, and so from that cause he would come to disaster.

"In the same way, there is the case where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. That form tears away from him, and so from that cause he would come to disaster.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. That feeling tears away from him, and so from that cause he would come to disaster.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. That perception tears away from him, and so from that cause he would come to disaster.

"He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. Those fabrications tear away from him, and so from that cause he would come to disaster.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That consciousness tears away from him, and so from that cause he would come to disaster.

"Now, what do you think, monks? Is form constant or inconstant?"

"Inconstant, lord." …

"Is feeling constant or inconstant?"

"Inconstant, lord." …

"Is perception constant or inconstant?"

"Inconstant, lord." …

"Are fabrications constant or inconstant?"

"Inconstant, lord." …

"Is consciousness constant or inconstant?"

"Inconstant, lord." …

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime; far or near: Every form is to be seen as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.… Any perception whatsoever.… Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Flowers

Puppha Sutta (SN 22:94)

Many Indian Buddhist philosophers stated that conditioned phenomena can't be described as existing, not existing, both, or neither. However, the Buddha actually stated that conditioned phenomena—inconstant, stressful, subject to change—do exist.

* * *

Near Sāvatthī. There the Blessed One said, "Monks, it's not that I dispute with the world, but that the world disputes with me. A proponent of the Dhamma doesn't dispute with anyone with regard to the world.[1] Whatever is agreed upon by the wise as not existing in the world, of that I too say, 'It doesn't exist.' Whatever is agreed upon by the wise as existing in the world, of that I too say, 'It exists.'

"And what is agreed upon by the wise as not existing in the world that I too say, 'It doesn't exist'?

"Form that's constant, permanent, eternal, not subject to change is agreed upon by the wise as not existing in the world, and I too say, 'It doesn't exist.'

"Feeling that's constant, permanent, eternal, not subject to change is agreed upon by the wise as not existing in the world, and I too say, 'It doesn't exist.'

"Perception that's constant, permanent, eternal, not subject to change is agreed upon by the wise as not existing in the world, and I too say, 'It doesn't exist.'

"Fabrications that are constant, permanent, eternal, not subject to change are agreed upon by the wise as not existing in the world, and I too say, 'They don't exist.'

"Consciousness that's constant, permanent, eternal, not subject to change is agreed upon by the wise as not existing in the world, and I too say, 'It doesn't exist.'

"And what is agreed upon by the wise as existing in the world that I too say, 'It exists'?

"Form that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.'

"Feeling that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.'

"Perception that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.'

"Fabrications that are inconstant, stressful, subject to change are agreed upon by the wise as existing in the world, and I too say, 'They exist.'

"Consciousness that's inconstant, stressful, subject to change is agreed upon by the wise as existing in the world, and I too say, 'It exists.'[2]

"Monks, there is a world-phenomenon in the world that the Tathāgata directly awakens to, breaks through to. Directly awakening to & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain. And what is a world-phenomenon in the world that the Tathāgata directly awakens to, breaks through to, that —directly awakening to & breaking through to it—he declares, teaches, describes, sets forth, reveals, explains, makes plain?[3]

"Form is a world-phenomenon in the world that the Tathāgata directly awakens to, breaks through to. Directly awakening to & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain. Whoever—when that is being declared, taught, described, set forth, revealed, explained, & made plain by the Tathāgata—doesn't know, doesn't see, then what can I do for that fool, that run-of-the-mill person: blind, without eye-sight, not knowing, not seeing?

"Feeling is a world-phenomenon in the world.…

"Perception is a world-phenomenon in the world.…

"Fabrications are world-phenomena in the world.…

"Consciousness is a world-phenomenon in the world that the Tathāgata directly awakens to, breaks through to. Directly awakening to & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain. Whoever—when that is being declared, taught, described, set forth, revealed, explained, & made plain by the Tathāgata—doesn't know, doesn't see, then what can I do for that fool, that run-of-the-mill person: blind, without eye-sight, not knowing, not seeing?

"Monks, just as a blue, red, or white lotus—born in the water, grown up in the water—stands having risen above the water, unsmeared by the water; in the same way, the Tathāgata—born in the world, grown up in the world—dwells having conquered the world, unsmeared by the world."

Notes

1. This sentence could also be translated as, "A proponent of the Dhamma doesn't dispute with anyone in the world." The word "world" here is in the locative case, which can mean either "in the world" or "with regard to the world." However, the locative form used in this sentence *(lokasmiṁ)* is different from the locative form used in the following sentence *(loke)*. Because *loke* in the following sentence clearly means "in the world," the use of a different form of the locative in this sentence may have been intended to indicate that the locative here is meant with a different sense.

2. See SN 12:15, note 3.

3. The latter part of this sentence—"that—directly awakening to & breaking through to it—he declares, teaches, describes, sets forth, reveals, explains, makes plain?"—is present in all the major editions of the Canon but is missing in CDB.

Foam

Pheṇa Sutta (SN 22:95)

On one occasion the Blessed One was staying among the Ayujjhans on the banks of the Ganges River. There he addressed the monks: "Monks, suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in form?

"Now suppose that in the autumn—when it's raining in fat, heavy drops—a water bubble were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in feeling?

"Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a monk sees,

observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in perception?

"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him—seeing them, observing them, & appropriately examining them—they would appear empty, void, without substance: for what substance would there be in fabrications?

"Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him—seeing it, observing it, & appropriately examining it—it would appear empty, void, without substance: for what substance would there be in consciousness?

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through

dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Form is like a glob of foam;
feeling, a bubble;
perception, a mirage;
fabrications, a banana tree;
consciousness, a magic trick—
    this has been taught
    by the Kinsman of the Sun.[1]
However you observe them,
appropriately examine them,
they're empty, void
to whoever sees them
appropriately.

Beginning with the body
as taught by the One
with profound discernment:
When abandoned by three things
—life, warmth, & consciousness—
form is rejected, cast aside.
When bereft of these
it lies thrown away,
    senseless,
a meal for others.
That's the way it goes:
It's a magic trick,
an idiot's babbling.
It's said to be
a murderer.[2]
No substance here
is found.

Thus a monk, persistence aroused,

should view the aggregates
by day & by night,
    mindful,
    alert;
should discard all fetters;
should make himself
his own refuge;
should live as if
his head were on fire—
    in hopes of the state
    with no falling away."

Notes

1. An epithet of the Buddha.
2. See SN 22:85.

See also: *SN 35:193*; *AN 10:51*

Cow Dung
Gomaya Sutta (SN 22:96)

Near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, is there any form that is constant, permanent, eternal, not subject to change, that will stay just as it is for eternity? Is there any feeling… any perception… Are there any fabrications… Is there any consciousness that is constant, permanent, eternal, not subject to change, that will stay just as it is for eternity?"

"No, monk, there is no form… no feeling… no perception… there are no fabrications… there is no consciousness that is constant, permanent, eternal, not subject to change, that will stay just as it is for eternity."

Then the Blessed One, picking up a tiny bit of cow dung, said to the monk, "There isn't even this much gaining of a self-state *[attabhāva-paṭilābho]* that is constant, permanent, eternal, not subject to change, that will stay just as it is for eternity. If there were even this much gaining of a self-state that was constant, permanent, eternal, not subject to change, that would stay just as it is for eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much gaining of a self-state that is constant, permanent, eternal, not subject to change, that will stay just as it is for eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"Once, monk, I was a head-anointed noble warrior king. When I was a head-anointed noble warrior king, I had 84,000 cities, the chief of which was the capital city, Kusāvati. I had 84,000 palaces, the chief of which was the Dhamma Palace. I had 84,000 peak-roofed halls, the chief of which was the Great Array Peak-roofed Hall. I had 84,000 thrones made of ivory, made of heartwood, made of gold, made of silver, each spread with a long-

fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, & red cushions on either side.

"I had 84,000 bull elephants with golden ornaments, golden banners, covered with nets of golden thread, the chief of which was the royal bull elephant Uposatha. I had 84,000 thoroughbred steeds with golden ornaments, golden banners, covered with nets of golden thread, the chief of which was the royal thoroughbred steed Valāhaka. I had 84,000 chariots with golden ornaments, golden banners, covered with nets of golden thread, the chief of which was the chariot Vejayanta.

"I had 84,000 gems, the chief of which was the treasure gem. I had 84,000 women, the chief of which was Queen Bhaddā. I had 84,000 noble-warrior vassals, the chief of which was the commander gem. I had 84,000 cows with tethers of fine jute & milk pails of bronze. I had 84,000 *koṭis* [ten-millions] of garments made of fine linen, fine silk, fine wool, or fine cotton. I had 84,000 serving dishes on which meals were served in the morning & in the evening.

"Of those 84,000 cities, there was only one that I resided in at any one time: Kusāvati, the capital. Of those 84,000 palaces, there was only one that I resided in at any one time: the Dhamma Palace. Of those 84,000 peak-roofed halls, there was only one that I resided in at any one time: the Great Array Peak-roofed Hall. Of those 84,000 thrones, there was only one that I used at any one time: one made of ivory, one made of heartwood, one made of gold, or one made of silver.

"Of those 84,000 bull elephants, there was only one that I rode at any one time: the royal bull elephant Uposatha. Of those 84,000 thoroughbred steeds, there was only one that I rode at any one time: the royal thoroughbred steed Valāhaka. Of those 84,000 chariots, there was only one that I rode at any one time: the chariot Vejayanta.

"Of those 84,000 women, there was only one that attended to me at any one time: a noble-warrior one or a half-brahman, half-noble-warrior one. Of those 84,000 *koṭis* of garments, there was only one that I wore at any one time: one made of fine linen, one made of fine silk, one made of fine wool, or one made of fine cotton. Of those 84,000 serving dishes, there was only one from which I ate at any one time a measure of rice & a suitable amount of curry.

"But now, monk, all those fabrications are past. Ceased. Changed. That's how inconstant fabrications are, monk. That's how impermanent fabrications are, monk. That's how unreliable all[1] fabrications are, monk: enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released."

Note

1. Reading *sabbe* with the Thai edition. The other editions omit this word.

See also: DN 16; SN 15:11–12; AN 3:15; AN 9:20

The Tip of the Fingernail
Nakhasikhā Sutta (SN 22:97)

Near Sāvatthī. Sitting to one side, a monk said to the Blessed One, "Lord, is there any form that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity? Is there any feeling… any perception… Are there any fabrications… Is there any consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity?"

"No, monk, there is no form… no feeling… no perception… there are no fabrications… there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity."[1]

Then the Blessed One, picking up a tiny bit of dust with the tip of his fingernail, said to the monk, "There isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity. If there were even this much form that was constant, lasting, eternal, not subject to change, that would stay just as it is for eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"There isn't even this much feeling.…

"There isn't even this much perception.…

"There aren't even this many fabrications.…

"There isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity. If there were even this much consciousness that was constant, lasting, eternal, not subject to change, that would stay just as it is for eternity, then this living of the holy life for the right ending of suffering & stress would not be

discerned. But because there isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is for eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"What do you think, monk? Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monk? Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monk, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through

dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note

1. See MN 109, note 2.

The Leash (1)
Gaddūla Sutta (SN 22:99)

Near Sāvatthī. There the Blessed One said: "Monks, from an inconceivable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating & wandering on.

"There comes a time when the great ocean evaporates, dries up, & does not exist. But for beings—as long as they are hindered by ignorance, fettered by craving, transmigrating & wandering on—I don't say that there is an end of suffering & stress.

"There comes a time when Sineru, king of mountains, is consumed with flame, is destroyed, & does not exist. But for beings—as long as they are hindered by ignorance, fettered by craving, transmigrating & wandering on—I don't say that there is an end of suffering & stress.

"There comes a time when the great earth is consumed with flame, is destroyed, & does not exist. But for beings—as long as they are hindered by ignorance, fettered by craving, transmigrating & wandering on—I don't say that there is an end of suffering & stress.

"Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self.…

"He assumes perception to be the self.…

"He assumes fabrications to be the self.…

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He keeps running around and circling around that very form… that very feeling… that very perception… those very fabrications… that very consciousness. Running and circling around form… feeling… perception… fabrications… consciousness, he is not set loose from form, not set loose from feeling… from perception… from fabrications… not set loose from consciousness. He is not set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not set loose, I tell you, from suffering & stress.

"But a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self.…

"He doesn't assume perception to be the self.…

"He doesn't assume fabrications to be the self.…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He doesn't run around or circle around that very form… that very feeling… that very perception… those very fabrications… that very consciousness. He is set loose from form, set loose from feeling… from perception… from fabrications… set loose from consciousness. He is set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is set loose, I tell you, from suffering & stress."

The Leash (2)
Gaddūla Sutta (SN 22:100)

Near Sāvatthī. There the Blessed One said: "Monks, from an inconceivable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating & wandering on.

"It's just as when a dog is tied by a leash to a post or stake: If it walks, it walks right around that post or stake. If it stands, it stands right next to that post or stake. If it sits, it sits right next to that post or stake. If it lies down, it lies down right next to that post or stake.

"In the same way, an uninstructed run-of-the-mill person regards form as: 'This is mine, this is my self, this is what I am.' He regards feeling… perception… fabrications… consciousness as: 'This is mine, this is my self, this is what I am.' If he walks, he walks right around these five clinging-aggregates. If he stands, he stands right next to these five clinging-aggregates. If he sits, he sits right next to these five clinging-aggregates. If he lies down, he lies down right next to these five clinging-aggregates. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, & delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"Monks, have you ever seen a moving-picture show?"[1]

"Yes, lord."

"That moving-picture show was created by the mind. And this mind is even more variegated than a moving-picture show. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, & delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"Monks, I can imagine no one group of beings more variegated than that of common animals. Common animals are created by mind. And the mind is even more variegated than common animals. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, & delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"It's just as when—there being dye, lac, yellow orpiment, indigo, or crimson—a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, an uninstructed, run-of-the-mill person, when creating, creates nothing but form… feeling… perception… fabrications… consciousness.

"Now what do you think, monks? Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is feeling constant or inconstant?"—"Inconstant, lord." …

"… Is perception constant or inconstant?"—"Inconstant, lord." …

"… Are fabrications constant or inconstant?"—"Inconstant, lord." …

"What do you think, monks? Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever.…

"Any perception whatsoever.…

"Any fabrications whatsoever.…

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note

1. A moving-picture show was an ancient form of entertainment in Asia, in which semi-transparent pictures were placed in front of a lantern to cast images on walls or cloth screens in order to illustrate a tale told by a professional story-teller. Descendants of this form of entertainment include the shadow-puppet theater of East and Southeast Asia.

See also: *SN 12:61*; *SN 15:3*; *SN 15:5*; *SN 15:6*; *SN 15:8*; *SN 15:9*; *SN 15:11*; *SN 15:12*; *SN 15:13*; *SN 15:14*; *AN 1:48*; *Dhp 33–37*

The Ship
Nava Sutta (SN 22:101)

Near Sāvatthī. There the Blessed One said, "I tell you, monks: It is for one who knows & sees that there is the ending of effluents. For one who knows & sees what is there the ending of effluents? 'Such is form, such its origination, such its passing away. Such is feeling.... Such is perception.... Such are fabrications.... Such is consciousness, such its origination, such its passing away.' It is for one who knows & sees in this way that there is the ending of effluents.

"Even though this wish may occur to a monk who dwells without devoting himself to development—'O that my mind might be released from effluents through lack of clinging!'—still his mind is not released from effluents through lack of clinging. Why is that? From lack of developing, it should be said. Lack of developing what? The four establishing of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.[1]

"Suppose a hen has eight, ten, or twelve eggs: If she doesn't cover them rightly, warm them rightly, or incubate them rightly, then even though this wish may occur to her—'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!'—still it is not possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has not covered them rightly, warmed them rightly, or incubated them rightly. In the same way, even though this wish may occur to a monk who dwells without devoting himself to development—'O that my mind might be released from effluents through lack of clinging!'—still his mind is not released from effluents through lack of clinging. Why is that? From lack of developing, it should be said. Lack of developing what? The four establishing of mindfulness, the four right exertions, the four bases of

power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.

"Even though this wish may not occur to a monk who dwells devoting himself to development—'O that my mind might be released from effluents through lack of clinging!'—still his mind is released from effluents through lack of clinging. Why is that? From developing, it should be said. Developing what? The four establishing of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.

"Suppose a hen has eight, ten, or twelve eggs that she covers rightly, warms rightly, & incubates rightly: Even though this wish may not occur to her—'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!'—still it is possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has covered them, warmed them, & incubated them rightly. In the same way, even though this wish may not occur to a monk who dwells devoting himself to development—'O that my mind might be released from effluents through lack of clinging!'—still his mind is released from effluents through lack of clinging. Why is that? From developing, it should be said. Developing what? The four establishing of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path.

"Just as when a carpenter or carpenter's apprentice sees the marks of his fingers or thumb on the handle of his adze but does not know, 'Today my adze handle wore down this much, or yesterday it wore down that much, or the day before yesterday it wore down this much,' still he knows it is worn through when it is worn through. In the same way, when a monk dwells devoting himself to development, he does not know, 'Today my effluents wore down this much, or yesterday they wore down that much, or the day before yesterday they wore down this much,' still he knows they are worn through when they are worn through.

"Just as when an ocean-going ship, rigged with masts & stays, after six months on the water, is left on shore for the winter: Its stays, weathered by the heat & wind, moistened by the clouds of the rainy season, easily

wither & rot away. In the same way, when a monk dwells devoting himself to development, his fetters easily wither & rot away."

Note

1. These seven sets of qualities are together termed the wings to awakening *(bodhi-pakkhiya-dhamma)*. According to DN 16, they constitute the Buddha's own summary of his most important teachings.

See also: *MN 126*; *SN 42:6*; *AN 3:93*; *AN 5:43*

Fetters

Saññojana Sutta (SN 22:120)

Near Sāvatthi. There the Blessed One said, "Monks, I will teach you the phenomena that are conducive to fettering and the fetter. Listen & pay close attention. I will speak."

"As you say, lord, the monks responded to him.

The Blessed One said, "And which are the phenomena conducive to fettering? And which is the fetter?

"Form, monks, is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"Feeling is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"Perception is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"Fabrications are phenomena conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"Consciousness is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"These are called the phenomena conducive to fettering. This is the fetter."

See also: *SN 22:121*; *SN 35:109*; *SN 35:191*

Clinging
Upādāna Sutta (SN 22:121)

Near Sāvatthī. There the Blessed One said, "Monks, I will teach you clingable phenomena & clinging. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And which, monks, are clingable phenomena? Which is the clinging?

"Form is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"Feeling is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"Perception is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"Fabrications are clingable phenomena. Whatever desire-passion is there, that is the clinging there.

"Consciousness is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"These are called clingable phenomena. This is the clinging."

See also: MN 44; MN 109; SN 22:48; SN 27:1–10; SN 35:110; SN 35:191

Virtuous

Sīlavant Sutta (SN 22:122)

On one occasion Ven. Sāriputta & Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, emerging from his seclusion in the evening, went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Sāriputta my friend, which things should a virtuous monk attend to in an appropriate way?"

"A virtuous monk, Koṭṭhita my friend, should attend in an appropriate way to the five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Which five? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate. A virtuous monk should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a virtuous monk, attending in an appropriate way to these five clinging-aggregates as inconstant… not-self, would realize the fruit of stream-entry."

"Then which things should a monk who has attained stream-entry attend to in an appropriate way?"

"A monk who has attained stream-entry should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a monk who has attained stream-entry, attending in an appropriate way to these five clinging-aggregates as inconstant… not-self, would realize the fruit of once-returning."

"Then which things should a monk who has attained once-returning attend to in an appropriate way?"

"A monk who has attained once-returning should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a monk who has attained once-returning, attending in an appropriate way to these five clinging-aggregates as inconstant… not-self, would realize the fruit of non-returning."

"Then which things should a monk who has attained non-returning attend to in an appropriate way?"

"A monk who has attained non-returning should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a monk who has attained non-returning, attending in an appropriate way to these five clinging-aggregates as inconstant… not-self, would realize the fruit of arahantship."

"Then which things should an arahant attend to in an appropriate way?"

"An arahant should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Although, for an arahant, there is nothing further to do, and nothing to add to what has been done, still these things—when developed & pursued—lead both to a pleasant abiding in the here & now and to mindfulness & alertness."

See also: *MN 2*; *SN 22:23*; *SN 46:51*; *AN 9:36*

Subject to Origination (1)
Samudaya-dhamma Sutta (SN 22:126)

At Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'Ignorance, ignorance,' it is said, lord. Which ignorance? And to what extent is one immersed in ignorance?"

"There is the case, monk, where an uninstructed run-of-the-mill person doesn't discern, as it has come to be, form subject to origination as form subject to origination.[1] He doesn't discern, as it has come to be, form subject to passing away as form subject to passing away. He doesn't discern, as it has come to be, form subject to origination & passing away as form subject to origination & passing away.

"He doesn't discern, as it has come to be, feeling subject to origination as feeling subject to origination. He doesn't discern, as it has come to be, feeling subject to passing away as feeling subject to passing away. He doesn't discern, as it has come to be, feeling subject to origination & passing away as feeling subject to origination & passing away.

"He doesn't discern, as it has come to be, perception subject to origination as perception subject to origination. He doesn't discern, as it has come to be, perception subject to passing away as perception subject to passing away. He doesn't discern, as it has come to be, perception subject to origination & passing away as perception subject to origination & passing away.

"He doesn't discern, as it they have come to be, fabrications subject to origination as fabrications subject to origination. He doesn't discern, as they have come to be, fabrications subject to passing away as fabrications subject to passing away. He doesn't discern, as they have come to be, fabrications subject to origination & passing away as fabrications subject to origination & passing away.

"He doesn't discern, as it has come to be, consciousness subject to origination as consciousness subject to origination. He doesn't discern, as it has come to be, consciousness subject to passing away as consciousness subject to passing away. He doesn't discern, as it has come to be, consciousness subject to origination & passing away as consciousness subject to origination & passing away.

"This, monk, is called ignorance, and it's to this extent that one is immersed in ignorance."

Note

1. Here and in the following sutta, CDB mistranslates *samudaya,* origination, as "arising." This gives the impression that ignorance can be ended simply through bare awareness of the aggregates' arising and passing away. *Samudaya,* however, denotes a condition responsible for making the aggregates arise, something that cannot be known through simply watching them. One has to interact with them in a way that allows one to see which factors co-arising with the aggregates are actually causing them to arise, and which are not. SN 22:5 recommends developing concentration for this purpose. AN 9:36 expands on this recommendation, showing how concentration is actually composed of aggregates. In this way, one learns about the origination of the aggregates by trying to make a state of concentration from them.

SN 22:5 also identifies acts of enjoying, welcoming, and remaining fastened as the origination of the aggregates. SN 22:56–57 identify the origination of nutriment as the origination of form; the origination of contact as the origination of feeling, perception, and fabrications; and the origination of name-&-form as the origination of consciousness. These two analyses can perhaps be combined by noting, in the case of form, that the simple presence of nutriment does not cause form. There has to be the act of welcoming, etc., that causes one to *take* the nutriment that nurtures form.

See also: *SN 12:2*

Subject to Origination (2)
Samudaya-dhamma Sutta (SN 22:127)

At Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'Clear knowing, clear knowing,' it is said, lord. Which clear knowing? And to what extent is one immersed in clear knowing?"

"There is the case, monk, where an instructed disciple of the noble ones discerns, as it has come to be, form subject to origination as form subject to origination. He discerns, as it has come to be, form subject to passing away as form subject to passing away. He discerns, as it has come to be, form subject to origination & passing away as form subject to origination & passing away.

"He discerns, as it has come to be, feeling subject to origination as feeling subject to origination. He discerns, as it has come to be, feeling subject to passing away as feeling subject to passing away. He discerns, as it has come to be, feeling subject to origination & passing away as feeling subject to origination & passing away.

"He discerns, as it has come to be, perception subject to origination as perception subject to origination. He discerns, as it has come to be, perception subject to passing away as perception subject to passing away. He discerns, as it has come to be, perception subject to origination & passing away as perception subject to origination & passing away.

"He discerns, as it they have come to be, fabrications subject to origination as fabrications subject to origination. He discerns, as they have come to be, fabrications subject to passing away as fabrications subject to passing away. He discerns, as they have come to be, fabrications subject to origination & passing away as fabrications subject to origination & passing away.

"He discerns, as it has come to be, consciousness subject to origination as consciousness subject to origination. He discerns, as it has come to be, consciousness subject to passing away as consciousness subject to passing away. He discerns, as it has come to be, consciousness subject to origination & passing away as consciousness subject to origination & passing away.

"This, monk, is called clear knowing, and it's to this extent that one is immersed in clear knowing."

Origination (1)
Samudaya Sutta (SN 22:131)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. As he was sitting to one side, Ven. Mahā Koṭṭhita said to Ven. Sāriputta, "'Ignorance, ignorance,' it is said, friend Sāriputta. Which ignorance? And to what extent is one immersed in ignorance?"

"There is the case, my friend, where an uninstructed, run-of-the-mill person doesn't discern, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—form.

"He doesn't discern, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—feeling.

"He doesn't discern, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—perception.

"He doesn't discern, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—fabrications.

"He doesn't discern, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—consciousness.

"This, my friend, is called ignorance, and it's to this extent that one is immersed in ignorance."

See also: *SN 22:5*; *SN 22:56–57*

Origination (2)
Samudaya Sutta (SN 22:132)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. As he was sitting to one side, Ven. Mahā Koṭṭhita said to Ven. Sāriputta, "'Clear knowing, clear knowing,' it is said, friend Sāriputta. Which clear knowing? And to what extent is one immersed in clear knowing?"

"There is the case, my friend, where an instructed disciple of the noble ones discerns, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—form.

"He discerns, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—feeling.

"He discerns, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—perception.

"He discerns, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—fabrications.

"He discerns, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and the escape from—consciousness.

"This, my friend, is called clear knowing, and it's to this extent that one is immersed in clear knowing."

Inconstant

Anicca Sutta (SN 22:139)

Near Sāvatthī. "Monks, whatever is inconstant, you should abandon desire-passion there. And what is inconstant?

"Form, monks, is inconstant. You should abandon desire-passion there.

"Feeling is inconstant. You should abandon desire-passion there.

"Perception is inconstant. You should abandon desire-passion there.

"Fabrications are inconstant. You should abandon desire-passion there.

"Consciousness is inconstant. You should abandon desire-passion there.

"Monks, whatever is inconstant, you should abandon desire-passion there."

See also: *SN 22:120–121*

Stressful
Dukkha Sutta (SN 22:142)

Near Sāvatthī. "Monks, whatever is stressful, you should abandon desire-passion there. And what is stressful?

"Form, monks, is stressful. You should abandon desire-passion there.

"Feeling is stressful. You should abandon desire-passion there.

"Perception is stressful. You should abandon desire-passion there.

"Fabrications are stressful. You should abandon desire-passion there.

"Consciousness is stressful. You should abandon desire-passion there.

"Monks, whatever is stressful, you should abandon desire-passion there."

See also: *SN 22:120–121*

Not-self
Anattā Sutta (SN 22:145)

Near Sāvatthī. "Monks, whatever is not-self, you should abandon desire-passion there. And what is not-self?

"Form, monks, is not-self. You should abandon desire-passion there.

"Feeling is not-self. You should abandon desire-passion there.

"Perception is not-self. You should abandon desire-passion there.

"Fabrications are not-self. You should abandon desire-passion there.

"Consciousness is not-self. You should abandon desire-passion there.

"Monks, whatever is not-self, you should abandon desire-passion there."

See also: SN 22:120–121

Mortality

Māra Sutta (SN 23:1)

Near Sāvathī. Then Ven. Rādha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "'Māra, Māra,' it is said, lord. To what extent is there said to be Māra?"

"Rādha, when there is form, there would be Māra (Mortality) or what mortalizes or what is mortalized. Therefore, Rādha, see form as 'Māra' or 'mortalizing' or 'mortalized.' See it as a disease, a cancer, an arrow, a misery, a great misery. Those who see it this way see it rightly.

"When there is feeling…

"When there is perception…

"When there are fabrications…

"When there is consciousness, there would be Māra (Mortality) or what mortalizes or what is mortalized. Therefore, Rādha, see consciousness as 'Māra' or 'mortalizing' or 'mortalized.' See it as a disease, a cancer, an arrow, a misery, a great misery. Those who see it this way see it rightly.

"But seeing rightly, lord, has what as its purpose?"

"Seeing rightly, Rādha, has disenchantment as its purpose."

"And disenchantment, lord, has what as its purpose?"

"Disenchantment, Rādha, has dispassion as its purpose."

"And dispassion, lord, has what as its purpose?"

"Dispassion, Rādha, has release as its purpose."

"And release, lord, has what as its purpose?"

"Release, Rādha, has unbinding as its purpose."

"And unbinding, lord, has what as its purpose?"

"The question has gone too far, Rādha. You can't hold on up to the limit of questions, for this holy life is lived with unbinding as its foothold, with unbinding as its culmination, unbinding as its final end."

See also: *MN 44*; *SN 22:60*; *SN 22:79*; *SN 22:85*; *AN 9:36*; *AN 10:58*

A Being
Satta Sutta (SN 23:2)

A number of discourses (among them, SN 35:191; AN 6:63) make the point that the mind is fettered, not by things like the five aggregates or the objects of the six senses, but by the act of passion & delight for them. There are two ways to try to cut through this fetter. One is to focus on the drawbacks of passion & delight in & of themselves, seeing clearly the stress & suffering they engender in the mind. The other is to analyze the objects of passion & delight in such a way that they no longer seem worthy of interest. This second approach is the one recommended in this discourse: when the Buddha talks of "smashing, scattering, & demolishing form (etc.) and making it unfit for play," he is referring to the practice of analyzing form minutely into its component parts until it no longer seems a fit object for passion & delight. When all five aggregates can be treated in this way, the mind is left with no conditioned object to serve as a focal point for its passion, and so is released—at the very least—to the stage of awakening called non-return.

* * *

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Rādha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "'A being,' lord. 'A being,' it's said. To what extent is one said to be 'a being'?"

"Any desire, passion, delight, or craving for form, Rādha: when one is caught up *[satta]* there, tied up *[visatta]* there, one is said to be 'a being *[satta].*'

"Any desire, passion, delight, or craving for feeling… perception… fabrications…

"Any desire, passion, delight, or craving for consciousness, Rādha: when one is caught up there, tied up there, one is said to be 'a being.'

"Just as when boys or girls are playing with little sand castles (lit: dirt houses): as long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet, and make them unfit for play.

"In the same way, Rādha, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

"You should smash, scatter, & demolish feeling, and make it unfit for play. Practice for the ending of craving for feeling.

"You should smash, scatter, & demolish perception, and make it unfit for play. Practice for the ending of craving for perception.

"You should smash, scatter, & demolish fabrications, and make them unfit for play. Practice for the ending of craving for fabrications.

"You should smash, scatter, & demolish consciousness, and make it unfit for play. Practice for the ending of craving for consciousness—because the ending of craving, Rādha, is unbinding."

See also: *SN 1:55*; *SN 5:10*; *SN 22:36*; *SN 35:205*; *Khp 4*

The Eye
Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70, SN 55:25

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. “Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. “Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: *MN 70*

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. “Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. “Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. “Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. “Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. “Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. “Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the

animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. "Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: *MN 70*

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. "Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. "Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.... Perception of smells.... Perception of tastes.... Perception of tactile sensations.... Perception of ideas is inconstant, changeable, alterable....

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.... Intention for smells.... Intention for tastes.... Intention for tactile sensations.... Intention for ideas is inconstant, changeable, alterable....

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.... Craving for smells.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas is inconstant, changeable, alterable....

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. "Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. “Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: MN 70

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. “Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

The Eye

Cakkhu Sutta (SN 25:1)

Near Sāvatthī. "Monks, the eye is inconstant, changeable, alterable. The ear… The nose… The tongue… The body… The mind is inconstant, changeable, alterable.

Forms

Rūpa Sutta (SN 25:2)

Near Sāvatthī. "Monks, forms are inconstant, changeable, alterable. Sounds.… Aromas.… Flavors.… Tactile sensations.… Ideas are inconstant, changeable, alterable.…

Consciousness

Viññāṇa Sutta (SN 25:3)

Near Sāvatthī. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness.… Nose-consciousness.… Tongue-consciousness.… Body-consciousness.… Intellect-consciousness is inconstant, changeable, alterable.…

Contact

Phassa Sutta (SN 25:4)

Near Sāvatthī. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact.… Nose-contact.… Tongue-contact.… Body-contact.… Intellect-contact is inconstant, changeable, alterable…

Feeling

Vedanā Sutta (SN 25:5)

Near Sāvatthī. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact.… Feeling born of nose-contact.… Feeling born of tongue-contact.… Feeling born of body-contact.… Feeling born of intellect-contact is inconstant, changeable, alterable…

Perception

Saññā Sutta (SN 25:6)

Near Sāvatthī. “Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds.… Perception of smells.… Perception of tastes.… Perception of tactile sensations.… Perception of ideas is inconstant, changeable, alterable.…

Intention

Cetanā Sutta (SN 25:7)

Near Sāvatthī. “Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds.… Intention for smells.… Intention for tastes.… Intention for tactile sensations.… Intention for ideas is inconstant, changeable, alterable.…

Craving

Taṇhā Sutta (SN 25:8)

Near Sāvatthī. “Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds.… Craving for smells.… Craving for tastes.… Craving for tactile sensations.… Craving for ideas is inconstant, changeable, alterable.…

Properties

Dhātu Sutta (SN 25:9)

Near Sāvatthī. "Monks, the earth property is inconstant, changeable, alterable. The liquid property.… The fire property.… The wind property.… The space property.… The consciousness property is inconstant, changeable, alterable.…

Aggregates

Khandha Sutta (SN 25:10)

Near Sāvatthī. "Monks, form is inconstant, changeable, alterable. Feeling.… Perception.… Fabrications.… Consciousness is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

See also: *MN 70*

The Eye
Cakkhu Sutta (SN 27:1)

Near Sāvatthī. "Monks, any desire-passion with regard to the eye is a defilement of the mind. Any desire-passion with regard to the ear… the nose… the tongue… the body… the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."[1]

Note

1. Qualities worth realizing are those associated with the third noble truth. See SN 56:11.

Forms

Rūpa Sutta (SN 27:2)

Near Sāvatthī. "Monks, any desire-passion with regard to forms is a defilement of the mind. Any desire-passion with regard to sounds… aromas… flavors… tactile sensations… ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Consciousness

Viññāṇa Sutta (SN 27:3)

Near Sāvatthī. "Monks, any desire-passion with regard to eye-consciousness is a defilement of the mind. Any desire-passion with regard to ear-consciousness… nose-consciousness… tongue-consciousness… body-consciousness… intellect-consciousness is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Contact

Phassa Sutta (SN 27:4)

Near Sāvatthī. "Monks, any desire-passion with regard to contact at the eye is a defilement of the mind. Any desire-passion with regard to contact at the ear… contact at the nose… contact at the tongue… contact at the body… contact at the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Feeling

Vedanā Sutta (SN 27:5)

Near Sāvatthī. "Monks, any desire-passion with regard to feeling born of contact at the eye is a defilement of the mind. Any desire-passion with regard to feeling born of contact at the ear… feeling born of contact at the nose… feeling born of contact at the tongue… feeling born of contact at the body… feeling born of contact at the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Perception

Saññā Sutta (SN 27:6)

Near Sāvatthī. "Monks, any desire-passion with regard to perception (naming, labeling) of forms is a defilement of the mind. Any desire-passion with regard to perception of sounds… perception of aromas… perception of flavors… perception of tactile sensations… perception of ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Intention

Cetanā Sutta (SN 27:7)

Near Sāvatthī. "Monks, any desire-passion with regard to intentions involving forms is a defilement of the mind. Any desire-passion with regard to intentions involving sounds… intentions involving aromas… intentions involving flavors… intentions involving tactile sensations… intentions involving ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Craving
Taṇhā Sutta (SN 27:8)

Near Sāvatthī. "Monks, any desire-passion with regard to craving for forms is a defilement of the mind. Any desire-passion with regard to craving for sounds… craving for aromas… craving for flavors… craving for tactile sensations… craving for ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Properties

Dhātu Sutta (SN 27:9)

Near Sāvatthī. "Monks, any desire-passion with regard to the earth property is a defilement of the mind. Any desire-passion with regard to the liquid property… the fire property… the wind property… the space property… the consciousness property is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Aggregates

Khandha Sutta (SN 27:10)

Near Sāvatthī. "Monks, any desire-passion with regard to form is a defilement of the mind. Any desire-passion with regard to feeling… perception… fabrications… consciousness is a defilement of the mind. When, with regard to these five bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

If There Were Not This (1)
No Cedaṁ Sutta (SN 35:17)

"Monks, if there were not this allure to the eye, beings would not become impassioned with the eye. But because there is an allure to the eye, beings become impassioned with the eye.

"If there were not these drawbacks to the eye, beings would not become disenchanted with the eye. But because there are drawbacks to the eye, beings become disenchanted with the eye.

"If there were not this escape from the eye, beings would not escape from the eye. But because there is an escape from the eye, beings escape from the eye.

"If there were not this allure to the ear…

"If there were not this allure to the nose…

"If there were not this allure to the tongue…

"If there were not this allure to the body…

"If there were not this allure to the intellect, beings would not become impassioned with the intellect. But because there is an allure to the intellect, beings become impassioned with the intellect.

"If there were not these drawbacks to the intellect, beings would not become disenchanted with the intellect. But because there are drawbacks to the intellect, beings become disenchanted with the intellect.

"If there were not this escape from the intellect, beings would not escape from the intellect. But because there is an escape from the intellect, beings escape from the intellect.

"And, monks, as long as beings don't know as it has come to be—with regard to these six internal sense media—the allure as the allure, the drawbacks as the drawbacks, and the escape as the escape, they have not escaped from this cosmos with its devas, Māras, & Brahmās, this

generation with its contemplatives & brahmans, its royalty & commonfolk, nor do they dwell disjoined from it, released from it, with unrestricted awareness.

"But when beings know as it has come to be—with regard to these six internal sense media—the allure as the allure, the drawbacks as the drawbacks, and the escape as the escape, they have escaped from this cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk, and they dwell disjoined from it, released from it, with unrestricted awareness."

See also: *SN 22:57*; *SN 22:60*; *SN 35:82*; *SN 35:116*; *AN 10:81*

If There Were Not This (2)
No Cedaṁ Sutta (SN 35:18)

"Monks, if there were not this allure to forms, beings would not become impassioned with forms. But because there is an allure to forms, beings become impassioned with forms.

"If there were not these drawbacks to forms, beings would not become disenchanted with forms. But because there are drawbacks to forms, beings become disenchanted with forms.

"If there were not this escape from forms, beings would not escape from forms. But because there is an escape from forms, beings escape from forms.

"If there were not this allure to sounds…

"If there were not this allure to aromas…

"If there were not this allure to flavors…

"If there were not this allure to tactile sensations…

"If there were not this allure to ideas, beings would not become impassioned with ideas. But because there is an allure to ideas, beings become impassioned with ideas.

"If there were not these drawbacks to ideas, beings would not become disenchanted with ideas. But because there are drawbacks to ideas, beings become disenchanted with ideas.

"If there were not this escape from ideas, beings would not escape from ideas. But because there is an escape from ideas, beings escape from ideas.

"And, monks, as long as beings don't know as it has come to be—with regard to these six external sense media—the allure as the allure, the drawbacks as the drawbacks, and the escape as the escape, they have not escaped from this cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty &

commonfolk, nor do they dwell disjoined from it, released from it, with unrestricted awareness.

"But when beings know as it has come to be—with regard to these six external sense media—the allure as the allure, the drawbacks as the drawbacks, and the escape as the escape, they have escaped from this cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk, and they dwell disjoined from it, released from it, with unrestricted awareness."

See also: SN 22:57; SN 22:60; SN 35:82; SN 35:116; AN 10:81

Delight (1)
Abhinanda Sutta (SN 35:19)

"Monks, whoever delights in the eye delights in stress. Whoever delights in stress is not released from stress, I tell you.

"Whoever delights in the ear delights in stress…

"Whoever delights in the nose delights in stress…

"Whoever delights in the tongue delights in stress…

"Whoever delights in the body delights in stress…

"Monks, whoever delights in the intellect delights in stress. Whoever delights in stress is not released from stress, I tell you.

"Monks, whoever doesn't delight in the eye doesn't delight in stress. Whoever doesn't delight in stress is released from stress, I tell you.

"Whoever doesn't delight in the ear doesn't delight in stress…

"Whoever doesn't delight in the nose doesn't delight in stress…

"Whoever doesn't delight in the tongue doesn't delight in stress…

"Whoever doesn't delight in the body doesn't delight in stress…

"Monks, whoever doesn't delight in the intellect doesn't delight in stress. Whoever doesn't delight in stress is released from stress, I tell you."

See also: SN 5:10; SN 12:15; SN 22:23; SN 22:60; SN 35:28; Dhp 277–279

Delight (2)
Abhinanda Sutta (SN 35:20)

"Monks, whoever delights in forms delights in stress. Whoever delights in stress is not released from stress, I tell you.

"Whoever delights in sounds delights in stress…

"Whoever delights in aromas delights in stress…

"Whoever delights in flavors delights in stress…

"Whoever delights in tactile sensations delights in stress…

"Monks, whoever delights in ideas delights in stress. Whoever delights in stress is not released from stress, I tell you.

"Monks, whoever doesn't delight in forms doesn't delight in stress. Whoever doesn't delight in stress is released from stress, I tell you.

"Whoever doesn't delight in sounds doesn't delight in stress…

"Whoever doesn't delight in aromas doesn't delight in stress…

"Whoever doesn't delight in flavors doesn't delight in stress…

"Whoever doesn't delight in tactile sensations doesn't delight in stress…

"Monks, whoever doesn't delight in ideas doesn't delight in stress. Whoever doesn't delight in stress is released from stress, I tell you."

See also: *SN 5:10*; *SN 12:15*; *SN 22:23*; *SN 22:60*; *SN 35:28*; *Dhp 277–279*

The All

Sabba Sutta (SN 35:23)

"Monks, I will teach you the All. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All.[1] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain and, furthermore, would be put to grief. Why? Because it lies beyond range."

Note

1. The Commentary's treatment of this discourse is very peculiar. To begin with, it delineates three other "All's" in addition to the one defined here, one of them supposedly larger in scope than the All of the six senses and their objects: the Allness of the Buddha's omniscience (literally, All-knowingness). This, despite the fact that the discourse says that the description of such an All lies beyond range.

Secondly, the Commentary includes unbinding *(nibbāna)* within the scope of the All described here—as a *dhamma,* or object of the intellect—even though there are many other discourses in the Canon specifically stating that unbinding lies beyond the range of the six senses and their objects. Sn 5:6, for instance, indicates that a person who has attained unbinding has gone beyond all phenomena *(sabbe dhammā),* and therefore cannot be described. SN 35:117 speaks of a dimension that is to be experienced with the cessation of the six sense media and the fading of their objects. MN 49 discusses a "consciousness without surface" *(viññāṇaṁ anidassanaṁ)* that is not experienced through the

"Allness of the All." Furthermore, SN 35:24 says that the "All" is to be abandoned. At no point does the Canon say that unbinding is to be abandoned. Unbinding follows on cessation *(nirodha)*, which is to be realized. Once unbinding is realized, there are no further tasks to be done.

Thus it seems more likely that this discourse's discussion of "All" is meant to limit the use of the word "all" throughout the Buddha's teachings to the six sense media and their objects. As the following discourse shows, this would also include the consciousness, contact, and feelings connected with the sense media. Unbinding would lie outside of the word, "all." This would fit in with another point made several times in the Canon: that dispassion is the highest of all dhammas (Iti 90), while the arahant has gone beyond even dispassion (Sn 4:6; Sn 4:10).

This raises the question: If the word "all" does not include unbinding, does that mean that one may infer from the statement, "all phenomena are not-self" that unbinding is self? The answer is No. As DN 15 notes, when all experience of the senses ceases, there would not be the thought, "I am." And as AN 4:173 states, to even ask if there is anything remaining or not remaining (or both, or neither) after the cessation of the six sense media is to objectify non-objectification (see the Introduction to MN 18). The range of objectification goes only as far as the "All." Perceptions of self or not-self, which would come under the classifications and perceptions of objectification, would not apply beyond the "All." When the cessation of the "All" is experienced, all objectification is allayed.

See also: MN 1; MN 148; MN 149; SN 12:15; SN 12:48

For Abandoning
Pahāna Sutta (SN 35:24)

"Monks, I will teach you the All as a phenomenon to be abandoned. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And which All is a phenomenon to be abandoned? The eye is to be abandoned.[1] Forms are to be abandoned. Eye-consciousness is to be abandoned. Eye-contact is to be abandoned. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is to be abandoned.

"The ear is to be abandoned. Sounds are to be abandoned…

"The nose is to be abandoned. Aromas are to be abandoned…

"The tongue is to be abandoned. Flavors are to be abandoned…

"The body is to be abandoned. Tactile sensations are to be abandoned…

"The intellect is to be abandoned. Ideas are to be abandoned. Intellect-consciousness is to be abandoned. Intellect-contact is to be abandoned. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is to be abandoned.

"This is called the All as a phenomenon to be abandoned."

Note

1. To abandon the eye, etc., here means to abandon passion and desire for these things. See SN 27:1–10

Aflame
Āditta-pariyāya Sutta (SN 35:28)

I have heard that on one occasion the Blessed One was staying near Gayā at Gayā Head with 1,000 monks. There he addressed the monks:

"Monks, the All is aflame. Which All is aflame? The eye is aflame. Forms are aflame. Eye-consciousness is aflame. Eye-contact is aflame. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

"The ear is aflame. Sounds are aflame…

"The nose is aflame. Aromas are aflame…

"The tongue is aflame. Flavors are aflame…

"The body is aflame. Tactile sensations are aflame…

"The intellect is aflame. Ideas are aflame. Intellect-consciousness is aflame. Intellect-contact is aflame. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact. And whatever there is that arises in dependence on eye-contact, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

"He grows disenchanted with the ear…

"He grows disenchanted with the nose…

"He grows disenchanted with the tongue…

"He grows disenchanted with the body…

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with intellect-consciousness, disenchanted with intellect-contact. And whatever there is that arises in dependence on intellect-contact, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of the 1,000 monks, through lack of clinging/sustenance, were released from effluents.

See also: *MN 72*; *SN 12:52*; *Ud 3:10*; *Ud 8:9–10*; *Iti 44*; *Iti 93*; *Sn 5:6*

To Migajāla
Migajāla Sutta (SN 35:63)

Near Sāvatthī. Then Ven. Migajāla went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "'A person who is living alone. A person who is living alone,' thus it is said. To what extent, lord, is one a person who is living alone, and to what extent is one a person who is living with a companion?"

"Migajāla, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person who is living with a companion.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body… ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person who is living with a companion.

"A person living in this way—even if he frequents isolated forest & wilderness dwellings, with an unpopulated atmosphere, lying far from humanity, appropriate for seclusion—is still said to be living with a companion. Why is that? Because the craving that is his companion has not been abandoned by him. Thus he is said to be a person who is living with a companion.

"Now, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person who is living alone.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body… ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire—and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person who is living alone.

"A person living in this way—even if he lives near a village, associating with monks & nuns, with male & female lay followers, with kings & royal ministers, with sectarians & their disciples—is still said to be living alone. A person living alone is said to be a monk. Why is that? Because the craving that is his companion has been abandoned by him. Thus he is said to be a person who is living alone."

See also: *SN 21:10*; *SN 35:95*; *AN 6:63*; *Dhp 353*; *Iti 15*; *Sn 1:3*

Upasena

Upasena Sutta (SN 35:69)

Once Ven. Sāriputta and Ven. Upasena were staying near Rājagaha in the Cool Forest, at Snakeshood Grotto. Then it so happened that a snake fell on Ven. Upasena's body (and bit him). Then Ven. Upasena said to the monks, "Quick, friends, lift this body of mine onto a couch and carry it outside before it's scattered like a fistful of chaff!"

When this was said, Ven. Sāriputta said to Ven. Upasena, "But we don't see any alteration in your body or change in your faculties."

Then Ven. Upasena said, "Quick, friends, lift this body of mine onto a couch and carry it outside before it's scattered like a fistful of chaff! Friend Sāriputta, in anyone who had the thought, 'I am the eye' or 'The eye is mine,' 'I am the ear' or 'The ear is mine,' 'I am the nose' or 'The nose is mine,' 'I am the tongue' or 'The tongue is mine,' 'I am the body or 'The body is mine,' 'I am the intellect' or 'The intellect is mine': In him there would be an alteration in his body or a change in his faculties. But as for me, the thought does not occur to me that 'I am the eye' or 'The eye is mine,' … 'I am the tongue' or 'The tongue is mine,' … 'I am the intellect' or 'The intellect is mine.' So what alteration should there be in my body, what change should there be in my faculties?"

Now, Ven. Upasena's I-making, my-making, & obsession with conceit had already been well rooted out for a long time, which is why the thought did not occur to him that "I am the eye" or "The eye is mine," … "I am the tongue" or "The tongue is mine," … "I am the intellect" or "The intellect is mine."

Then the monks lifted Ven. Upasena's body on a couch and carried it outside. And Ven. Upasena's body was scattered right there like a fistful of chaff.

See also: *Ud 8:9–10*; *Thag 14:1*; *Thag 16:1*

Ill (1)

Gilāna Sutta (SN 35:74)

Near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, in such and such a dwelling a certain monk—newly ordained, not well known—is diseased, in pain, severely ill. It would be good if the Blessed One would visit the monk, out of sympathy for him."

Then the Blessed One, on hearing the word "newly ordained," on hearing the word "diseased," and realizing that the monk was not well known, went to him. The monk saw the Blessed One coming from afar and, on seeing him, stirred in his bed. Then the Blessed One said to him, "Enough, monk. Don't stir in your bed. There are these seats made ready. I will sit down there."

The Blessed One sat down on a seat made ready. Having sat down, he said to the monk, "I hope you are getting better, monk. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, lord. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"Then I hope you have no anxiety, monk. I hope you have no remorse."

"Yes, lord, I do have not a small amount of anxiety, not a small amount of remorse."

"I hope you can't fault yourself with regard to your virtue."

"No, lord, I can't fault myself with regard to my virtue."

"Then what are you anxious about? What is your remorse?"

"I understand that the Blessed One has not taught the Dhamma with purity of virtue as its goal."

"If you understand that I have not taught the Dhamma with purity of virtue as its goal, then for what goal do you understand that I have taught the Dhamma?"

"I understand that the Blessed One has taught the Dhamma with the fading of passion as its goal."

"Good, good, monk. It's good that you understand that I have taught the Dhamma with the fading of passion as its goal, for I *have* taught the Dhamma with the fading of passion as its goal.

"What do you think, monk? Is the eye constant or inconstant?

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is the ear constant or inconstant?"—"Inconstant, lord." …

"… Is the nose constant or inconstant?"—"Inconstant, lord." …

"… Is the tongue constant or inconstant?"—"Inconstant, lord." …

"… Is the body constant or inconstant?"—"Inconstant, lord." …

"What do you think, monk? Is the intellect constant or inconstant?"

"Inconstant, lord." "

And is that which is inconstant easeful or stressful?"

"Stressful, lord." "

And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with the ear, disenchanted with

the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the intellect. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monk delighted in the Blessed One's words. And while this explanation was being given, there arose for the monk the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

See also: *MN 143*; *SN 36:7*; *SN 46:14*; *SN 52:10*; *AN 4:173*; *AN 5:121*; *AN 10:60*

Ill (2)

Gilāna Sutta (SN 35:75)

Near Sāvatthī. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, in such and such a dwelling a certain monk—newly ordained, not well known—is diseased, in pain, severely ill. It would be good if the Blessed One would visit the monk, out of sympathy for him."

Then the Blessed One, on hearing the word "newly ordained," on hearing the word "diseased," and realizing that the monk was not well known, went to him. The monk saw the Blessed One coming from afar and, on seeing him, stirred in his bed. Then the Blessed One said to him, "Enough, monk. Don't stir in your bed. There are these seats made ready. I will sit down there."

The Blessed One sat down on a seat made ready. Having sat down, he said to the monk, "I hope you are getting better, monk. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, lord. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"Then I hope you have no anxiety, monk. I hope you have no remorse."

"Yes, lord, I do have not a small amount of anxiety, not a small amount of remorse."

"I hope you can't fault yourself with regard to your virtue."

"No, lord, I can't fault myself with regard to my virtue."

"Then what are you anxious about? What is your remorse?"

"I understand that the Blessed One has not taught the Dhamma with purity of virtue as its goal."

"If you understand that I have not taught the Dhamma with purity of virtue as its goal, then for what goal do you understand that I have taught the Dhamma?"

"I understand that the Blessed One has taught the Dhamma with total unbinding through lack of clinging as its goal."

"Good, good, monk. It's good that you understand that I have taught the Dhamma with total unbinding through lack of clinging as its goal, for I *have* taught the Dhamma with total unbinding through lack of clinging as its goal.

"What do you think, monk? Is the eye constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"… Is the ear constant or inconstant?"—"Inconstant, lord." …

"… Is the nose constant or inconstant?"—"Inconstant, lord." …

"… Is the tongue constant or inconstant?"—"Inconstant, lord." …

"… Is the body constant or inconstant?"—"Inconstant, lord." …

"What do you think, monk? Is the intellect constant or inconstant?"

"Inconstant, lord." "

And is that which is inconstant easeful or stressful?"

"Stressful, lord." "

And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with the ear, disenchanted with the nose, disenchanted with the tongue, disenchanted with the body, disenchanted with the intellect. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monk delighted in the Blessed One's words. And while this explanation was being given, the mind of that monk, through lack of clinging/sustenance, was released from effluents.

Ignorance

Avijjā Sutta (SN 35:80)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One:

"Lord, is there any one thing with whose abandoning in a monk ignorance is abandoned and clear knowing arises?"

"Yes, monk, there is one thing with whose abandoning in a monk ignorance is abandoned and clear knowing arises."

"What is that one thing?"

"Ignorance, monk, is the one thing with whose abandoning in a monk ignorance is abandoned and clear knowing arises."[1]

"But how does a monk know, how does a monk see, so that ignorance is abandoned and clear knowing arises?"

"There is the case, monk, where a monk has heard, 'All dhammas are unworthy of attachment.' Having heard that all dhammas are unworthy of attachment, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, he sees all themes [all objects] as something separate.[2]

"He sees the eye as something separate. He sees forms as something separate. He sees eye-consciousness as something separate. He sees eye-contact as something separate. And whatever arises in dependence on eye-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too he sees as something separate.

"He sees the ear as something separate.…

"He sees the nose as something separate.…

"He sees the tongue as something separate.…

"He sees the body as something separate.…

"He sees the intellect as something separate. He sees ideas as something separate. He sees intellect-consciousness as something separate. He sees intellect-contact as something separate. And whatever arises in dependence on intellect-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too he sees as something separate.

"This is how a monk knows, this is how a monk sees, so that ignorance is abandoned and clear knowing arises."

Notes

1. In other words, ignorance is so fundamental that it has to be attacked directly.

2. *Aññato:* literally, "as other." The Commentary explains this as "in another way" or "differently" from the way ordinary beings view things, but that does not fit with the syntax of the Pali, nor does it really answer the monk's question.

See also: *MN 140*; *MN 146*; *SN 12:15*; *AN 7:58*

The World

Loka Sutta (SN 35:82)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "'The world, the world *[loka],'* it is said. In what respect does the word 'world' apply?"

"Insofar as it disintegrates *[lujjati],* monk, it is called the 'world.' Now what disintegrates? The eye disintegrates. Forms disintegrate. Eye-consciousness disintegrates. Eye-contact disintegrates. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.

"The ear disintegrates. Sounds disintegrate…

"The nose disintegrates. Aromas disintegrate…

"The tongue disintegrates. Tastes disintegrate…

"The body disintegrates. Tactile sensations disintegrate…

"The intellect disintegrates. Ideas disintegrate. Intellect-consciousness disintegrates. Intellect-contact disintegrates. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.

"Insofar as it disintegrates, it is called the 'world.'"

[Because the word loka *can also mean 'cosmos,' this discourse can also be translated as follows:]*

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "'The cosmos, the cosmos *[loka],'* it is said. In what respect does the word 'cosmos' apply?"

"Insofar as it disintegrates *[lujjati],* monk, it is called the 'cosmos.' Now what disintegrates? The eye disintegrates. Forms disintegrate. Eye-consciousness disintegrates. Eye-contact disintegrates. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.

"The ear disintegrates. Sounds disintegrate…

"The nose disintegrates. Aromas disintegrate…

"The tongue disintegrates. Tastes disintegrate…

"The body disintegrates. Tactile sensations disintegrate…

"The intellect disintegrates. Ideas disintegrate. Intellect-consciousness disintegrates. Intellect-contact disintegrates. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too disintegrates.

"Insofar as it disintegrates, it is called the 'cosmos.'"[1]

Note

1. For alternative definition of "world/cosmos," see AN 9:38.

See also: *DN 11*; *MN 82*; *SN 12:48*; *AN 4:45*; *AN 10:95*

Empty
Suññña Sutta (SN 35:85)

Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "It is said that 'the world is empty, the world is empty,' lord. In what respect is it said that 'the world is empty?'"

"Insofar as it is empty of a self or of anything pertaining to a self: Thus it is said, Ānanda, that 'the world is empty.'[1] And what is empty of a self or of anything pertaining to a self? The eye is empty of a self or of anything pertaining to a self. Forms… Eye-consciousness… Eye-contact is empty of a self or of anything pertaining to a self. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is empty of a self or of anything pertaining to a self.

"The ear is empty.…

"The nose is empty.…

"The tongue is empty.…

"The body is empty.…

"The intellect is empty of a self or of anything pertaining to a self. Ideas… Intellect-consciousness… Intellect-contact is empty of a self or of anything pertaining to a self. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is empty of a self or of anything pertaining to a self.

"Thus it is said that 'the world is empty.'"

Note

1. This passage is sometimes interpreted as an implicit statement that there is no self. However, it has to be understood in the context of three other passages:

In SN 35:82, the Buddha defines "world" as the six senses, their objects, the contact between them, and whatever arises based on that contact. In AN 4:173, Ven. Sāriputta states that, with the fading and cessation of the six media of contact, one should not ask whether there is or isn't anything left, as such questions apply the categories of objectification to what is non-objectified. In SN 35:117, the Buddha insists that the dimension where the six sense media cease and fade should nevertheless be experienced. Thus "world" here covers only the part of experience that can be described. Beyond that range, perceptions of "self" and "not-self" do not and cannot apply.

See also: *MN 2*; *MN 121*; *SN 5:10*; *SN 12:15*; *SN 44:10*; *Ud 1:10*; *Sn 5:15*

To Puṇṇa

Puṇṇa Sutta (SN 35:88)

In the following translation, the passage in braces { } is contained in the Thai edition of the Pali Canon, but not in the other major editions.

* * *

Then Ven. Puṇṇa went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"There are, Puṇṇa, forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, and remains fastened to them, then in him—relishing them, welcoming them, and remaining fastened to them—there arises delight. From the origination of delight, I tell you, comes the origination of suffering & stress.

"There are sounds cognizable via the ear… aromas cognizable by the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, and remains fastened to them, then in him—relishing them, welcoming them, and remaining fastened to them—there arises delight. From the origination of delight, I tell you, comes the origination of suffering & stress.

"There are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does

not relish them, welcome them, or remain fastened to them, then in him —not relishing them, not welcoming them, not remaining fastened to them—there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering & stress.

"There are sounds cognizable via the ear… aromas cognizable by the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does not relish them, welcome them, or remain fastened to them, then in him —not relishing them, not welcoming them, not remaining fastened to them—there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering & stress. {By this means, Puṇṇa, you are not far from this Dhamma & Vinaya."

When this was said, a certain monk said to the Blessed One, "Here is where I am ill at ease, lord, for I don't discern, as they have come to be, the origination, the passing away, the allure, the drawback, and the escape from the six media of contact."

"Then what do you think, monk? Do you regard that 'The eye is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well-seen by you with right discernment that 'The eye is not mine. It is not my self. It is not what I am,' then the first medium of contact will be abandoned by you for the sake of no further becoming in the future.

"Do you regard that 'The ear is not mine… The nose is not mine… The tongue is not mine… The body is not mine…

Do you regard that 'The intellect is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well-seen by you with right discernment that 'The intellect is not mine. It is not my self. It is not what I am,' then

the sixth medium of contact will be abandoned by you for the sake of no further becoming in the future.}

"Well then, Puṇṇa. Now that I have instructed you with a brief instruction, in which country are you going to live?"

"Lord, there is a country called Sunāparanta. I am going to live there."

"Puṇṇa, the Sunāparanta people are fierce. They are rough. If they insult and ridicule you, what will you think?"

"If they insult and ridicule me, I will think, 'These Sunāparanta people are civilized, very civilized, in that they don't hit me with their hands.' That is what I will think, O Blessed One. That is what I will think, O One Well-Gone."

"But if they hit you with their hands, what will you think?"

"…I will think, 'These Sunāparanta people are civilized, very civilized, in that they don't hit me with a clod.'…"

"But if they hit you with a clod…?"

"…I will think, 'These Sunāparanta people are civilized, very civilized, in that they don't hit me with a stick.'…"

"But if they hit you with a stick…?"

"…I will think, 'These Sunāparanta people are civilized, very civilized, in that they don't hit me with a knife.'…"

"But if they hit you with a knife…?"

"…I will think, 'These Sunāparanta people are civilized, very civilized, in that they don't take my life with a sharp knife.'…"

"But if they take your life with a sharp knife…?"

"If they take my life with a sharp knife, I will think, 'There are disciples of the Blessed One who—horrified, humiliated, and disgusted by the body and by life—have sought for an assassin, but here I have met my assassin[1] without searching for him.'[2] That is what I will think, O Blessed One. That is what I will think, O One Well-Gone."

"Good, Puṇṇa, very good. Possessing such calm and self-control you are fit to dwell among the Sunāparantans. Now it is time to do as you see fit."

Then Ven. Puṇṇa, delighting and rejoicing in the Blessed One's words, rising from his seat, bowed down to the Blessed One and left, keeping him on his right side. Setting his dwelling in order and taking his robes & bowl, he set out for the Sunāparanta country and, after wandering stage by stage, he arrived there. There he lived. During that Rains retreat he established 500 male and 500 female lay followers in the practice, while he realized the three knowledges and then attained total [final] unbinding.

Then a large number of monks went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, the clansman named Puṇṇa, whom the Blessed One instructed with a brief instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Puṇṇa was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. The clansman Puṇṇa is totally unbound."

Notes

1. *Satthahāraka.* Some scholars have objected that this word could not mean "assassin," on the grounds that it is a neuter noun, and Pali does not use neuter nouns to describe people, but that is not true. For example, *kaṇṭaka,* "thorn," another neuter noun, means "a subversive"—suggesting that neuter nouns were used to describe people as a way of showing disrespect.

Even more to the point, MN 12 contains references to people who are "hārakas"—a *tiṇa-hārakaṁ,* or grass-carrier, and a *kaṭṭha-hārakaṁ,* or firewood carrier—showing that the suffix *–harakaṁ* can easily be used to indicate a person.

2. In SN 54:9 and in the origin story to Pārājika 3, a group of monks search for an assassin after becoming disgusted with their bodies when taking the unattractiveness of the body as their meditation theme. The Buddha, on learning of this, convenes the remaining monks and recommends that if they find such unskillful, aversive attitudes arising in their meditation, they should switch to the breath as their theme. Thus—contrary to some interpretations of this discourse—it seems unlikely that Puṇṇa is here extolling the act of searching for an assassin as a skillful approach toward death. Instead, the gist of his statement is that if he died under the circumstances described here, death

would have found him without his having sought for it through aversion. This would parallel the attitude toward death that the Theragāthā frequently attributes to arahants:

> I don't delight in death,
> don't delight in living.
> I await my time
> like a worker his wage.
> I don't delight in death,
> don't delight in living.
> I await my time
> mindful, alert. — *Thag 14:1*

This may not be life affirming in the American sense of the word, but it does affirm that the arahants have awakened to a release that transcends life and death. And that is the whole point of Dhamma practice. If there were nothing more important than life, then life itself would be pointless.

See also: *MN 21*; *MN 140*; *Ud 1:10*; *Thag 16:1*; *Thig 14*

A Pair

Dvaya Sutta (SN 35:93)

"It's in dependence on a pair that consciousness comes into play. And how does consciousness come into play in dependence on a pair? In dependence on the eye & forms there arises eye-consciousness. The eye is inconstant, changeable, of a nature to become otherwise. Forms are inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise.

"Eye-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of eye-consciousness, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-consciousness be constant?

"The coming together, the meeting, the convergence of these three phenomena is eye-contact. Whatever is the cause, the requisite condition, for the arising of eye-contact, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-contact be constant?

"Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise. This is how it's in dependence on a pair that eye-consciousness comes into play.

"In dependence on the ear & sounds there arises ear-consciousness.…

"In dependence on the nose & aromas there arises nose-consciousness.…

"In dependence on the tongue & flavors there arises tongue-consciousness.…

"In dependence on the body & tactile sensations there arises body-consciousness.…

"In dependence on the intellect & ideas there arises intellect-consciousness. The intellect is inconstant, changeable, of a nature to become otherwise. Ideas are inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise.

"Intellect-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of intellect-consciousness, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could intellect-consciousness be constant?

"The coming together, the meeting, the convergence of these three phenomena is intellect-contact. Whatever is the cause, the requisite condition, for the arising of intellect-contact, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could intellect-contact be constant?

"Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise. This is how it's in dependence on a pair that intellect-consciousness comes into play."

See also: MN 38; MN 146; SN 35:193

To Māluṅkyaputta
Māluṅkyaputta Sutta (SN 35:95)

Then Ven. Māluṅkyaputta, who was ardent & resolute, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "It would be good, lord, if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"Here now, Māluṅkyaputta: What will I say to the young monks when you—aged, old, elderly, along in years, come to the last stage of life—ask for an admonition in brief?"

"Lord, even though I'm aged, old, elderly, along in years, come to the last stage of life, may the Blessed One teach me the Dhamma in brief! May the One Well-Gone teach me the Dhamma in brief! It may well be that I'll understand the Blessed One's words. It may well be that I'll become an heir to the Blessed One's words."

"What do you think, Māluṅkyaputta? The forms cognizable via the eye that are unseen by you—that you have never before seen, that you don't see, and that are not to be seen by you: Do you have any desire or passion or love there?"

"No, lord."[1]

"The sounds cognizable via the ear…

"The aromas cognizable via the nose…

"The flavors cognizable via the tongue…

"The tactile sensations cognizable via the body…

"The ideas cognizable via the intellect that are uncognized by you–the you have never before cognized, that you don't cognize, and that are not to be cognized by you: Do you have any desire or passion or love there?"

"No, lord."

"Then, Māluṅkyaputta, with regard to phenomena to be seen, heard, sensed, or cognized: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Māluṅkyaputta, there is no you in connection with that. When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."[2]

"I understand in detail, lord, the meaning of what the Blessed One has said in brief:

Seeing a form
    —mindfulness lapsed—
attending
    to the theme of 'endearing,'
impassioned in mind,
    one feels
    and remains fastened on it.
One's feelings, born of the form,
    grow numerous,
Greed & annoyance
    injure one's mind.
Thus amassing stress,
    one is said to be far
    from unbinding.

Hearing a sound…
Smelling an aroma…
Tasting a flavor…
Touching a tactile sensation…

Knowing an idea
    —mindfulness lapsed—
attending

to the theme of 'endearing,'
impassioned in mind,
one feels
and remains fastened on it.
One's feelings, born of the idea,
grow numerous,
Greed & annoyance
injure one's mind.
Thus amassing stress,
one is said to be far
from unbinding.

Not impassioned with forms
—seeing a form with mindfulness firm—
dispassioned in mind,
one knows
and doesn't remain fastened on it.
While one is seeing a form
—and even experiencing feeling—
it falls away and doesn't accumulate.
Thus one fares mindfully.
Thus not amassing stress,
one is said to be
in the presence of unbinding.

Not impassioned with sounds…
Not impassioned with aromas…
Not impassioned with flavors…
Not impassioned with tactile sensations…
Not impassioned with ideas
—knowing an idea with mindfulness firm—
dispassioned in mind,
one knows
and doesn't remain fastened on it.
While one is knowing an idea
—and even experiencing feeling—
it falls away and doesn't accumulate.
Thus one fares mindfully.

Thus not amassing stress,
one is said to be
in the presence of unbinding.

"It's in this way, lord, that I understand in detail the meaning of what the Blessed One said in brief."

"Good, Māluṅkyaputta. Very good. It's good that you understand in detail this way the meaning of what I said in brief."

[The Buddha then repeats the verses.]

"It's in this way, Māluṅkyaputta, that the meaning of what I said in brief should be regarded in detail."

Then Ven. Māluṅkyaputta, having been admonished by the admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Māluṅkyaputta became another one of the arahants.

Notes

1. It is possible, of course, to have desire for a sight that one has not seen. However, strictly speaking, the desire is not "there" at the unseen sight. Rather, it's there at the present idea of the unseen sight. This distinction is important for the purpose of the practice.

2. See Ud 1:10, where the Buddha gives these same instructions to Bāhiya of the Bark-cloth.

See also: *MN 18*; *SN 23:2*; *SN 35:63*; *AN 6:63*

Dwelling in Heedlessness
Pamādavihārin Sutta (SN 35:97)

"Monks, I will teach you about one who dwells in heedlessness and one who dwells in heedfulness. Listen & pay careful attention, I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "And how does one dwell in heedlessness? When a monk dwells without restraint over the faculty of the eye, the mind is stained with forms cognizable via the eye. When the mind is stained, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena don't become manifest. When phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"When a monk dwells without restraint over the ear… nose… tongue… body…

"When a monk dwells without restraint over the faculty of the intellect, the mind is stained with ideas cognizable via the intellect. When the mind is stained, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena don't become manifest. When phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"This is how one dwells in heedlessness.

"And how does one dwell in heedfulness? When a monk dwells with restraint over the faculty of the eye, the mind is not stained with forms cognizable via the eye. When the mind is not stained, joy is born. In one who has joy, rapture is born. The body of one enraptured at heart grows

calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells in heedfulness.

"When a monk dwells with restraint over the ear… nose… tongue… body…

"When a monk dwells with restraint over the faculty of the intellect, the mind is not stained with ideas cognizable via the intellect. When the mind is not stained, joy is born. In one who has joy, rapture is born. The body of one enraptured at heart grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells in heedfulness.

"This is how one dwells in heedfulness."

See also: *DN 16*; *SN 3:17*; *SN 55:40*; *AN 10:15*

Concentration

Samādhi Sutta (SN 35:99)

"Develop concentration, monks. A concentrated monk discerns things as they have come to be. And what does he discern as it has come to be?

"He discerns, as it has come to be, that 'The eye is inconstant' … 'Forms are inconstant' … 'Eye-consciousness is inconstant' … 'Eye-contact is inconstant' … 'Whatever arises in dependence on eye-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too is inconstant.'

"He discerns, as it has come to be, that 'The ear is inconstant' … 'The nose is inconstant' … 'The tongue is inconstant' … 'The body is inconstant' …

"He discerns, as it has come to be, that 'The intellect is inconstant' … 'Ideas are inconstant' … 'Intellect-consciousness is inconstant' … 'Intellect-contact is inconstant' … 'Whatever arises in dependence on intellect-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too is inconstant.'

"So develop concentration, monks. A concentrated monk discerns things as they have come to be."

See also: MN 52; SN 22:5; AN 3:74; AN 4:41; AN 5:28; AN 9:36

Not Yours

Na Tumhāka Sutta (SN 35:101)

"Monks, whatever's not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. And what is not yours?

"The eye isn't yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. Forms are not yours… Eye-consciousness isn't yours… Eye-contact isn't yours… Whatever arises in dependence on eye-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too isn't yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit.

"The ear isn't yours: Let go of it…

"The nose isn't yours: Let go of it…

"The tongue isn't yours: Let go of it…

"The body's not yours: Let go of it…

"The intellect's not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. Ideas are not yours… Intellect-consciousness isn't yours… Intellect-contact isn't yours… Whatever arises in dependence on intellect-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too isn't yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit.

"Suppose a person were to gather or burn or do as he likes with the grass, twigs, branches, & leaves here in Jeta's Grove. Would the thought occur to you, 'It's *us* that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self nor do they pertain to our self."

"In the same way, monks, the eye isn't yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit… The ear… The

nose… The tongue… The body… The intellect's not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit… Whatever arises in dependence on intellect-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too isn't yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit."

See also: *MN 22*; *SN 35:69*; *SN 42:11*

Fetters

Saññojana Sutta (SN 35:109)

Near Sāvatthi. There the Blessed One said, "Monks, I will teaching you the phenomena that are conducive to fettering and the fetter. Listen & pay close attention. I will speak."

"As you say, lord, the monks responded to him.

The Blessed One said, "And which are the phenomena conducive to fettering? And which is the fetter?

"The eye, monks, is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"The ear is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"The nose is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"The tongue is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"The body is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"The intellect is a phenomenon conducive to fettering. Whatever desire-passion is there, that is the fetter there.

"These are called the phenomena conducive to fettering. This is the fetter."

See also: SN 22:120; SN 35:191

Clinging
Upādāna Sutta (SN 35:110)

Near Sāvatthī. There the Blessed One said, "Monks, I will teach you clingable phenomena & clinging. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And which, monks, are clingable phenomena? Which is the clinging?

"The eye is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"The ear is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"The nose is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"The tongue is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"The body is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"The intellect is a clingable phenomenon. Whatever desire-passion is there, that is the clinging there.

"These are called clingable phenomena. This is the clinging."

See also: MN 44; MN 109; SN 22:48; SN 22:121; SN 27:1–10; SN 35:191

Māra's Power

Mārapāsa Sutta (SN 35:115)

"There are forms, monks, cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk fettered to forms cognizable by the eye. He has gone over to Māra's camp; he has come under Māra's power. The Evil One can do with him as he will.

"There are sounds cognizable via the ear…

"There are aromas cognizable via the nose…

"There are flavors cognizable via the tongue…

"There are tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk fettered to ideas cognizable by the intellect. He has gone over to Māra's camp; he has come under Māra's power. The Evil One can do with him as he will.

"Now, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from forms cognizable by the eye. He has not gone over to Māra's camp; he has not come under Māra's power. The Evil One cannot do with him as he will.

"There are sounds cognizable via the ear…

"There are aromas cognizable via the nose…

"There are flavors cognizable via the tongue…

"There are tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from ideas cognizable by the intellect. He has not gone over to Māra's camp; he has not come under Māra's power. The Evil One cannot do with him as he will."

See also: *MN 49*; *SN 4:19*; *SN 5:1–10*; *SN 35:202*; *SN 47:6–7*; *AN 9:39*; *AN 10:72*; *Sn 4:2*

Cosmos

Loka Sutta (SN 35:116)

"Monks, I don't say that one would know, see, or reach the end of the cosmos by traveling. But I also don't say that there is a putting an end to stress without reaching the end of the cosmos."

Having said this, the Blessed One got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'Monks, I don't say that one would know, see, or reach the end of the cosmos by traveling. But I also don't say that there is a putting an end to stress without reaching the end of the cosmos': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Ānanda is praised by the Teacher and esteemed by his observant companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, cross-question him about this matter."

So the monks went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Ānanda!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood—passing over the root & trunk of a standing tree possessing heartwood—were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who—having bypassed the Blessed One when you were face to face with him, the Teacher—imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is

Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have cross-questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Ānanda: Knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when we should have cross-questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your observant companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Ānanda without making it difficult!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Ānanda said this: "Friends, concerning the brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'Monks, I don't say that one would know, see, or reach the end of the cosmos by traveling. But I also don't say that there is a putting an end to stress without reaching the end of the cosmos'—I understand the detailed meaning to be this: That by means of which, with regard to the cosmos, one is a perceiver of a cosmos, a conceiver of a cosmos, that, in the discipline of the noble is called 'the cosmos.' And by means of what, with regard to the cosmos, is one a perceiver of a cosmos, a conceiver of a cosmos? By means of the eye one is, with regard to the cosmos, a perceiver of a cosmos, a conceiver of a cosmos. By means of the ear… the nose… the tongue… the body… the intellect one is, with regard to the cosmos, a perceiver of a cosmos, a conceiver of a cosmos. That by means of which, with regard to the cosmos, one is a perceiver of a cosmos, a conceiver of a cosmos, that, in the discipline of the noble is called 'the cosmos.'

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—i.e.,

‘Monks, I don’t say that one would know, see, or reach the end of the cosmos by traveling. But I also don’t say that there is a putting an end to stress without reaching the end of the cosmos’—this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, cross-question him about this matter. However he answers is how you should remember it.”

Then the monks, delighting in & approving of Ven. Ānanda’s words, got up from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] “Then Ven. Ānanda analyzed the meaning using these words, these statements, these phrases.”

“Ānanda is wise, monks. Ānanda is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is its meaning, and that is how you should remember it.”

See also: *DN 11*; *SN 12:15*; *SN 12:44*; *SN 35:82*; *AN 4:45*; *AN 9:38*

Strings of Sensuality
Kāmaguṇa Sutta (SN 35:117)

"Monks, before my awakening, when I was still just an unawakened bodhisatta, the thought occurred to me: 'Those five strings of sensuality that previously made contact with my awareness—that are past, ceased, changed: My mind, having often gone there, might go to those that are present, or occasionally to those that are future.'[1] Then the thought occurred to me: 'Those five strings of sensuality that previously made contact with my awareness—that are past, ceased, changed: There, for my own sake, heedfulness, mindfulness, and a protection of my awareness should be practiced.

"Therefore, monks, those five strings of sensuality that previously made contact with your awareness, too—that are past, ceased, changed: Your mind, having often gone there, might go to those that are present, or occasionally to those that are future. Therefore, those five strings of sensuality that previously made contact with your awareness, too—that are past, ceased, changed: There, for your own sake, heedfulness, mindfulness, and a protection of your awareness should be practiced.

"Therefore, monks, that dimension should be experienced[2] where the eye [vision] ceases and the perception [mental label] of form fades. That dimension should be experienced where the ear ceases and the perception of sound fades. That dimension should be experienced where the nose ceases and the perception of aroma fades. That dimension should be experienced where the tongue ceases and the perception of flavor fades. That dimension should be experienced where the body ceases and the perception of tactile sensation fades. That dimension should be experienced where the intellect ceases and the perception of idea fades. That dimension should be experienced."

Having said this, the Blessed One got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'Therefore, monks, that dimension should be experienced where the eye ceases and the perception of form fades. That dimension should be experienced where the ear ceases and the perception of sound fades… where the nose ceases and the perception of aroma fades… where the tongue ceases and the perception of flavor fades… where the body ceases and the perception of tactile sensation fades… where the intellect ceases and the perception of idea fades: That dimension should be experienced': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Ānanda is praised by the Teacher and esteemed by his observant companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, cross-question him about this matter."

So the monks went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Ānanda!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood—passing over the root & trunk of a standing tree possessing heartwood—were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who—having bypassed the Blessed One when you were face to face with him, the Teacher—imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have cross-questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Ānanda: Knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahmā. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the lord of the Dhamma, the Tathāgata. That was the time when

we should have cross-questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your observant companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Ānanda without making it difficult!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Ānanda said this: "Friends, concerning the brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning—i.e., 'Therefore, monks, that dimension should be experienced where the eye ceases and the perception of form fades. That dimension should be experienced where the ear ceases and the perception of sound fades… where the nose ceases and the perception of aroma fades… where the tongue ceases and the perception of flavor fades… where the body ceases and the perception of tactile sensation fades… where the intellect ceases and the perception of idea fades. That dimension should be experienced'—I understand the detailed meaning to be this: This was stated by the Blessed One with regard to the cessation of the six sense media."[3]

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning—i.e., 'Therefore, monks, that dimension should be experienced where the eye ceases and the perception of form fades. That dimension should be experienced where the ear ceases and the perception of sound fades… where the nose ceases and the perception of aroma fades… where the tongue ceases and the perception of flavor fades… where the body ceases and the perception of tactile sensation fades… where the intellect ceases and the perception of idea fades. That dimension should be experienced'—this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, cross-question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Ānanda's words, got up from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they

(told him what had happened after he had gone into his dwelling, and ended by saying,) "Then Ven. Ānanda analyzed the meaning using these words, these statements, these phrases."

"Ānanda is wise, monks. Ānanda is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is its meaning, and that is how you should remember it."

Notes

1. More idiomatically, this sentence could be rendered as, "My mind—going often to those five strings of sensuality that previously made contact with my awareness and are past, ceased, changed—might go to those that are present, or occasionally to those that are future." This sentence is mistranslated both in KSB and CDB.

2. This phrase, *se āyatane veditabbe,* bears traces of the eastern dialect that is believed to have been the Buddha's native dialect. It was not regularized into the Pali form, apparently because this statement, with the rhapsodic quality of its repetitions, was so closely associated with the Buddha that there was a desire to preserve the way in which he said it. There are other examples in the Canon of phrases closely associated with the Buddha that maintained the form of his native dialect. The most common example is *bhikkhave,* instead of the standard Pali, *bhikkhavo.* The phrasing of the four noble truths is also not in standard Pali syntax, a fact that might possibly be attributed to a similar desire to preserve the Buddha's way of speaking in phrases that were particularly common to him.

In CDB, *veditabbe* in this passage is translated as "should be understood," but the term more usually means, "should be felt" or "should be experienced." Because the dimension described here falls under the third noble truth, the duty with regard to it is to realize it, rather than simply understanding it. Thus "should be experienced" appears to be the better translation here.

The Commentary explains the "therefore" at the beginning of this paragraph by saying that once the dimension described in this paragraph is experienced, there is no longer any need to exercise heedfulness and mindfulness to protect the mind. The mind in this dimension needs no protection.

3. The Commentary explains Ven. Ānanda's statement here as referring to nibbāna. It's hard to say that his explanation is more detailed than the Buddha's statement, as it actually is briefer. However, he is translating that statement into vocabulary that is apparently more familiar to his listeners.

See also: *DN 11*; *MN 49*; *SN 4:19*; *SN 35:23*; *AN 4:173*; *AN 6:61*; *Ud 1:10*; *Ud 8:1*

To Sakka

Sakka Sutta (SN 35:118)

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then Sakka the deva-king went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, he said to the Blessed One, "What is the cause, lord, what is the reason why some beings don't totally unbind in the here & now? And what is the cause, what is the reason why some beings do totally unbind in the here & now?"

"There are, deva-king, forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, then in him—relishing them, welcoming them, & remaining fastened to them—consciousness depends on them, clings to them/is sustained by them. A monk with clinging/sustenance doesn't totally unbind.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, then in him—relishing them, welcoming them, & remaining fastened to them—consciousness depends on them, clings to them/is sustained by them. A monk with clinging/sustenance doesn't totally unbind.

"This, deva-king, is the cause, this the reason, why some beings don't totally unbind in the here & now.

"But, deva-king, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. If a monk doesn't relish them, welcome them, or remain fastened to them,

then in him—not relishing them, not welcoming them, not remaining fastened to them— consciousness doesn't depend on them, doesn't cling to them/isn't sustained by them. A monk without clinging/sustenance totally unbinds.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. If a monk doesn't relish them, welcome them, or remain fastened to them, then in him—not relishing them, not welcoming them, not remaining fastened to them—consciousness doesn't depend on them, doesn't cling to them/isn't sustained by them. A monk without clinging/sustenance totally unbinds.

"This, deva-king, is the cause, this the reason, why some beings do totally unbind in the here & now."

See also: *MN 11*; *MN 143*; *SN 35:63*; *SN 35:88*; *SN 35:95*

About Bhāradvāja

Bhāradvāja Sutta (SN 35:127)

On one occasion Ven. Piṇḍola Bhāradvāja was staying near Kosambī at Ghosita's monastery. Then King Udena went to him and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, the king sat to one side. As he was sitting there he said to Ven. Piṇḍola Bhāradvāja: "What is the reason, Master Bhāradvāja, what is the cause why young monks—black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'Come now, monks: with regard to women who are old enough to be your mother, establish the attitude you would have toward your mother. With regard to women who are old enough to be your sister, establish the attitude you'd have toward a sister. With regard to women who are young enough to be your daughter, establish the attitude you'd have toward a daughter.' This is one reason, this is one cause, great king, why young monks—black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives."

"The mind is unruly, Master Bhāradvāja. Sometimes thoughts of greed arise even for women who are old enough to be your mother… your sister… young enough to be your daughter. Is there another reason, another cause, why young monks… without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'Come now, monks: reflect on this very

body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, full of all sorts of unclean things: "In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine."' This too is a reason, this too is a cause, great king, why young monks—black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives."

"For those who are developed in body,[1] developed in virtue, developed in mind, developed in discernment, Master Bhāradvāja, that isn't hard to do. But for those who are undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment, that is hard to do. Sometimes when one thinks, 'Let's regard this as unattractive,' it actually comes to be attractive. Is there another reason, another cause, why young monks… without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy & rightly self-awakened: 'Come now, monks: Keep guarding the doors to your sense faculties. On seeing a form with the eye, do not grasp at any theme or variations by which—if you were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the eye. Achieve restraint with regard to the faculty of the eye.

"'On hearing a sound with the ear…

"'On smelling an aroma with the nose…

"'On tasting a flavor with the tongue…

"'On feeling a tactile sensation with the body…

"'On cognizing an idea with the intellect, do not grasp at any theme or variations by which—if you were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the intellect. Achieve restraint with regard to the faculty of the intellect.'

"This too is a reason, this too is a cause, great king, why young monks —black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives."

"Amazing, Master Bhāradvāja! Astounding! How well that has been said by the Blessed One who knows & sees, worthy & rightly self-awakened! This is the very reason, this the very cause, why young monks —black-haired, endowed with the blessings of youth in the first stage of life—without having played with sensuality nevertheless follow the lifelong celibate life, perfect & pure, and make it last their entire lives. I myself, Master Bhāradvāja: Whenever I enter the inner apartments of the palace unguarded in body, unguarded in speech, unguarded in mind, with mindfulness unestablished and my senses unrestrained, I'm overcome with thoughts of greed. But whenever I enter the inner apartments of the palace guarded in body, guarded in speech, guarded in mind, with mindfulness established and my senses restrained, then I'm not.

"Magnificent, Master Bhāradvāja! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Bhāradvāja—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Bhāradvāja remember me as a lay follower who has gone for refuge from this day forward, for life."

Note

1. According to MN 36, one is said to be "developed in body" when feelings of pleasure do not invade the mind and remain, and "developed in mind" when feelings of pain do not invade the mind and remain.

See also: *MN 54*; *SN 1:20*; *SN 27:1–10*; *AN 5:75*-76; *AN 5:114*; *AN 9:41*; *Thag 7:1*

At Devadaha

Devadaha Sutta (SN 35:134)

On one occasion the Blessed One was staying among the Sakyans near a Sakyan town named Devadaha. There he addressed the monks, "Monks, I don't say of all monks that they have work to do with heedfulness with regard to the six contact-media. But I don't say of all monks that they *don't* have work to do with heedfulness with regard to the six contact-media.

"Those monks who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who are released through right gnosis: Of them I say that they don't have work to do with heedfulness with regard to the six contact-media. Why is that? They have completed their work with heedfulness. They are incapable of falling back.

"But as for those monks who are in training,[1] who have not attained the heart's goal but remain intent on the unsurpassed safety from bondage: Of them I say that they still have work to do with heedfulness with regard to the six contact-media. Why is that?

"There are forms cognizable via the eye that are agreeable & disagreeable. [When one is heedful] they don't persist in consuming the mind, even when contacted again & again. When awareness isn't consumed, persistence is aroused & untiring, the mind concentrated & gathered into singleness. Seeing this fruit of heedfulness, I say of those monks that they still have work to do with heedfulness with regard to the six contact-media.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect that are agreeable & disagreeable. [When one is heedful] they don't persist in consuming the mind, even when contacted again & again. When awareness isn't consumed, persistence is aroused & untiring, the mind concentrated & gathered into singleness. Seeing this fruit of heedfulness, I say of those monks that they still have work to do with heedfulness with regard to the six contact-media."

Note

1. A monk who has attained at least stream-entry, but who has yet to achieve arahantship. Of course, a monk who has not yet reached stream-entry has even more reason to be heedful in the ways recommended here.

See also: *DN 16*; *SN 3:17*; *SN 35:97*; *SN 55:40*; *AN 6:31*; *AN 10:15*; *Iti 16–17*

The Opportunity
Khaṇa Sutta (SN 35:135)

"It's a gain for you, monks, a great gain, that you've gained the opportunity to live the holy life. I have seen a hell named 'Six Media of Contact.' Whatever form one sees there with the eye is undesirable, never desirable; displeasing, never pleasing; disagreeable, never agreeable. Whatever sound one hears there with the ear… Whatever aroma one smells there with the nose… Whatever flavor one tastes there with the tongue… Whatever tactile sensation one touches there with the body… Whatever idea one cognizes there with the intellect is undesirable, never desirable; displeasing, never pleasing; disagreeable, never agreeable.

"It's a gain for you, monks, a great gain, that you've gained the opportunity to live the holy life. I have seen a heaven named 'Six Media of Contact.' Whatever form one sees there with the eye is desirable, never undesirable; pleasing, never displeasing; agreeable, never disagreeable. Whatever sound one hears there with the ear… Whatever aroma one smells there with the nose… Whatever flavor one tastes there with the tongue… Whatever tactile sensation one touches there with the body… Whatever idea one cognizes there with the intellect is desirable, never undesirable; pleasing, never displeasing; agreeable, never disagreeable.

"It's a gain for you, monks, a great gain, that you've gained the opportunity to live the holy life."[1]

Note

1. The message here is that in realms where sense objects are totally disagreeable or totally agreeable it is very difficult to practice the holy life, for in the former, one is too distracted by pain; in the latter, too distracted by pleasure.

See also: *MN 130*; *SN 9:9*

Delight in Forms
Rūpārāma Sutta (SN 35:136)

"Monks, devas & human beings take pleasure in forms, delight in forms, rejoice in forms. With the change, fading away, & cessation of forms, devas & human beings dwell in suffering & stress.

"Devas & human beings take pleasure in sounds… take pleasure in aromas… take pleasure in flavors… take pleasure in tactile sensations…

"Devas & human beings take pleasure in ideas, delight in ideas, rejoice in ideas. With the change, fading away, & cessation of ideas, devas & human beings dwell in suffering & stress.

"But the Tathāgata, monks—worthy & rightly self-awakened—knowing, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and escape from—forms, doesn't take pleasure in forms, delight in forms, rejoice in forms. With the change, fading away, & cessation of forms, the Tathāgata dwells happily.

"Knowing, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and escape from—sounds… aromas… flavors… tactile sensations…

"Knowing, as they have come to be, the origination, the disappearance, the allure, the drawbacks of—and escape from—ideas, he doesn't take pleasure in ideas, delight in ideas, rejoice in ideas. With the change, fading away, & cessation of ideas, the Tathāgata dwells happily."[1]

> "All sights, sounds, aromas, flavors,
> tactile sensations, & ideas
> that are welcome,
> appealing,
> agreeable—
> as long as they're said
> to exist,

are supposed by the world
together with its devas
    to be bliss.
But when they cease,
that's supposed by them
    to be stress.
The stopping of self-identity
is viewed by the noble ones
            as bliss.
This, when seen,
runs counter
to the whole world.

What others say   is blissful,
the noble ones say   is stress.
What others say   is stressful,
the noble know   as bliss.
See the Dhamma, hard to understand!
    Here those who don't know
    are confused.
For those who are veiled,
    it's   darkness,
    blindness
    for those who don't see.
But for the good it's blatant,
like light for those who see.

Though in its very presence,
they don't understand it—
dumb animals, unadept in the Dhamma.
It's not easy
for those overcome
    by passion for becoming,
flowing along
    in the stream of becoming,
falling under Māra's sway,[2]
    to wake up
    to this Dhamma.

Who, apart from the noble,
is worthy to wake up
to this state?—
    the state that,
    through rightly knowing it,
    they totally unbind,
            effluent-free."

Notes

1. The poem that follows is identical to the final poem in Sn 3:12.
2. On Māra's sway, see SN 4:19, SN 35:115, SN 35:189, and SN 35:199.

See also: SN 22:1; SN 22:94

Action

Kamma Sutta (SN 35:145)

"Monks, I will teach you new & old kamma, the cessation of kamma, and the path of practice leading to the cessation of kamma. Listen & pay close attention. I will speak.

"Now what, monks, is old kamma? The eye is to be seen as old kamma, fabricated & willed, capable of being felt. The ear… The nose…The tongue… The body… The intellect is to be seen as old kamma, fabricated & willed, capable of being felt. This is called old kamma.

"And what is new kamma? Whatever kamma one does now with the body, with speech, or with the intellect: This is called new kamma.

"And what is the cessation of kamma? Whoever touches the release that comes from the cessation of bodily kamma, verbal kamma, & mental kamma: This is called the cessation of kamma.

"And what is the path of practice leading to the cessation of kamma? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the path of practice leading to the cessation of kamma.

"So, monks, I have taught you new & old kamma, the cessation of kamma, and the path of practice leading to the cessation of kamma. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

See also: SN 22:79; SN 36:21; SN 42:8; AN 3:101; AN 6:63

Faculties

Indriya Sutta (SN 35:153)

This sutta is based on a play on words. In everyday Pali, the term "consummate in faculties" is used to describe a person whose beauty and health are inspiring. Here the Buddha gives a different meaning to the term.

* * *

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'Consummate in faculties, consummate in faculties,' it is said. To what extent is one consummate in faculties?"

"If a monk, while keeping track of arising & passing away with regard to the eye-faculty, becomes disenchanted with the eye-faculty; if, while keeping track of arising & passing away with regard to the ear-faculty… the nose-faculty… the tongue-faculty… the body faculty… the intellect-faculty, he becomes disenchanted with the intellect-faculty; and, disenchanted, he becomes dispassionate; through dispassion, he is released; with release, there is the knowledge, 'Released'; he discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world,' it is to this extent that one is consummate in faculties."

See also: MN 152

The Ocean (1)
Samudda Sutta (SN 35:187)

"'The ocean, the ocean,' says the uninstructed run-of-the-mill person. But that's not the ocean in the discipline of the noble ones. It's a great mass of water, a great body of water.

"The eye is a person's ocean, and its current consists of forms. Whoever resists that current consisting of forms is said to have crossed over the ocean of the eye with its waves, whirlpools, sharks, & demons. Crossed over, gone beyond, one stands on high ground, a brahman.

"The ear is a person's ocean…

"The nose is a person's ocean…

"The tongue is a person's ocean…

"The body is a person's ocean…

"The intellect is a person's ocean, and its current consists of ideas. Whoever resists that current consisting of ideas is said to have crossed over the ocean of the intellect with its waves, whirlpools, sharks, & demons. Crossed over, gone beyond, one stands on firm ground, a brahman."

That is what the Blessed One said. When the One Well-gone had said that, he—the Teacher—said further:

> Whoever crosses over this ocean,
> with its danger of sharks, demons, waves,
> so very hard to cross
> is called:
> an attainer of wisdom
> who has lived the holy life,
> one who's attained the end of the cosmos,
> one gone beyond.

See also: *MN 67*; *SN 15:3*; *SN 35:197*; *AN 4:5*

The Ocean (2)
Samudda Sutta (SN 35:188)

"'The ocean, the ocean,' says the uninstructed run-of-the-mill person. But that's not the ocean in the discipline of the noble ones. It's a great mass of water, a great body of water.

"There are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. These are called the ocean in the discipline of the noble ones. Here this cosmos—with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk—is, for the most part, submerged, like a tangled skein, a knotted ball of string, like matted rushes & reeds, and doesn't go beyond the plane of deprivation, the bad destination, the lower realm, the wandering-on.

"There are sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. These are called the ocean in the discipline of the noble ones. Here this cosmos—with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk—is, for the most part, submerged, like a tangled skein, a knotted ball of string, like matted rushes & reeds, and doesn't go beyond the plane of deprivation, the bad destination, the lower realm, the wandering-on.

> Whoever has become dispassionate
> to passion, aversion, & ignorance,
> crosses over this ocean,
> with its danger of sharks, demons, waves,
> so very hard to cross.

He's one who has
    overcome ties,
    forsaken death,
    abandoned suffering & stress,
is acquisition-free
with no further becoming.
Having gone to his end, he
    has no measure,
    has bewildered, I tell you,
        Death's king.

See also: *MN 67*; *MN 72*; *SN 22:36*; *SN 22:86*; *SN 44:1*; *Iti 109*; *Sn 5:6*

The Fisherman
Bāḷisika Sutta (SN 35:189)

"Monks,[1] just as if a fisherman were to cast a baited hook into a deep lake and a fish with its eye out for food would swallow it—so that the fish that had thus swallowed the fisherman's hook would fall into misfortune & disaster, and the fisherman could do with it as he will—in the same way, there are these six hooks in the world for the misfortune of beings, for the slaughter of those that breathe. Which six?

"There are forms, monks, cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk who has swallowed Māra's hook, who has fallen into misfortune & disaster. The Evil One can do with him as he will.

"There are sounds cognizable via the ear…

"There are aromas cognizable via the nose…

"There are flavors cognizable via the tongue…

"There are tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk who has swallowed Māra's hook, who has fallen into misfortune & disaster. The Evil One can do with him as he will.

"Now, there are forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk who has not swallowed Māra's hook, who has snapped the hook, who has broken the hook, who has not fallen into misfortune & disaster. The Evil One cannot do with him as he will.

"There are sounds cognizable via the ear…

"There are aromas cognizable via the nose…

"There are flavors cognizable via the tongue…

"There are tactile sensations cognizable via the body…

"There are ideas cognizable via the intellect—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk who has not swallowed Māra's hook, who has snapped the hook, who has broken the hook, who has not fallen into misfortune & disaster. The Evil One cannot do with him as he will."

Note

1. The translation of this sutta in KSB starts with a paragraph and a verse that actually belong at the end of the preceding sutta.

See also: *MN 26*; *SN 4:19*; *SN 47:6–7*; *SN 35:115*; *AN 9:39*

The Milk Sap Tree
Khīrarukkha Sutta (SN 35:190)

"Monks, for any monk or nun who, with regard to forms cognizable via the eye, if there is passion, there is aversion, there is delusion; in whom passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned, even if trifling forms cognizable via the eye come into the range of the eye—to say nothing of impressive ones—the mind is consumed. Why is that? Because there is passion, there is aversion, there is delusion; passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned.

"For any monk or nun who, with regard to sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"For any monk or nun who, with regard to ideas cognizable via the intellect, if there is passion, there is aversion, there is delusion; in whom passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned, even if trifling ideas cognizable via the intellect come into the range of the intellect—to say nothing of impressive ones—the mind is consumed. Why is that? Because there is passion, there is aversion, there is delusion; passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned.

"Suppose, monks, that there was a milk sap tree—an *assattha*, a banyan, a *milakkhu,* or an *udambara* [fig trees with milky sap]—fresh, young, tender. Wherever a man with a sharp ax would split it, would milk sap come out?"

"Yes, lord. Why is that? Because there is milk sap."

"In the same way, monks, for any monk or nun who, with regard to forms cognizable via the eye… sounds cognizable via the ear… aromas

cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"For any monk or nun who, with regard to ideas cognizable via the intellect, if there is passion, there is aversion, there is delusion; in whom passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned, even if trifling ideas cognizable via the intellect come into the range of the intellect—to say nothing of impressive ones—the mind is consumed. Why is that? Because there is passion, there is aversion, there is delusion; passion has not been abandoned, aversion has not been abandoned, delusion has not been abandoned.

"But, monks, for any monk or nun who, with regard to forms cognizable via the eye, if there is no passion, there is no aversion, there is no delusion; in whom passion has been abandoned, aversion has been abandoned, delusion has been abandoned, even if impressive forms cognizable via the eye come into the range of the eye—to say nothing of trifling ones—the mind isn't consumed. Why is that? Because there is no passion, there is no aversion, there is no delusion; passion has been abandoned, aversion has been abandoned, delusion has been abandoned.

"For any monk or nun who, with regard to sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"For any monk or nun who, with regard to ideas cognizable via the intellect, if there is no passion, there is no aversion, there is no delusion; in whom passion has been abandoned, aversion has been abandoned, delusion has been abandoned, even if impressive ideas cognizable via the intellect come into the range of the intellect—to say nothing of trifling ones—the mind isn't consumed. Why is that? Because there is no passion, there is no aversion, there is no delusion; passion has been abandoned, aversion has been abandoned, delusion has been abandoned.

"Suppose, monks, that there was a milk sap tree—an *assattha,* a banyan, a *milakkhu,* or an *udambara*—dry, hollow, old. Wherever a man with a sharp ax would split it, would milk sap come out?"

"No, lord. Why is that? Because there is no milk sap."

"In the same way, monks, for any monk or nun who, with regard to forms cognizable via the eye… sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body…

"For any monk or nun who, with regard to ideas cognizable via the intellect, if there is no passion, there is no aversion, there is no delusion; in whom passion has been abandoned, aversion has been abandoned, delusion has been abandoned, even if impressive ideas cognizable via the intellect come into the range of the intellect—to say nothing of trifling ones—the mind isn't consumed. Why is that? Because there is no passion, there is no aversion, there is no delusion; passion has been abandoned, aversion has been abandoned, delusion has been abandoned."

See also: *SN 12:64*; *SN 22:2*; *SN 22:3*; *SN 35:28*; *SN 35:74*; *SN 35:191*

To Koṭṭhita

Koṭṭhita Sutta (SN 35:191)

Once, Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, in the evening, left his seclusion and went to Ven. Sāriputta. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Now tell me, friend Sāriputta, is the eye the fetter of forms, or are forms the fetter of the eye? Is the ear… Is the nose… Is the tongue… Is the body… Is the intellect the fetter of ideas, or are ideas the fetter of the intellect?"

"No, my friend. The eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds… The nose is not the fetter of aromas… The tongue is not the fetter of flavors… The body is not the fetter of tactile sensations… The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire-passion arises in dependence on the two of them: That is the fetter there.

"Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black'—speaking this way, would he be speaking rightly?"

"No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there."

"In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds…The nose is not the fetter of aromas…The tongue is not the fetter of flavors… The body is not the fetter of tactile sensations… The intellect is not the

fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire-passion arises in dependence on the two of them: That is the fetter there.

"If the eye were the fetter of forms, or if forms were the fetter of the eye, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire-passion arises in dependence on the two of them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed.

"If the ear were the fetter…

"If the nose were the fetter…

"If the tongue were the fetter…

"If the body were the fetter…

"If the intellect were the fetter of ideas, or if ideas were the fetter of the intellect, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire-passion arises in dependence on the two of them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed.

"And through this line of reasoning one may know how the eye is not the fetter of forms, nor are forms the fetter of the eye, but whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds… The nose is not the fetter of aromas… The tongue is not the fetter of flavors… The body is not the fetter of tactile sensations… The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect, but whatever desire-passion arises in dependence on the two of them: That is the fetter there. There is an eye in the Blessed One. The Blessed One sees forms with the eye. There is no desire or passion in the Blessed One. The Blessed One is well released in mind.

"There is an ear in the Blessed One…

"There is a nose in the Blessed One…

"There is a tongue in the Blessed One…

"There is a body in the Blessed One…

"There is an intellect in the Blessed One. The Blessed One knows ideas with the intellect. There is no desire or passion in the Blessed One. The Blessed One is well released in mind.

"It is through this line of reasoning that one may know how the eye is not the fetter of forms, nor are forms the fetter of the eye, but whatever desire-passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds… The nose is not the fetter of aromas… The tongue is not the fetter of flavors… The body is not the fetter of tactile sensations… The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect, but whatever desire-passion arises in dependence on the two of them: That is the fetter there."

See also: SN 22:48; SN 27:1–10

With Udāyin

Udāyī Sutta (SN 35:193)

On one occasion Ven. Ānanda and Ven. Udāyin were staying near Kosambī at Ghosita's monastery. Then Ven. Udāyin, emerging from his seclusion in the evening, went to Ven. Ānanda and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "In many ways the body has been pointed out, revealed, and announced by the Blessed One (with these words): 'For this reason the body is not-self.' Can consciousness in the same way be declared, taught, described, set forth, revealed, explained, & made plain (with these words): 'For this reason consciousness is not-self'?"

"It can… Doesn't eye-consciousness arise in dependence on the eye & forms?"

"Yes, friend."

"And if the cause & reason for the arising of eye-consciousness were to cease totally everywhere, totally in every way without remainder, would eye-consciousness be discerned?"

"No, friend."

"It's in this way, friend, that consciousness has been pointed out, revealed, and announced by the Blessed One: 'For this reason consciousness is not-self.'

"Doesn't ear-consciousness arise in dependence on the ear & sounds?" …

"Doesn't nose-consciousness arise in dependence on the nose & aromas?" …

"Doesn't tongue-consciousness arise in dependence on the tongue & flavors?" …

"Doesn't body-consciousness arise in dependence on the body & tactile sensations?" …

"Doesn't intellect-consciousness arise in dependence on the intellect & ideas?"

"Yes, friend."

"And if the cause & reason for the arising of intellect-consciousness were to cease totally everywhere, totally in every way without remainder, would intellect-consciousness be discerned?"

"No, friend."

"It's in this way, friend, that consciousness has been pointed out, revealed, and announced by the Blessed One: 'For this reason consciousness is not-self.'

"It's just as if a man going around wanting heartwood, seeking heartwood, searching for heartwood, would take a sharp ax and enter a forest. There he would see a large banana tree trunk: straight, young, without shoots. He would cut off the root, cut off the crown, and unfurl the coil of the stem. There he wouldn't even find softwood, much less heartwood.

"In the same way, a monk assumes neither a self nor anything pertaining to a self in the six media of contact. Assuming in this way, he doesn't cling to anything in the world. Not clinging, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

See also: SN 22:95; SN 35:93

Vipers
Āsīvisa Sutta (SN 35:197)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove. Then he addressed the monks, "Monks, suppose there were four vipers of utmost heat & horrible venom. Then a man would come along—desiring life, desiring not to die, desiring happiness, & loathing pain—and people would tell him: 'Good man, these four vipers, of utmost heat & horrible venom, are yours. Time after time they must be lifted up, time after time they must be bathed, time after time they must be fed, time after time put to rest. And if any of these vipers ever gets provoked[1] with you, then you will meet with death or death-like suffering. Do what you think should be done.'

"Then the man—afraid of the four vipers of utmost heat & horrible venom—would flee this way or that. They would tell him, 'Good man, there are five enemy executioners chasing right on your heels, (thinking,) "Wherever we see him, we'll kill him right on the spot." Do what you think should be done.'

"Then the man—afraid of the four vipers of utmost heat & horrible venom, afraid of the five enemy executioners—would flee this way or that. They would tell him, 'Good man, there is a sixth executioner, a fellow-traveler, chasing right on your heels with upraised sword, (thinking,) "Wherever I see him, I'll kill him right on the spot." Do what you think should be done.'

"Then the man—afraid of the four vipers of utmost heat & horrible venom, afraid of the five enemy executioners, afraid of the sixth fellow-traveling executioner with upraised sword—would flee this way or that. He would see an empty village. Whatever house he entered would be abandoned, void, & empty as he entered it. Whatever pot he grabbed hold of would be abandoned, void, & empty as he grabbed hold of it. They

would tell him, 'Good man, right now, village-plundering bandits are entering this empty village. Do what you think should be done.'

"Then the man—afraid of the four vipers of utmost heat & horrible venom, afraid of the five enemy executioners, afraid of the sixth fellow-traveling executioner with upraised sword, afraid of the village-plundering bandits—would flee this way or that. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet. Crossed over, having gone to the other shore, he would stand on high ground, a brahman.

"Monks, I have made this simile to convey a meaning. Here the meaning is this: 'The four vipers of utmost heat & horrible venom' stands for the four great elements: the earth property, the liquid property, the fire-property, & the wind property. 'The five enemy executioners' stands for the five clinging-aggregates: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate. 'The sixth fellow-traveling executioner with upraised sword' stands for passion & delight.

"'The empty village' stands for the six internal sense media. If a wise, competent, intelligent person examines them from the point of view of the eye, they appear abandoned, void, & empty. If he examines them from the point of view of the ear… the nose… the tongue… the body… the intellect, they appear abandoned, void, & empty. 'The village-plundering bandits' stands for the six external sense-media. The eye is attacked by agreeable & disagreeable forms. The ear is attacked by agreeable & disagreeable sounds. The nose is attacked by agreeable & disagreeable aromas. The tongue is attacked by agreeable & disagreeable flavors. The

body is attacked by agreeable & disagreeable tactile sensations. The intellect is attacked by agreeable & disagreeable ideas.

"'The great expanse of water' stands for the fourfold flood: the flood of sensuality, the flood of becoming, the flood of views, & the flood of ignorance.

'The near shore, dubious & risky' stands for self-identification. 'The further shore, secure and free from risk' stands for unbinding. 'The raft' stands for just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. 'Making an effort with hands & feet' stands for the arousing of persistence. 'Crossed over, having gone to the other shore, he would stand on high ground, a brahman' stands for the arahant."

Note

1. The word "provoked" here alludes both to the vipers' being angered and to the terminology that the Buddha commonly uses with regard to the four properties: that they cause trouble when "provoked." See MN 28, note 1.

See also: *MN 22*; *AN 4:5*; *SN 35:200*; *Iti 109*

The Chariot

Ratha Sutta (SN 35:198)

"Endowed with three qualities, a monk dwells full of happiness & joy in the here & now, and has initiated a source for the ending of the effluents. Which three? He is one who guards the doors to his sense faculties, knows moderation in eating, & is devoted to wakefulness.

"And how is a monk one who guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear…

"On smelling an aroma with the nose…

"On tasting a flavor with the tongue…

"On touching a tactile sensation with the body…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place & by whichever road he liked; in the same way, the monk trains for the protection of these six senses, for their restraint, for their taming, for their stilling.

"This is how a monk is one who guards the doors to his sense faculties.

"And how is a monk one who knows moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort.'

"Just as a person anoints a wound simply for its healing, or greases an axle simply for the sake of carrying a load, in the same way a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort.'

"This is how a monk is one who knows moderation in eating.

"And how is a monk one who is devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check.

"This is how a monk is one who is devoted to wakefulness.

"Endowed with these three qualities, a monk dwells full of happiness & joy in the here & now, and has initiated a source for the ending of the effluents."

See also: AN 4:37

The Turtle

Kumma Sutta (SN 35:199)

"Once upon a time, monks, a hard-shelled turtle was foraging for food in the evening along the shore of a lake. And a jackal was also foraging for food in the evening along the shore of the lake. The turtle saw the jackal from afar, foraging for food, and so—withdrawing its four legs, with its neck as a fifth, into its own shell—it remained perfectly quiet and still. But the jackal also saw the turtle from afar, foraging for food, and so it went to the turtle and, on arrival, hovered around it, (thinking,) "As soon as the turtle stretches out one or another of its four limbs—or its neck as a fifth—I'll seize it right there, tear it off, and eat it." But when the turtle didn't stretch out any of its four limbs—or its neck as a fifth—the jackal, not having gotten any opportunity, lost interest and left.

"In the same way, monks, Māra is continually, ceaselessly, hovering around you, (thinking,) "Perhaps I'll get an opportunity by means of the eye… the ear… the nose… the tongue… the body. Perhaps I'll get an opportunity by means of the intellect." Thus, monks, you should dwell with the doors to your senses well-guarded.

"On seeing a form with the eye, do not grasp at any theme or details by which—if you were to dwell without restraint over the faculty of the eye —evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Guard the faculty of the eye. Secure your restraint with regard to the faculty of the eye.

"On hearing a sound with the ear…

"On smelling an aroma with the nose…

"On tasting a flavor with the tongue…

"On touching a tactile sensation with the body…

"On cognizing an idea with the intellect, do not grasp at any theme or details by which—if you were to dwell without restraint over the faculty

of the intellect—evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Guard the faculty of the intellect. Secure your restraint with regard to the faculty of the intellect.

"When you dwell with the doors to your senses well-guarded, Māra, not getting any opportunity, will lose interest and leave, just as the jackal did with the turtle."

> Like a turtle with its limbs withdrawn in its shell,
> so the monk, the thoughts of the heart:
> Not dependent, harming no others,
> totally unbound, he would berate no one.

See also: *SN 4*; *SN 5*; *SN 47:6–7*

The Log
Dārukkhandha Sutta (SN 35:200)

On one occasion the Blessed One was staying near Ajjheya on the bank of the river Ganges. He saw a large log being carried along by the current of the river Ganges, and on seeing it said to the monks: "Monks, do you see that large log being carried along by the current of the river Ganges?"

"Yes, lord."

"Monks, if that log doesn't veer toward the near shore, doesn't veer toward the far shore, doesn't sink in the middle, doesn't get washed up on high ground, doesn't get snared by human beings, doesn't get snared by non-human beings, doesn't get snared in a whirlpool, and doesn't become rotten inside, it will tend to the ocean, tilt to the ocean, incline to the ocean. Why is that? Because the current of the river Ganges tends to the ocean, tilts to the ocean, inclines to the ocean.

"In the same way, monks, if you don't veer toward the near shore, don't veer toward the far shore, don't sink in the middle, don't get washed up on high ground, don't get snared by human beings, don't get snared by non-human beings, don't get snared in a whirlpool, and don't become rotten inside, you will tend to unbinding, tilt to unbinding, incline to unbinding. Why is that? Because right view tends to unbinding, tilts to unbinding, inclines to unbinding."

When this was said, a certain monk addressed the Blessed One: "What, lord, is the near shore? What is the far shore? What is sinking in the middle? What is being washed up on high ground? What is being snared by human beings? What is being snared by non-human beings? What is being snared by a whirlpool? What is becoming rotten inside?"

"'The near shore,' monks, stands for the six internal sense media. 'The far shore' stands for the six external sense media. 'Sinking in the middle'

stands for passion & delight. 'Being washed up on high ground' stands for the conceit, 'I am.'

"And what, monks, is being snared by human beings? There is the case where a monk lives entangled with householders, delighting with them and sorrowing with them, happy when they are happy, pained when they are in pain, taking on their affairs as his own duty. This is called being snared by human beings.

"And what, monks, is being snared by non-human beings? There is the case where a certain monk lives the holy life in hopes of a certain company of devas, (thinking,) 'By means of this virtue or practice or austerity or holy life I will become one sort of deva or another.' This is called being snared by non-human beings.

"'Being snared by a whirlpool' stands for the five strings of sensuality.

" And what, monks, is becoming rotten inside? There is the case where a certain monk is unprincipled, evil, unclean and suspect in his undertakings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature. This is called becoming rotten inside."

Now at that time Nanda the cowherd was standing not far from the Blessed One. Then he said to the Blessed One, "Lord, I don't veer toward the near shore, I don't veer toward the far shore, I won't sink in the middle, I won't get washed up on high ground, I won't get snared by human beings, I won't get snared by non-human beings, I won't get snared in a whirlpool, and I won't become rotten inside. It would be good, lord, if I could obtain the Going-forth, if I could obtain Acceptance [as a monk].

"In that case, Nanda, lead the cows back to their owners."

"The cows will go back, lord, out of attachment for their calves."

"Lead the cows back to their owners, Nanda."

Then, having led the cows back to their owners, Nanda the cowherd went to the Blessed One and, on arrival, told him, "The cows, lord, have been led back to their owners. Let me obtain the Going-forth in the Blessed One's presence! Let me obtain Acceptance!"

So Nanda the cowherd obtained the Going-forth in the Blessed One's presence, he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Nanda became another one of the arahants.

See also: *AN 6:60*; *Iti 109*

Soggy

Avassuta Sutta (SN 35:202)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall[1] had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare & happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One—adjusting his lower robe and taking his bowl & outer robe—went together with a Saṅgha of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The Saṅgha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans washed their feet,

entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One—having spent most of the night instructing, urging, rousing, & encouraging the Kapilavatthu Sakyans with a Dhamma talk—dismissed them, saying, "The night is far past, Gotamas. Do what you now think it is time to do."

Responding, "As you say, lord," to the Blessed One, the Kapilavatthu Sakyans rose from their seats, bowed down to the Blessed One, and—circumambulating him, keeping him to their right—departed.

Then not long after the Kapilavatthu Sakyans had left, the Blessed One addressed Ven. Mahā Moggallāna: "Moggallāna, the Saṅgha of monks is free of drowsiness. Give them a Dhamma talk of your own devising. My back aches. I will rest it."

"As you say, lord, Ven. Mahā Moggallāna responded to him.

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.

Then Ven. Mahā Moggallāna addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Moggallāna said, "Friends, I will teach you a discourse on being soggy and a discourse on not being soggy.[2] Listen & pay careful attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Mahā Moggallāna said, "And how is one soggy? There is the case where a monk, when seeing a form via the eye, is, in the case of pleasing forms, committed to forms and, in the case of displeasing forms, afflicted by forms. He remains with body-mindfulness not present, and with limited awareness. And he does not discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace.

"When hearing a sound via the ear…

"When smelling an aroma via the nose…

"When tasting a flavor via the tongue…

"When touching a tactile sensation via the body…

"When cognizing an idea via the intellect, he is, in the case of pleasing ideas, committed to ideas and, in the case of displeasing ideas, afflicted by ideas. He remains with body-mindfulness not present, and with limited awareness. And he does not discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace.

"This is called a monk who is soggy with forms cognizable via the eye, soggy with sounds cognizable via the ear, soggy with aromas cognizable via the nose, soggy with flavors cognizable via the tongue, soggy with tactile sensations cognizable via the body, soggy with ideas cognizable via the intellect.

"When a monk dwells in this way, then if Māra comes to him via the eye, Māra gains entry, Māra gains a foothold. If Māra comes to him via the ear… nose… tongue… body… intellect, Māra gains entry, Māra gains a foothold. Just as if there were a shack made of reeds or a shack made of grass—dry, desiccated, more than a year old—and if a man were to come to it from the east with a burning grass torch, fire would gain entry, fire would gain a foothold. If a man were to come to it from the west… north… south… from below… from above… From whatever direction the man would come to it with a burning grass torch, fire would gain entry, fire would gain a foothold. In the same way, when a monk dwells in this way, then if Māra comes to him via the eye, Māra gains entry, Māra gains a foothold. If Māra comes to him via the ear… nose… tongue… body… intellect, Māra gains entry, Māra gains a foothold.

"And when a monk dwells in this way, forms overpower him. He does not overpower forms. Sounds overpower him… Aromas… Flavors… Tactile sensations… Ideas overpower him. He does not overpower ideas. This is called a monk overpowered by forms, overpowered by sounds, overpowered by aromas, overpowered by flavors, overpowered by tactile sensations, overpowered by ideas—one overpowered who does not overpower. He is overpowered by evil, unskillful qualities that defile, that lead to further becoming, that are miserable, that result in suffering & stress, that tend toward future birth, aging, & death.

"It's in this way, friends, that one is soggy.

"And how is one not soggy? There is the case where a monk, when seeing a form via the eye, is not, in the case of pleasing forms, committed to forms nor, in the case of displeasing forms, afflicted by forms. He remains with body-mindfulness present, and with immeasurable awareness. And he discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace.

"When hearing a sound via the ear…

"When smelling an aroma via the nose…

"When tasting a flavor via the tongue…

"When touching a tactile sensation via the body…

"When cognizing an idea via the intellect, he is not, in the case of pleasing ideas, committed to ideas nor, in the case of displeasing ideas, afflicted by ideas. He remains with body-mindfulness present, and with immeasurable awareness. And he discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace.

"This is called a monk who is not soggy with forms cognizable via the eye, not soggy with sounds cognizable via the ear, not soggy with aromas cognizable via the nose, not soggy with flavors cognizable via the tongue, not soggy with tactile sensations cognizable via the body, not soggy with ideas cognizable via the intellect.

"When a monk dwells in this way, then if Māra comes to him via the eye, Māra gains no entry, Māra gains no foothold. If Māra comes to him via the ear… nose… tongue… body… intellect, Māra gains no entry, Māra gains no foothold. Just as if there were a peaked house or hall thickly plastered with fine clay, and if a man were to come to it from the east with a burning grass torch, fire would gain no entry, fire would gain no foothold. If a man were to come to it from the west… north… south… from below… from above… From whatever direction the man would come to it with a burning grass torch, fire would gain no entry, fire would gain no foothold. In the same way, when a monk dwells in this way, then if Māra comes to him via the eye, Māra gains no entry, Māra gains no

foothold. If Māra comes to him via the ear… nose… tongue… body… intellect, Māra gains no entry, Māra gains no foothold.

"And when a monk dwells in this way, he overpowers forms. Forms do not overpower him. He overpowers sounds… aromas… flavors… tactile sensations… ideas. Ideas do not overpower him. This is called a monk who overpowers forms, overpowers sounds, overpowers aromas, overpowers flavors, overpowers tactile sensations, overpowers ideas—one who overpowers and is not overpowered. He overpowers evil, unskillful qualities that defile, that lead to further becoming, that are miserable, that result in suffering & stress, that tend toward future birth, aging, & death.

"It's in this way, friends, that one is not soggy."

Then the Blessed One got up and said to Ven. Mahā Moggallāna, "Good, good, Moggallāna. What you have said to the monks about the discourse on being soggy and the discourse on not being soggy is good."

That is what Ven. Mahā Moggallāna said, and the Teacher approved. Gratified, the monks delighted in Ven. Mahā Moggallāna's words.

Notes

1. According to the Commentary, this was a hall built to receive royal guests, together with their entourages. See MN 53.

2. The word for "soggy" or "leaking" *(avassuta)* can also mean "defiled." For a similar usage, see the verse to Ud 5:5.

See also: *MN 49*; *MN 101*; *MN 119*; *SN 4:19*; *SN 5:7*; *AN 3:110*; *AN 3:129*

The Riddle Tree

Kiṁsuka Sutta (SN 35:204)

A certain monk went to another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?"

"When a monk discerns, as it has come to be, the origination & passing away of the six media of sensory contact, my friend, it is to that extent that his vision is said to be well-purified."

The first monk, dissatisfied with the other monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?"

"When a monk discerns, as it has come to be, the origination & passing away of the five clinging-aggregates, my friend, it is to that extent that his vision is said to be well-purified."

The first monk, dissatisfied with this monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?"

"When a monk discerns, as it has come to be, the origination & passing away of the four great elements [earth, water, wind, & fire], my friend, it is to that extent that his vision is said to be well-purified."

The first monk, dissatisfied with this monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?"

"When a monk discerns, as it has come to be, that whatever is subject to origination is all subject to cessation, my friend, it is to that extent that his vision is said to be well-purified."

The first monk, dissatisfied with this monk's answer to his question, then went to the Blessed One and, on arrival, having bowed down to him,

sat to one side. As he was sitting there he [reported to the Blessed One his conversations with the other monks. The Blessed One then said:]

"Monk, it's as if there were a man who had never seen a riddle tree.[1] He would go to another man who had seen one and, on arrival, would say to him, 'What, my good man, is a riddle tree like?'

"The other would say, 'A riddle tree is black, my good man, like a burnt stump.' For at the time he saw it, that's what the riddle tree was like.

"Then the first man, dissatisfied with the other man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

"The other would say, 'A riddle tree is red, my good man, like a lump of meat.' For at the time he saw it, that's what the riddle tree was like.

"Then the first man, dissatisfied with this man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

"The other would say, 'A riddle tree is stripped of its bark, my good man, and has burst pods, like an acacia tree.' For at the time he saw it, that's what the riddle tree was like.

"Then the first man, dissatisfied with this man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

"The other would say, 'A riddle tree has thick foliage, my good man, and gives a dense shade, like a banyan.' For at the time he saw it, that's what the riddle tree was like.

"In the same way, monk, however those intelligent men of integrity were focused when their vision became well purified is the way in which they answered.

"Suppose, monk, that there were a royal frontier fortress with strong ramparts, strong walls & arches, and six gates. In it would be a wise, competent, intelligent gatekeeper to keep out those he didn't know and to let in those he did. A swift pair of messengers, coming from the east, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.'

The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come. Then a swift pair of messengers, coming from the west… the north… the south, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.' The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come.

"I have given you this simile, monk, to convey a message. The message is this: The fortress stands for this body—composed of the four great elements, born of mother & father, nourished with rice & barley gruel, subject to constant rubbing & abrasion, to breaking & falling apart. The six gates stand for the six internal sense media. The gatekeeper stands for mindfulness. The swift pair of messengers stands for tranquility *[samatha]* and insight *[vipassanā].* The commander of the fortress stands for consciousness. The central square stands for the four great elements: the earth-property, the liquid-property, the fire-property, & the wind-property. The accurate report stands for unbinding *[nibbāna].* The route by which they had come stands for the noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

Note

1. Literally, a "what's it" tree—apparently, *Butea frondosa,* the flame of the forest. It is often the subject of riddles in its native habitats because its seasonal changes—such as losing all its leaves just before its striking red flowers bloom—are so vivid and unusual.

See also: MN 149; AN 2:29–30; AN 4:94; AN 4:170; AN 6:61; AN 10:71

The Lute

Vīṇā Sutta (SN 35:205)

"Monks, in whatever monk or nun there arises desire, passion, aversion, delusion, or mental resistance with regard to forms cognizable via the eye, he/she should hold the mind in check. (Thinking,) 'It's dangerous & dubious, that path, thorny & overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to forms cognizable via the eye.

"In whatever monk or nun there arises desire, passion, aversion, delusion, or mental resistance with regard to sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body… ideas cognizable via the intellect, he/she should hold the mind in check. (Thinking,) 'It's dangerous & dubious, that path, thorny & overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to ideas cognizable via the intellect.

"Suppose that corn had ripened and the watchman was heedless. A corn-eating ox, invading the corn to eat it, would intoxicate itself as much as it liked. In the same way, an uninstructed run-of-the-mill person, not exercising restraint with regard to the six media of sensory contact, intoxicates himself with the five strings of sensuality as much as he likes.

"Now suppose that corn had ripened and the watchman was heedful. The corn-eating ox would invade the corn to eat it, but then the watchman would grab it firmly by the muzzle. Having grabbed it firmly by the muzzle, he would pin it down by the forehead. Having pinned it down by the forehead, he would give it a sound thrashing with a stick. Having given it a sound thrashing with a stick, he would let it go.

"A second time… A third time, the corn-eating ox would invade the corn to eat it, but then the watchman would grab it firmly by the muzzle. Having grabbed it firmly by the muzzle, he would pin it down by the forehead. Having pinned it down by the forehead, he would give it a sound thrashing with a stick. Having given it a sound thrashing with a stick, he would let it go.

"As a result, the corn-eating ox—regardless of whether it went to the village or to the wilds, was standing still or lying down—wouldn't invade the corn again, because it would recall the earlier taste it got of the stick.

"In the same way, when a monk's mind is held back, thoroughly held back, from the six media of sensory contact, his mind settles inwardly, grows steady, unified, & concentrated.

"Suppose there were a king or king's minister who had never heard the sound of a lute before. He might hear the sound of a lute and say, 'What, my good men, is that sound—so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling?' They would say, 'That, sire, is called a lute, whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' Then he would say, 'Go & fetch me that lute.' They would fetch the lute and say, 'Here, sire, is the lute whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' He would say, 'Enough of your lute. Fetch me just the sound.' Then they would say, 'This lute, sire, is made of numerous components, a great many components. It's through the activity of numerous components that it sounds: that is, in dependence on the body, the skin, the neck, the frame, the strings, the bridge, and the appropriate human effort. Thus it is that this lute—made of numerous components, a great many components—sounds through the activity of numerous components.'

"Then the king would split the lute into ten pieces, a hundred pieces. Having split the lute into ten pieces, a hundred pieces, he would shave it to splinters. Having shaved it to splinters, he would burn it in a fire. Having burned it in a fire, he would reduce it to ashes. Having reduced it to ashes, he would winnow it before a high wind or let it be washed away by a swift-flowing stream. He would then say, 'A sorry thing, this lute—whatever a lute may be—by which people have been so thoroughly tricked & deceived.'

"In the same way, a monk investigates form, however far form may go. He investigates feeling… perception… fabrications… consciousness, however far consciousness may go. As he is investigating form… feeling… perception… fabrications… consciousness, however far consciousness may go, any thoughts of 'me' or 'mine' or 'I am' do not occur to him."

See also: MN 19; SN 5:10; SN 23:2

The Six Animals
Chappāṇa Sutta (SN 35:206)

"Suppose that a man, wounded and festering, were to go into a swampy jungle. Its sharp-bladed grasses would pierce his feet; its thorns would scratch his festering sores. And so, from that cause, he would experience an even greater measure of pain and unhappiness. In the same way, there is the case where a certain monk, having gone to a village or to the wilderness, meets up with someone who upbraids him: 'This venerable one, acting in this way, undertaking practices in this way, is a thorn of impurity in this village.' Knowing this person to be a thorn, one should understand restraint and lack of restraint.

"And what is lack of restraint? There is the case where a monk, seeing a form with the eye, is set on pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release, the discernment-release, where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear…

"Smelling an aroma with the nose…

"Tasting a flavor with the tongue…

"Touching a tactile sensation with the body…

"Cognizing an idea with the intellect, he is set on pleasing ideas, is repelled by unpleasing ideas, and remains with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release, the discernment-release, where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he

would bind it with a strong rope. Catching a crocodile… a bird… a dog… a hyena… a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, in any monk whose mindfulness immersed in the body is undeveloped & unpursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds… The nose pulls toward pleasing aromas… The tongue pulls toward pleasing flavors… The body pulls toward pleasing tactile sensations… The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

"And what is restraint? There is the case where a monk, seeing a form with the eye, is not set on pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it has come to be, the awareness-release, the discernment-release, where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear…

"Smelling an aroma with the nose…

"Tasting a flavor with the tongue…

"Touching a tactile sensation with the body…

"Cognizing an idea with the intellect, he is not set on pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it has come to

be, the awareness-release, the discernment-release, where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile… a bird… a dog… a hyena… a monkey, he would bind it with a strong rope. Binding them all with a strong rope, he would tether them to a strong post or stake.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, in any monk whose mindfulness immersed in the body is developed & pursued, the eye doesn't pull toward pleasing forms, and unpleasing forms are not repellent. The ear doesn't pull toward pleasing sounds… The nose doesn't pull toward pleasing aromas… The tongue doesn't pull toward pleasing flavors… The body doesn't pull toward pleasing tactile sensations… The intellect doesn't pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

"The 'strong post or stake' is a synonym for mindfulness immersed in the body.

"Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding. We will steady it, consolidate it, and set about it properly.' That's how you should train yourselves."

See also: MN 119; SN 47:20

The Sheaf of Barley
Yavakalāpi Sutta (SN 35:207)

"Suppose, monks, that a sheaf of barley were thrown down at a large four-way intersection, and six men were to come along with flails in their hands. They would thrash the sheaf of barley with their six flails. Thus the sheaf of barley would be thoroughly thrashed with the six flails. Then a seventh man would come along with a flail in his hand. He would thrash the sheaf of barley with a seventh flail. Thus the sheaf of barley would be even more thoroughly thrashed with the seventh flail.

"In the same way, the uninstructed run-of-the-mill person is thrashed in the eye by pleasing & unpleasing forms… thrashed in the ear by pleasing & unpleasing sounds… thrashed in the nose by pleasing & unpleasing aromas… thrashed in the tongue by pleasing & unpleasing flavors… thrashed in the body by pleasing & unpleasing tactile sensations… thrashed in the intellect by pleasing & unpleasing ideas. And if that uninstructed run-of-the-mill person forms intentions for the sake of further becoming in the future, then he—that foolish person—is even more thoroughly thrashed, just like the sheaf of barley thrashed with the seventh flail.

"Once, monks, the devas & asuras were arrayed for battle. Then Vepacitti, the lord of the asuras, addressed the asuras: 'If, dear sirs, in the battle of the devas arrayed against the asuras, the asuras win and the devas are defeated, bind Sakka, the lord of the devas, neck, hand, & foot and bring him before me in the city of the asuras.'

"As for Sakka, lord of the devas, he addressed the Devas of the Thirty-three: 'If dear sirs, in the battle of the devas arrayed against the asuras, the devas win and the asuras are defeated, bind Vepacitti, the lord of the asuras, neck, hand, & foot and bring him before me in the righteous assembly of the devas.'

"Now, in that battle the devas won. So the Devas of the Thirty-three bound Vepacitti, the lord of the asuras, neck, hand, & foot and brought him before Sakka in the righteous assembly of the devas.

"So there was Vepacitti, the lord of the asuras, bound neck, hand, & foot. When the thought occurred to him, 'The devas are in the right and the asuras in the wrong. I'm now going over to the city of the devas,' then he viewed himself as freed from that fivefold bond. He was fully provided with the five strings of heavenly sensuality. But when the thought occurred to him, 'The asuras are in the right and the devas in the wrong. I will go over to the city of the asuras,' then he viewed himself as bound with that fivefold bond, deprived of the five strings of heavenly sensuality. That's how subtle the bonds of Vepacitti were. But the bonds of Māra are even more subtle. Anyone who supposes is bound by Māra. Anyone who doesn't suppose is freed from the Evil One.

"'I am' is a supposition. 'I am this' is a supposition. 'I shall be' is a supposition. 'I shall not be'…'I shall be possessed of form'…'I shall not be possessed of form'…'I shall be percipient'…'I shall not be percipient'… 'I shall be neither percipient nor non-percipient' is a supposition. Supposition is a disease, supposition is a cancer, supposition is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of suppositions.'

"'I am' is a perturbation. 'I am this' is a perturbation. 'I shall be' is a perturbation. 'I shall not be'…'I shall be possessed of form'…'I shall not be possessed of form'…'I shall be percipient'…'I shall not be percipient'… 'I shall be neither percipient nor non-percipient' is a perturbation. Perturbation is a disease, perturbation is a cancer, perturbation is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of perturbations.'

"'I am' is a wavering. 'I am this' is a wavering. 'I shall be' is a wavering. 'I shall not be'…'I shall be possessed of form'…'I shall not be possessed of form'…'I shall be percipient'…'I shall not be percipient'… 'I shall be neither percipient nor non-percipient' is a wavering. Wavering is a disease, wavering is a cancer, wavering is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of waverings.'

"'I am' is an objectification. 'I am this' is an objectification. 'I shall be' is an objectification. 'I shall not be'…'I shall be possessed of form'…'I shall not be possessed of form'…'I shall be percipient'…'I shall not be percipient'…'I shall be neither percipient nor non-percipient' is an objectification. Objectification is a disease, objectification is a cancer, objectification is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of objectifications.'

"'I am' is an act of conceit. 'I am this' is an act of conceit. 'I shall be' is an act of conceit. 'I shall not be'…'I shall be possessed of form'…'I shall not be possessed of form'…'I shall be percipient'…'I shall not be percipient'…'I shall be neither percipient nor non-percipient' is an act of conceit. An act of conceit is a disease, an act of conceit is a cancer, an act of conceit is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of acts of conceit.'"

See also: *MN 18*; *MN 140*; *SN 11:5*; *SN 35:115*

The Bottomless Chasm
Pātāla Sutta (SN 36:4)

"Monks, when an uninstructed run-of-the-mill person makes the statement, 'There is a bottomless chasm in the ocean,' he is talking about something that doesn't exist, that can't be found. The word 'bottomless chasm' is actually a designation for painful bodily feeling.

"When an uninstructed run-of-the-mill person is touched by a painful bodily feeling, he sorrows, grieves, & laments, beats his breast, becomes distraught. This is called an uninstructed run-of-the-mill person who has not risen up out of the bottomless chasm, who has not gained a foothold.

"When a well-instructed disciple of the noble ones is touched by a painful bodily feeling, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called a well-instructed disciple of the noble ones who has risen up out of the bottomless chasm, whose foothold is gained."

Whoever can't endure them
once they've arisen—
    painful bodily feelings
    that could kill living beings—
who trembles at their touch,
who cries & wails,
a weakling with no resilience:
    He hasn't risen up
    out of the bottomless chasm
    or even gained
    a foothold.

Whoever endures them
once they've arisen—
    painful bodily feelings

that could kill living beings—
who doesn't tremble at their touch:
He's risen up
out of the bottomless chasm;
his foothold is gained.

The Arrow
Sallattha Sutta (SN 36:6)

"Monks, an uninstructed run-of-the-mill person feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. A well-instructed disciple of the noble ones also feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "When touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, & laments, beats his breast, becomes distraught. So he feels two pains, physical & mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he would feel the pains of two arrows, in the same way, when touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, & laments, beats his breast, becomes distraught. So he feels two pains, physical & mental.

"As he is touched by that painful feeling, he is resistant. Any resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he delights in sensuality. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensuality. As he is delighting in sensuality, any passion-obsession with regard to that feeling of pleasure obsesses him. He

does not discern, as it has come to be, the origination, passing away, allure, drawback, or escape from that feeling. As he does not discern the origination, passing away, allure, drawback, or escape from that feeling, then any ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it as though joined with it. Sensing a feeling of pain, he senses it as though joined with it. Sensing a feeling of neither-pleasure-nor-pain, he senses it as though joined with it. This is called an uninstructed run-of-the-mill person joined with birth, aging, & death; with sorrows, lamentations, pains, distresses, & despairs. He is joined, I tell you, with suffering & stress.

"Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow, in the same way, when touched with a feeling of pain, the well-instructed disciple of the noble ones does not sorrow, grieve, or lament, does not beat his breast or become distraught. He feels one pain: physical, but not mental.

"As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensuality. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensuality. As he is not delighting in sensuality, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it has come to be, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain, he senses it disjoined from it. Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. This is called a well-instructed disciple of the noble ones disjoined from birth, aging, & death;

from sorrows, lamentations, pains, distresses, & despairs. He is disjoined, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

The discerning person, learned,
doesn't sense a (mental) feeling
of pleasure or pain:
This is the difference in skillfulness
between the sage
& the person run-of-the-mill.
For a learned person
who has fathomed the Dhamma,
clearly seeing this world & the next,
desirable things don't charm the mind,
undesirable ones bring no resistance.

His acceptance
& rejection are scattered,
gone to their end,
do not exist.
Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

See also: *MN 44*; *SN 1:38*; *SN 12:19*; *SN 52:10*

The Sick Ward
Gelañña Sutta (SN 36:7)

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Then, emerging from his seclusion in the evening, he went to the sick ward. On arrival he sat down on a seat made ready. Having sat down, he addressed the monks: "A monk should approach the time of death mindful & alert. This is our instruction to you all.

"And how is a monk mindful? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. This is how a monk is mindful.

"And how is a monk alert? When going forward & returning, he makes himself fully alert; when looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & savoring… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. This is how a monk is alert.

"So a monk should approach the time of death mindful & alert. This is our instruction to you all.

"As a monk is dwelling thus mindful & alert—heedful, ardent, & resolute—a feeling of pleasure arises in him. He discerns that 'A feeling of pleasure has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of pleasure that has arisen be constant?' He remains focused

on inconstancy with regard to the body & to the feeling of pleasure. He remains focused on dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of pleasure. As he remains focused on inconstancy… dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of pleasure, he abandons any passion-obsession for the body & the feeling of pleasure.

"As he is dwelling thus mindful & alert—heedful, ardent, & resolute—a feeling of pain arises in him. He discerns that 'A feeling of pain has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of pain. He remains focused on dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of pain. As he remains focused on inconstancy… dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of pain, he abandons any resistance-obsession for the body & the feeling of pain.

"As he is dwelling thus mindful & alert—heedful, ardent, & resolute—a feeling of neither-pleasure-nor-pain arises in him. He discerns that 'A feeling of neither-pleasure-nor-pain has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of neither-pleasure-nor-pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of neither-pleasure-nor-pain. He remains focused on dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain. As he remains focused on inconstancy… dissolution… dispassion… cessation… relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain, he abandons any ignorance-obsession for the body & the feeling of neither-pleasure-nor-pain.

"Sensing a feeling of pleasure, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pain… Sensing a feeling of neither-pleasure-nor-pain, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain… Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick—and from not being provided any other sustenance—it goes out unnourished; in the same way, when sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

See also: MN 140; MN 146; SN 46:14; SN 47:35; SN 52:10; AN 4:173; AN 5:121; AN 10:60

Alone

Rahogata Sutta (SN 36:11)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Three feelings have been spoken of by the Blessed One: a feeling of pleasure, a feeling of pain (stress), & a feeling of neither pleasure nor pain. These are the three feelings spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt comes under stress (pain)." Now in what connection was this stated by the Blessed One: "Whatever is felt comes under stress (pain)?"'"

"Excellent, monk. Excellent. These three feelings have been spoken of by me: a feeling of pleasure, a feeling of pain (stress), & a feeling of neither pleasure nor pain. These are the three feelings spoken of by me. But I have also said: 'Whatever is felt comes under stress (pain).' That I have stated simply in connection with the inconstancy of fabrications. That I have stated simply in connection with the nature of fabrications to end… in connection with the nature of fabrications to fall away… to fade away… to cease… in connection with the nature of fabrications to change.

"And I have also taught the step-by-step cessation of fabrications. When one has attained the first jhāna, speech has ceased. When one has attained the second jhāna, directed thought & evaluation have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-

perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perception & feeling have ceased. When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

"Then, monk, I have also taught the step-by-step total stilling of fabrications. When one has attained the first jhāna, speech has been totally stilled. When one has attained the second jhāna, directed thought & evaluation have been totally stilled. When one has attained the third jhāna, rapture has been totally stilled. When one has attained the fourth jhāna, in-and-out breathing has been totally stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been totally stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been totally stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been totally stilled. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been totally stilled. When one has attained the cessation of perception & feeling, perception & feeling have been totally stilled. When a monk's effluents have ended, passion has been totally stilled, aversion has been totally stilled, delusion has been totally stilled.

"There are these six calmings. When one has attained the first jhāna, speech has been calmed. When one has attained the second jhāna, directed thought & evaluation have been calmed. When one has attained the third jhāna, rapture has been calmed. When one has attained the fourth jhāna, in-and-out breathing has been calmed. When one has attained the cessation of perception & feeling, perception & feeling have been calmed. When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed."

See also: MN 44; MN 121; MN 136; SN 5:10; SN 12:15; AN 10:20; AN 10:72

Pañcakaṅga

Pañcakaṅga Sutta (SN 36:19)

(Except for the opening and closing sentences, this sutta is identical to MN 59.)

Then Pañcakaṅga the carpenter[1] went to Ven. Udāyin and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Udāyin, "Venerable Udāyin, how many feelings have been described by the Blessed One?"

"The Blessed One has described three feelings, householder: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings described by the Blessed One."

When this was said, Pañcakaṅga the carpenter said to Ven. Udāyin, "No, Venerable Udāyin, the Blessed One hasn't described three feelings, he's described two feelings: a feeling of pleasure & a feeling of pain. As for the feeling of neither pleasure nor pain, that has been described by the Blessed One as a peaceful, sublime pleasure."

A second time… A third time, Ven. Udāyin said to Pañcakaṅga the carpenter, "No, householder, the Blessed One hasn't described two feelings, he's described three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings described by the Blessed One."

A second time… A third time, Pañcakaṅga the carpenter said to Ven. Udāyin, "No, Venerable Udāyin, the Blessed One hasn't described three feelings, he's described two feelings: a feeling of pleasure & a feeling of pain. As for the feeling of neither pleasure nor pain, that has been described by the Blessed One as a peaceful, sublime pleasure."

But neither was Ven. Udāyin able to convince Pañcakaṅga the carpenter, nor was Pañcakaṅga the carpenter able to convince Ven. Udāyin.

Ven. Ānanda heard of Ven. Udāyin's conversation with Pañcakaṅga the carpenter. So he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he told the Blessed One the entire extent of Ven. Udāyin's conversation with Pañcakaṅga the carpenter.

(The Blessed One said,) "Ānanda, it was a genuine exposition that Pañcakaṅga the carpenter didn't accept from Udāyin the monk, and it was a genuine exposition that Udāyin the monk didn't accept from Pañcakaṅga the carpenter. There is the exposition whereby I have spoken of two feelings, the exposition whereby I have spoken of three feelings… five… six… eighteen… thirty-six… one hundred and eight feelings.[2]

"Thus I have taught the Dhamma by means of exposition. When I have taught the Dhamma by means of exposition, if there are those who do not concede, allow, or approve of what has been well-spoken & well-stated by one another, it can be expected that they will dwell arguing, quarreling, & disputing, stabbing one another with weapons of the mouth.

Thus I have taught the Dhamma by means of exposition. When I have taught the Dhamma by means of exposition, if there are those who concede, allow, & approve of what has been well-spoken & well-stated by one another, it can be expected that they will dwell harmoniously, cordially, without dispute, becoming like milk mixed with water, regarding one another with affectionate eyes.

"Ānanda, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. Now, whatever pleasure & joy arises in dependence on these five strings of sensuality, that is called sensual pleasure.

"Though there are those who say, 'They [i.e., beings] experience this as the highest existing pleasure & joy,'[3] I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where, with the stilling of directed thoughts & evaluations, a monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of

equanimity & mindfulness, neither pleasure nor pain. This is the other pleasure more excellent than that pleasure and more sublime.[4]

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance,[5] and not attending to perceptions of multiplicity,[6] (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This is the other pleasure more excellent than that pleasure and more sublime.

"Though there are those who say, 'They experience this as the highest existing pleasure & joy,' I do not grant them that. Why is that? Because there is another pleasure more excellent than that pleasure and more sublime.

"And which, Ānanda, is the other pleasure more excellent than that pleasure and more sublime? There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.[7] This is the other pleasure more excellent than that pleasure and more sublime.

"Now, it's possible, Ānanda, that some wanderers of other persuasions might say, 'Gotama the contemplative speaks of the cessation of perception & feeling and yet describes it as pleasure. What is this? How is this?' When they say that, they are to be told, 'It's not the case, friends, that the Blessed One describes only pleasant feeling as included under pleasure. Wherever pleasure is found, in whatever terms, the Blessed One describes it as pleasure.'"

Notes

1. See MN 78.

2. See SN 36:22. SN 48:38–9 provide further explanations of the five feelings. MN 137 provides a further explanation of the eighteen and thirty-six feelings.

The two types of feelings described in SN 36:22 do not correspond to the two types cited here by Pañcakaṅga, but see note 4, below. As for the three types described in SN 36:22, they do correspond to the three types cited here by Ven. Udayin. It may be that, in this sutta, Ven. Udāyin is still smarting from the

rebuke he received from the Buddha in MN 136 for trying to apply the teaching that all feelings are stressful—essentially, an assertion that there is only one type of feeling—to a question about the results of kamma: a question that, the Buddha said, should have been answered with an explanation of the three types of feeling, corresponding to the three types of action.

3. Reading, *'etaṁ paramaṃ santaṁ sukhaṁ somanassaṁ paṭisaṃvedentīti,'* with the Thai edition.

4. By identifying the neither-pleasure nor pain of the fourth jhāna as a kind of pleasure, the Buddha shows that Pañcakaṅga was, at least partially, right.

5. "Resistance" is a translation of the Pali term, *paṭigha.* According to DN 15, resistance-contact results from the characteristics of physical form and allows mental activity to know the presence of form. In other words, if form did not put up resistance to something else taking its place, one would not know that form is present. Thus the disappearance of perceptions of resistance aids in the mind's ability to transcend perceptions of form and to sense, in its place, infinite space.

6. "Multiplicity" is a translation of the Pali term, *nānattā.* MN 137 identifies multiplicity as the input of the five physical senses. See the essay, "Silence Isn't Mandatory."

7. Notice that this description of the cessation of perception & feeling lacks the statement often added in some passages where this attainment is described (as in MN 26 and AN 9:38): "and, as he sees (that) with discernment, his effluents are completely ended." This suggests that the arising of discernment may not be an automatic feature of this attainment.

See also: DN 2; DN 9; MN 14; MN 140; AN 9:33; AN 9:34; Dhp 202–204; Thag 9

To Sivaka

Sivaka Sutta (SN 36:21)

Some people have interpreted this sutta as stating that there are many experiences that cannot be explained by the principle of kamma. A casual glance of the alternative factors here—drawn from the various causes for pain that were recognized in the medical treatises of his time—would seem to support this conclusion. However, if we compare this list with his definition of old kamma in SN 35:145, we see that many of the alternative causes are actually the results of past actions. Those that aren't are the result of new kamma. For instance, MN 101 counts asceticism—which produces pain in the immediate present—under the factor harsh treatment. The point here is that old and new kamma do not override other causal factors operating in the universe —such as those recognized by the physical sciences—but instead find expression within them. A second point is that some of the influences of past kamma can be mitigated in the present—a disease caused by bile, for instance, can be cured by medicine that brings the bile back to normal. Similarly with the mind: Mental suffering caused by physical pain can be ended by understanding and abandoning the attachment that led to that suffering. In this way, the Buddha's teaching on kamma avoids determinism and opens the way for a path of practice focused on eliminating the causes of suffering in the here and now.

* * *

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrel's Sanctuary. There Moḷiyasivaka the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, there are some contemplatives & brahmans who are of this doctrine, this view: Whatever an individual feels—pleasure, pain, neither-pleasure-nor-pain—is entirely caused by what was done before. Now what does Master Gotama say to that?"

[The Buddha:] "There are cases where some feelings arise based on bile [i.e., diseases and pains that come from a malfunction of the gall bladder]. You yourself should know how some feelings arise based on bile. Even the world is agreed on how some feelings arise based on bile. So any contemplatives & brahmans who are of the doctrine & view that whatever an individual feels—pleasure, pain, neither-pleasure-nor-pain—is entirely caused by what was done before—slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those contemplatives & brahmans are wrong."

"There are cases where some feelings arise based on phlegm… based on internal winds… based on a combination of bodily humors… from the change of the seasons… from uneven ['out-of-tune'] care of the body… from harsh treatment… from the result of kamma. You yourself should know how some feelings arise from the result of kamma. Even the world is agreed on how some feelings arise from the result of kamma. So any contemplatives & brahmans who are of the doctrine & view that whatever an individual feels—pleasure, pain, neither pleasure-nor-pain—is entirely caused by what was done before—slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those contemplatives & brahmans are wrong."

When this was said, Moḷiyasivaka the wanderer said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

"Bile, phlegm, wind, a combination,

Season, uneven, harsh treatment,

and through the result of kamma as the eighth."[1]

Note

1. This concluding verse seems to have been added by the compilers of the Canon as a mnemonic device.

The One-Hundred-and-Eight Exposition
Aṭṭhasata Sutta (SN 36:22)

"Monks, I will teach you a one-hundred-and-eight exposition that is a Dhamma exposition. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "And which one-hundred-and-eight exposition is a Dhamma exposition? There is the exposition whereby I have spoken of two feelings, the exposition whereby I have spoken of three feelings… five… six… eighteen… thirty-six… one hundred and eight feelings.

"And which are the two feelings? Physical & mental. These are the two feelings.

"And which are the three feelings? A feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings.

"And which are the five feelings? The pleasure-faculty, the pain-faculty, the happiness-faculty, the distress-faculty, the equanimity-faculty. These are the five feelings.[1]

"And which are the six feelings? A feeling born of eye-contact, a feeling born of ear-contact… nose-contact… tongue-contact… body-contact… intellect-contact. These are the six feelings.

"And which are the eighteen feelings? Six happiness-explorations, six distress-explorations, six equanimity-explorations.[2] These are the eighteen feelings.

"And which are the thirty-six feelings? Six kinds of house-based happiness & six kinds of renunciation-based happiness; six kinds of house-based distress & six kinds of renunciation-based distress; six kinds of house-based equanimity & six kinds of renunciation-based equanimity.[3] These are the thirty-six feelings.

“And which are the one hundred and eight feelings? Thirty-six past feelings, thirty-six future feelings, and thirty-six present feelings. These are the one hundred and eight feelings.

“And this, monks, is the one-hundred-and-eight exposition that is a Dhamma exposition.”

Notes

1. See SN 48:38–39.
2. See MN 137.
3. See MN 137.

To a Certain Bhikkhu
Bhikkhu Sutta (SN 36:23)

Then a certain bhikkhu went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What, lord, is feeling? What is the origination of feeling? What is the path of practice leading to the origination of feeling? What is the cessation of feeling? What is the path of practice leading to the cessation of feeling? What is the allure of feeling, what is its drawback, what is the escape from it?"

"Monk, there are three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are called feelings.

"From the origination of contact comes the origination of feeling.

"Craving is the path of practice leading to the origination of feeling.

"From the cessation of contact is the cessation of feeling.

"This very noble eightfold path is the path of practice leading to the cessation of feeling. In other words, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Whatever pleasure & happiness arise in dependence on feeling: That is the allure of feeling.

"The fact that feeling is inconstant, stressful, subject to change: That is the drawback of feeling.

"The subduing of desire-passion for feeling, the abandoning of desire-passion for feeling: That is the escape from feeling."

See also: MN 13; MN 137

Not of the Flesh
Nirāmisa Sutta (SN 36:31)

"Monks, there is rapture of the flesh, rapture not of the flesh, and rapture more not-of-the-flesh than that not of the flesh. There is pleasure of the flesh, pleasure not of the flesh, and pleasure more not-of-the-flesh than that not of the flesh. There is equanimity of the flesh, equanimity not of the flesh, and equanimity more not-of-the-flesh than that not of the flesh. There is liberation of the flesh, liberation not of the flesh, and liberation more not-of-the-flesh than that not of the flesh.

"And what is rapture of the flesh? There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Now whatever rapture arises in dependence on these five strings of sensuality, that is called rapture of the flesh.

"And what is rapture not of the flesh? There is the case where a monk —quite secluded from sensuality, secluded from unskillful qualities— enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. This is called rapture not of the flesh.

"And what is the rapture more not-of-the-flesh than that not of the flesh? Whatever rapture arises in an effluent-ended monk as he is reflecting on his mind released from passion, reflecting on his mind released from aversion, reflecting on his mind released from delusion, that is called rapture more not-of-the-flesh than that not of the flesh.

"And what is pleasure of the flesh? There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Now whatever pleasure arises in dependence on these five strings of sensuality, that is called pleasure of the flesh.

"And what is pleasure not of the flesh? There is the case where a monk —quite secluded from sensuality, secluded from unskillful qualities— enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This is called pleasure not of the flesh.

"And what is the pleasure more not-of-the-flesh than that not of the flesh? Whatever pleasure arises in an effluent-ended monk as he is reflecting on his mind released from passion, reflecting on his mind released from aversion, reflecting on his mind released from delusion, that is called pleasure more not-of-the-flesh than that not of the flesh.

"And what is equanimity of the flesh? There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable via the ear… Aromas cognizable via the nose… Flavors cognizable via the tongue… Tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Whatever equanimity arises in dependence on these five strings of sensuality, that is called equanimity of the flesh.

"And what is equanimity not of the flesh? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth

jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This is called equanimity not of the flesh.

"And what is the equanimity more not-of-the-flesh than that not of the flesh? Whatever equanimity arises in an effluent-ended monk as he is reflecting on his mind released from passion, reflecting on his mind released from aversion, reflecting on his mind released from delusion, that is called equanimity more not-of-the-flesh than that not of the flesh.

"And what is liberation of the flesh? Liberation associated with form is of the flesh. What is liberation not of the flesh? Liberation associated with the formless is not of the flesh.

"And what is the liberation more not-of-the-flesh than that not of the flesh? Whatever liberation arises in an effluent-ended monk as he is reflecting on his mind released from passion, reflecting on his mind released from aversion, reflecting on his mind released from delusion, that is called liberation more not-of-the-flesh than that not of the flesh."

See also: DN 21–22; MN 101; MN 102; Thag 1:85

Growth

Vaḍḍhinā Sutta (SN 37:34)

"A female disciple of the noble ones who grows in terms of these five types of growth grows in the noble growth. She grasps hold of what is essential and what is excellent in the body. Which five?

"She grows in terms of conviction.

"She grows in terms of virtue.

"She grows in terms of learning.

"She grows in terms of generosity.

"She grows in terms of discernment.[1]

"Growing in terms of these five types of growth, the female disciple of the noble ones grows in the noble growth. She grasps hold of what is essential and what is excellent in the body."

She grows in conviction & virtue,

discernment, generosity, & learning:

A virtuous female lay disciple

such as this

takes hold of the essence

right here within herself.

Note

1. As AN 3:71 states, these five qualities are conducive to rebirth as a deva.

See also: SN 5; AN 7:6; AN 8:54

Stress

Dukkha Sutta (SN 38:14)

On one occasion Ven. Sāriputta was staying in Magadha near Nāla Village. Then Jambukhādaka the wanderer went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sāriputta: "'Stress, stress,' it is said, my friend Sāriputta. Which type of stress (are they referring to)?"

"There are these three forms of stressfulness, my friend: the stressfulness of pain, the stressfulness of fabrication, the stressfulness of change. These are the three forms of stressfulness."

"But is there a path, is there a practice for the full comprehension of these forms of stressfulness?"

"Yes, there is a path, there is a practice for the full comprehension of these forms of stressfulness."

"Then what is the path, what is the practice for the full comprehension of these forms of stressfulness?"

"Precisely this noble eightfold path, my friend: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the practice for the full comprehension of these forms of stressfulness."

"It's an auspicious path, my friend, an auspicious practice for the full comprehension of these forms of stressfulness—enough for the sake of heedfulness."

See also: MN 149; SN 22:23; SN 56:11; SN 56:30

About Isidatta

Isidatta Sutta (SN 41:3)

On one occasion a large number of senior monks were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went to them and, on arrival, having bowed down to them, sat to one side. As he was sitting there he said to them: "Venerable sirs, may the senior monks acquiesce to tomorrow's meal from me."

The senior monks acquiesced by silence. Then Citta the householder, sensing the senior monks' acquiescence, got up from his seat and, having bowed down to them, circumambulated them—keeping them to his right —and left.

When the night had passed, the senior monks adjusted their lower robes in the early morning and, taking their bowls & outer robes, went to Citta's residence. There they sat down on the appointed seats. Citta the householder went to them and, having bowed down to them, sat to one side. As he was sitting there, he said to the most senior monk:

"Venerable sir, concerning the various views that arise in the world —'The cosmos is eternal' or 'The cosmos isn't eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are the same' or 'The soul is one thing, the body another'; 'A Tathāgata exists after death' or 'A Tathāgata doesn't exist after death' or 'A Tathāgata both exists & doesn't exist after death' or 'A Tathāgata neither exists nor doesn't exist after death'; these along with the sixty-two views mentioned in the Brahmajāla [DN 1] —when what is present do these views come into being, and when what is absent do they not come into being?"

When this was said, the senior monk was silent. A second time… A third time Citta the householder asked, "Concerning the various views that arise in the world… when what is present do they come into being, and what is absent do they not come into being?" A third time the senior monk was silent.

Now on that occasion Ven. Isidatta was the most junior of all the monks in that Saṅgha. Then he said to the senior monk: "Allow me, venerable sir, to answer Citta the householder's question."

"Go ahead & answer it, friend Isidatta."

"Now, householder, are you asking this: 'Concerning the various views that arise in the world… when what is present do they come into being, and what is absent do they not come into being?'?"

"Yes, venerable sir."

"Concerning the various views that arise in the world, householder… when self-identity view is present, these views come into being; when self-identity view is absent, they don't come into being."

"But, venerable sir, how does self-identity view come into being?"

"There is the case, householder, where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma—assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view comes into being."

"And, venerable sir, how does self-identity view not come into being?"

"There is the case, householder, where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self… He doesn't assume perception to be the self… He doesn't assume fabrications to be the self… He doesn't

assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view does not come into being."

"Venerable sir, where does Master Isidatta come from?"

"I come from Avanti, householder."

"There is, venerable sir, a clansman from Avanti named Isidatta, an unseen friend of mine, who has gone forth. Have you ever seen him?"

"Yes, householder."

"Where is he living now, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Are you my Isidatta?"

"Yes, householder."

"Then may Master Isidatta delight in the charming Wild Mango Grove at Macchikāsaṇḍa. I will be responsible for your robes, almsfood, lodgings, & medicinal requisites."

"That is admirably said, householder."

Then Citta the householder—having delighted & rejoiced in the Venerable Isidatta's words—with his own hand served & satisfied the senior monks with choice staple & non-staple foods. When the senior monks had finished eating and had rinsed their bowls & hands, they got up from their seats and left.

Then the most senior monk said to the Venerable Isidatta: "It was excellent, friend Isidatta, the way that question inspired you to answer. It didn't inspire an answer in me at all. Whenever a similar question comes up again, may it inspire you to answer as you did just now."

Then Ven. Isidatta—having set his lodging in order and taking his bowl & robes—left Macchikāsaṇḍa. And in leaving Macchikāsaṇḍa, he was gone for good and never returned.

See also: SN 12:15; SN 41:4; AN 8:30; Ud 3:1; Thag 6:10

About Mahaka

Mahaka Sutta (SN 41:4)

On one occasion a large number of senior monks were staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went to them and, on arrival, having bowed down to them, sat to one side. As he was sitting there, he said to them: "Venerable sirs, may the senior monks acquiesce to tomorrow's meal from me."

The senior monks acquiesced by silence. Then Citta the householder, sensing the senior monks' acquiescence, got up from his seat and, having bowed down to them, circumambulated them—keeping them to his right —and left.

When the night had passed, the senior monks adjusted their lower robes in the early morning and, taking their bowls & outer robes, went to Citta's residence. There they sat down on the appointed seats. Then Citta the householder, with his own hand, served & satisfied them with exquisite milk-rice mixed with ghee. When the senior monks had finished eating and had rinsed their bowls & hands, they got up from their seats and left. Citta the householder, having said, "Give away the rest," followed behind the senior monks.

Now on that occasion it was hot & sweltering. The senior monks went along with their bodies melting, as it were, from the meal they had finished. And on that occasion Ven. Mahaka was the most junior of all the monks in that Saṅgha. He said to the senior monk: "Wouldn't it be nice, venerable elder, if a cool wind were to blow, and there were a thundering cloud, and rain would fall in scattered drops?"

"Yes, friend Mahaka, that would be nice…"

Then Ven. Mahaka willed a psychic feat such that a cool wind blew, a thundering cloud developed, and the rain fell in scattered drops. The

thought occurred to Citta the householder, "Such is the psychic power of the most junior of all the monks in this Saṅgha!"

Then when Ven. Mahaka reached the monastery/park, he said to the senior monk, "Is that enough, venerable sir?"

"That's enough, friend Mahaka—what you have done, what you have offered."

Then the monks went to their separate dwellings, and Ven. Mahaka went to his.

Then Citta the householder went to Ven. Mahaka and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to him, "It would be good, venerable sir, if Master Mahaka would show me a superior human attainment, a miracle of psychic power."

"In that case, householder, spread out your upper robe on the porch and put a pile of grass on it."

Responding, "As you say, venerable sir," to Ven. Mahaka, Citta the householder spread out his upper robe on the porch and put a pile of grass on it.

Then Ven. Mahaka, having entered his dwelling and bolted the door, willed a psychic feat such that flame shot through the keyhole and the space around the door, burning up the grass but not the robe.

Then Citta the householder, having shaken out the robe, stood to one side—in awe, his hair standing on end. Ven. Mahaka came out of his dwelling and said, "Is that enough, householder?"

"That's enough, venerable sir—what you have done, what you have offered. May Master Mahaka delight in the charming Wild Mango Grove at Macchikāsaṇḍa. I will be responsible for your robes, almsfood, lodgings, & medicinal requisites."

"That is admirably said, householder."

Then Ven. Mahaka—having set his lodging in order and taking his bowl & robes—left Macchikāsaṇḍa. And in leaving Macchikāsaṇḍa, he was gone for good and never returned.[1]

Note

1. A rule in the Pāṭimokkha—Pācittiya 8—forbids monks from displaying feats of psychic power to lay people. There is no way of knowing whether the incident in this sutta predated or postdated the formulation of that rule, but this story illustrates the reason for that rule: If word of Ven. Mahaka's display of psychic power became known among lay people, they would pester him for more displays and he would know no peace. At the same time, he would attract their alms, perhaps to the detriment of the other monks. That's why he had to leave for good.

See also: *AN 6:41*

With Kāmabhū (On the Cessation of Perception & Feeling)

Kāmabhū Sutta (SN 41:6)

This discourse is a slightly expanded version of a discussion of the same topic given in MN 44.

* * *

On one occasion Ven. Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Kāmabhū, "Venerable sir, how many (types of) fabrications are there?"

"There are three fabrications, householder: bodily-fabrications, verbal fabrications, & mental fabrications."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "But what are bodily-fabrications? What are verbal fabrications? What are mental fabrications?"

"In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?"

"In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech.

That's why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "Now, how does the attainment of the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is attaining the cessation of perception & feeling that 'I am about to attain the cessation of perception & feeling' or that 'I am attaining the cessation of perception & feeling' or that 'I have attained the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "When a monk is attaining the cessation of perception & feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception & feeling, verbal fabrications cease first, then bodily fabrications, then mental fabrications."[1]

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "What is the difference between a monk who has died & passed away and a monk who has attained the cessation of perception & feeling?"

"In the case of a monk who has died & passed away, his bodily fabrication has ceased & subsided, verbal fabrication has ceased & subsided, mental fabrication has ceased & subsided, his life force is totally ended, his heat is dissipated, and his faculties are shut down. But in the case of a monk who has attained the cessation of perception & feeling, his bodily fabrication has ceased & subsided, verbal fabrication has ceased & subsided, mental fabrication has ceased & subsided, his life force is not ended, his heat is not dissipated, and his faculties are bright & clear. This is the difference between a monk who has died & passed away and a monk who has attained the cessation of perception & feeling."[2]

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "Now, how does emergence from the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is emerging from the cessation of perception & feeling that 'I am about to emerge from the cessation of perception & feeling' or that 'I am emerging from the cessation of perception & feeling' or that 'I have emerged from the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "When a monk is emerging from the cessation of perception & feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is emerging from the cessation of perception & feeling, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "When a monk has emerged from the cessation of perception & feeling, how many contacts make contact?"

"When a monk has emerged from the cessation of perception & feeling, three contacts make contact: contact with emptiness, contact with the themeless, & contact with the undirected."[3]

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "When a monk has emerged from the cessation of perception & feeling, to what does his mind lean, to what does it tend, to what does it incline?"

"When a monk has emerged from the cessation of perception & feeling, his mind leans to seclusion, tends to seclusion, inclines to seclusion."[4]

"Very good, venerable sir." And, delighting in and approving of Ven. Kāmabhū's answer, Citta asked him a further question: "How many mental qualities are of great help in the attainment of the cessation of perception & feeling?"

"Actually, householder, you have asked last what should have been asked first. Nevertheless, I will answer you. Two qualities are of great help in the attainment of the cessation of perception & feeling: tranquility & insight."[5]

Notes

1. According to SN 36:11, verbal fabrication grows still on attaining the second jhāna; bodily fabrication grows still on attaining the fourth jhāna; mental fabrication grows still on attaining the cessation of perception & feeling.

2. This question and answer are not included in MN 44.

3. Emptiness, the themeless, & the undirected are names for a state of concentration that lies on the threshold of unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend unbinding as themeless; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

4. According to the commentary, "seclusion" here stands for unbinding. On emerging from the cessation of perception & feeling, and having had contact with emptiness/the themeless/the undirected, the mind inclines naturally to a direct experience of unbinding.

5. This question and answer are also not included in MN 44.

To Godatta (On Awareness-release)
Godatta Sutta (SN 41:7)

On one occasion Ven. Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Godatta said to him, "Householder, the immeasurable awareness-release, the nothingness awareness-release, the emptiness awareness-release, the themeless awareness-release: Are these phenomena different in meaning and different in name, or are they one in meaning and different only in name?"

"Venerable sir, there is a line of reasoning by which these phenomena are different in meaning and different in name, and there is a line of reasoning by which they are one in meaning and different only in name.

"And what is the line of reasoning by which they are different in meaning and different in name? There is the case where a monk keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will. This is called the immeasurable awareness-release.

"And what is the nothingness awareness-release? There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains

in the dimension of nothingness. This is called the nothingness awareness-release.

"And what is the emptiness awareness-release? There is the case where a monk, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.'[1] This is called the emptiness awareness-release.

"And what is the themeless awareness-release? There is the case where a monk, not attending to any theme (object of awareness) enters & remains in the themeless concentration of awareness.[2] This is called the themeless awareness-release.

"This, venerable sir, is the line of reasoning by which these phenomena are different in meaning and different in name.

"And what, venerable sir, is the line of reasoning by which they are one in meaning and different only in name? Passion, venerable sir, is a making of measurement, aversion a making of measurement, delusion a making of measurement. For a monk whose effluents are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are immeasurable awareness-releases, the unprovokable awareness-release is declared supreme. And that unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a something, aversion a something, delusion a something. For a monk whose effluents are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are nothingness awareness-releases, the unprovokable awareness-release is declared supreme. And that unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a making of themes, aversion a making of themes, delusion a making of themes. For a monk whose effluents are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are themeless awareness-releases, the unprovokable awareness-release is declared supreme. And that

unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"This, venerable sir, is the line of reasoning by which these phenomena are one in meaning and different only in name."

"It's a gain for you, householder, a great gain: what your eye of discernment plumbs in the deep word of the Buddha."

Notes

1. See MN 106
2. See MN 121.

See also: MN 43

Sick (Citta the Householder's Last Hours)
Gilāna Sutta (SN 41:10)

On that occasion Citta the householder was diseased, in pain, severely ill. Then a large number of garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, & forest giants assembled and said to him: "Make a wish, householder: 'In the future, may I become a king, a wheel-turning monarch!'"

When this was said, Citta the householder said to the garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, & forest giants: "Even that is inconstant; even that is impermanent; one must abandon even that when one passes on."

When this was said, Citta the householder's friends & companions, relatives and kinsmen, said to him: "Steady your mindfulness, master. Don't ramble."

"What did I say that you say to me: 'Steady your mindfulness, master. Don't ramble'?"

"You said: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"That was because garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, & forest giants have assembled and said to me: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"But what compelling reason do those garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, & forest giants see, master, that they say to you, 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"'?"

"It occurs to them: 'This Citta the householder is virtuous, of admirable character. If he should wish: "In the future, may I become a

king, a wheel-turning monarch!"—then, as he is virtuous, this wish of his would succeed because of the purity of his virtue. A righteous one, he will wield righteous power.'[1] Seeing this compelling reason, they assembled and said: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"Then, master, instruct us, too."

"Then you should train yourselves: 'We will be endowed with verified confidence in the Buddha: "Indeed, the Blessed One [the Buddha] is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed."

"'We will be endowed with verified confidence in the Dhamma: "The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves."

"'We will be possessed of verified confidence in the Saṅgha: "The Saṅgha of the Blessed One's disciples who have practiced well…who have practiced straight-forwardly…who have practiced methodically…who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world."

"'Whatever there may be in our family that can be given away, all that will be shared unstintingly with virtuous ones who are of admirable character.' That's how you should train yourselves."

Then, having enjoined his friends & colleagues, his relatives & kinsmen, to place confidence in the Buddha, Dhamma, & Saṅgha; having exhorted them to undertake generosity, Citta the householder passed away.

Note

1. The translation of this sentence follows the reading in the Royal Thai edition of the Canon: *Dhammiko dhammikaṁ balaṁ anuppadassati.*

To Tālapuṭa the Actor
Tālapuṭa Sutta (SN 42:2)

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrel Sanctuary. Then Tālapuṭa, the head of an acting troupe, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh & gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Enough, headman, put that aside. Don't ask me that."

A second time… A third time Tālapuṭa, the head of an acting troupe, said: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh & gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Apparently, headman, I haven't been able to get past you by saying, 'Enough, headman, put that aside. Don't ask me that.' So I will simply answer you. Any beings who are not devoid of passion to begin with, who are bound by the bond of passion, focus with even more passion on things inspiring passion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of aversion to begin with, who are bound by the bond of aversion, focus with even more aversion on things inspiring aversion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of delusion to begin with, who are bound by the bond of delusion, focus with even more delusion on things

inspiring delusion presented by an actor on stage in the midst of a festival. Thus the actor—himself intoxicated & heedless, having made others intoxicated & heedless—with the breakup of the body, after death, is reborn in what is called the hell of laughter. But if he holds such a view as this: 'When an actor on the stage, in the midst of a festival, makes people laugh & gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

When this was said, Tālapuṭa, the head of an acting troupe, sobbed & burst into tears. (The Blessed One said:) "That is what I couldn't get past you by saying, 'Enough, headman, put that aside. Don't ask me that.'"

"I'm not crying, venerable sir, because of what the Blessed One said to me, but simply because I have been deceived, cheated, & fooled for a long time by that ancient teaching lineage of actors who said: 'When an actor on the stage, in the midst of a festival, makes people laugh & gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.'

"Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Then Tālapuṭa, the head of an acting troupe, received the Going-forth in the Blessed One's presence, he gained the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Tālapuṭa became another one of the arahants.

To Yodhājīva (The Professional Warrior)
Yodhājīva Sutta (SN 42:3)

Then Yodhājīva (Professional Warrior) the headman went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of professional warriors that 'When a professional warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle.' What does the Blessed One have to say about that?"

"Enough, headman, put that aside. Don't ask me that."

A second time… A third time Yodhājīva the headman said: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of professional warriors that 'When a professional warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle.' What does the Blessed One have to say about that?"

"Apparently, headman, I haven't been able to get past you by saying, 'Enough, headman, put that aside. Don't ask me that.' So I will simply answer you. When a professional warrior strives & exerts himself in battle, his mind is already seized, debased, & misdirected by the thought: 'May these beings be struck down or slaughtered or annihilated or destroyed. May they not exist.' If others then strike him down & slay him while he is thus striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the hell called the realm of those slain in battle. But if he holds such a view as this: 'When a professional warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the

breakup of the body, after death, he is reborn in the company of devas slain in battle,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

When this was said, Yodhājīva the headman sobbed & burst into tears. (The Blessed One said:) "That is what I couldn't get past you by saying, 'Enough, headman, put that aside. Don't ask me that.'"

"I'm not crying, venerable sir, because of what the Blessed One said to me, but simply because I have been deceived, cheated, & fooled for a long time by that ancient teaching lineage of professional warriors who said: 'When a professional warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle.'

"Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: MN 135; SN 3:14-15; AN 5:117; Dhp 129–134; Sn 4:15

(Brahmans) of the Western Land
Paccha-bhūmika Sutta (SN 42:6)

On one occasion the Blessed One was staying near Nāḷandā in the Pāvārika Mango Grove. Then Asibandhakaputta the headman went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "The brahmans of the Western lands, lord—those who carry water pots, wear garlands of water plants, purify with water, & worship fire—can take (the spirit of) a dead person, lift it out, instruct it, & send it to heaven. But the Blessed One, worthy & rightly self-awakened, can arrange it so that all the world, at the break-up of the body, after death, reappears in a good destination, a heavenly world."

"Very well, then, headman, I will question you on this matter. Answer as you see fit. What do you think? There is the case where a man is one who takes life, steals, indulges in illicit sex; is a liar, one who speaks divisive speech, harsh speech, & idle chatter; is greedy, bears thoughts of ill-will, & holds to wrong views. Then a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart (saying,) 'May this man, at the break-up of the body, after death, reappear in a good destination, a heavenly world!' What do you think? Would that man—because of the prayers, praise, & circumambulation of that great crowd of people—at the break-up of the body, after death, reappear in a good destination, a heavenly world?"

"No, lord."

"Suppose a man were to throw a large boulder into a deep lake of water, and a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart (saying,) 'Rise up, O boulder! Come floating up, O boulder! Come float to the shore, O boulder!' What do you think? Would that boulder—because

of the prayers, praise, & circumambulation of that great crowd of people —rise up, come floating up, or come float to the shore?"

"No, lord."

"So it is with any man who takes life, steals, indulges in illicit sex; is a liar, one who speaks divisive speech, harsh speech, & idle chatter; is greedy, bears thoughts of ill-will, & holds to wrong views. Even though a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart—(saying,) 'May this man, at the break-up of the body, after death, reappear in a good destination, a heavenly world!'—still, at the break-up of the body, after death, he would reappear in a plane of deprivation, a bad destination, a lower realm, hell.

"Now what do you think? There is the case where a man is one who refrains from taking life, from stealing, & from indulging in illicit sex; he refrains from lying, from speaking divisive speech, from harsh speech, & from idle chatter; he is not greedy, bears no thoughts of ill-will, & holds to right view. Then a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart (saying,) 'May this man, at the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell!' What do you think? Would that man—because of the prayers, praise, & circumambulation of that great crowd of people—at the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell?"

"No, lord."

"Suppose a man were to throw a jar of ghee or a jar of oil into a deep lake of water, where it would break. There the shards & jar-fragments would go down, while the ghee or oil would come up. Then a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart (saying,) 'Sink, O ghee/oil! Submerge, O ghee/oil! Go down, O ghee/oil!' What do you think? Would that ghee/oil, because of the prayers, praise, & circumambulation of that great crowd of people sink, submerge, or go down?"

"No, lord."

"So it is with any man who refrains from taking life, from stealing, & from indulging in illicit sex; refrains from lying, from speaking divisive speech, from harsh speech, & from idle chatter; is not greedy, bears no thoughts of ill-will, & holds to right view. Even though a great crowd of people, gathering & congregating, would pray, praise, & circumambulate with their hands palm-to-palm over the heart—(saying,) 'May this man, at the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell!'—still, at the break-up of the body, after death, he would reappear in a good destination, a heavenly world."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *MN 126*; *SN 22:101*; *AN 5:43*; *AN 8:40*; *AN 10:176*; *Dhp 165*

Teaching
Desanā Sutta (SN 42:7)

On one occasion the Blessed One was staying near Nāḷandā in the Pāvārika Mango Grove. Then Asibandhakaputta the headman went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, doesn't the Blessed One dwell with sympathy for the benefit of all beings?"

"Yes, headman, the Tathāgata dwells with sympathy for the benefit of all beings."

"Then why is it that the Blessed One teaches the Dhamma with full attentiveness to some, and not with full attentiveness to others?"

"Very well then, headman, I will cross-question you on this matter. Answer as you see fit. What do you think? There is the case where a farming householder has three fields: one excellent field, one middling, and one poor—sandy, salty, with bad soil. What do you think? If that farming householder wanted to sow seed, where would he sow the seed first: in the excellent field, in the middling field, or in the poor field—sandy, salty, with bad soil?"

"If that farming householder wanted to sow seed, lord, he would sow the seed first in the excellent field. Having sown it there, he would sow it in the middling field. Having sown it there, he might sow it in the poor field—sandy, salty, with bad soil—or he might not. Why is that? It would at least go toward cattle fodder."

"In the same way, headman, like the excellent field are the monks & nuns to me. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? Because they live with me as their island, with me as their cave, with me as their shelter, with me as their refuge.[1]

"Like the middling field are the male & female lay followers to me. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? Because they live with me as their island, with me as their cave, with me as their shelter, with me as their refuge.

"Like the poor field—sandy, salty, with bad soil—are the followers of other sects to me: contemplatives, brahmans, & wanderers. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? (I think,) 'Perhaps they might understand even one sentence. That will be for their long-term benefit & happiness.'

"Suppose, headman, that a man had three waterpots: one uncracked that doesn't let water seep out, one uncracked that lets water seep out, and one cracked that lets water seep out. What do you think? If that man wanted to store water, in which pot would he store it first: the uncracked one that doesn't let water seep out, the uncracked one that lets water seep out, or the cracked one that lets water seep out?"

"If that man wanted to store water, lord, he would store it first in the uncracked waterpot that doesn't let water seep out. Having stored it there, he would store it in the uncracked waterpot that lets water seep out. Having stored it there, he might store it in the cracked waterpot that lets water seep out, or he might not. Why is that? At least it could go toward washing dishes."

"In the same way, headman, like the uncracked waterpot that doesn't let water seep out are the monks & nuns to me. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? Because they live with me as their island, with me as their cave, with me as their shelter, with me as their refuge.

"Like the uncracked waterpot that lets water seep out are the male & female lay followers to me. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound

to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? Because they live with me as their island, with me as their cave, with me as their shelter, with me as their refuge.

"Like the cracked waterpot that lets water seep out are the followers of other sects to me: contemplatives, brahmans, & wanderers. I teach them the Dhamma that is admirable in the beginning, admirable in the middle, admirable in the end. I expound to them the holy life both in its particulars & in its meaning, entirely complete, surpassingly pure. Why is that? (I think,) 'Perhaps they might understand even one sentence. That will be for their long-term benefit & happiness.'"

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

Note

1. On the Buddha's understanding of his responsibilities as a teacher, see the essay, "Beyond All Directions."

See also: DN 12; MN 35–36; MN 107; MN 137; AN 3:22; AN 3:62; AN 4:111; AN 4:113; Dhp 190–192

The Conch Trumpet
Saṅkha Sutta (SN 42:8)

Although the Jains, like the Buddhists, teach a doctrine of the moral consequences of actions, the teachings of the two traditions differ in many important details. This discourse points out two of the major points where the Buddhist teaching is distinctive: its understanding of the complexity of the kammic process, and its application of that understanding to the psychology of teaching. The Buddha shows that a simplistic, fatalistic view of the kammic process is logically inconsistent, and also leads to unfortunate results for any person who, with a background of bad kamma, believes in it. The actual complexity of kamma, however, allows for a way in which past evil deeds can be overcome: through refraining from evil now and into the future, and through developing expansive mind-states of goodwill, compassion, empathetic joy, & equanimity. In such an expansive mind state, the unavoidable consequences of past evil actions count for next to nothing. The Buddha also shows how his method of teaching is better than that of the Jains in that it actually can help free the mind from debilitating feelings of guilt and remorse, and lead to the overcoming of past kamma.

For a fuller discussion of the complexity of the kammic process, see The Wings to awakening, *Section I/B.*

* * *

On one occasion the Blessed One was staying near Nāḷandā in the Pāvārika Mango Grove. Then Asibandhakaputta the headman, a disciple of the Niganṭhas, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "Headman, how does Niganṭha Nāṭaputta teach the Dhamma to his disciples?"

"Niganṭha Nāṭaputta teaches the Dhamma to his disciples in this way, lord: 'All those who take life are destined for a plane of deprivation, are

destined for hell. All those who steal… All those who indulge in illicit sex… All those who tell lies are destined for a plane of deprivation, are destined for hell. Whatever one keeps doing frequently, by that is one led (to a state of rebirth).' That's how Nigaṇṭha Nāṭaputta teaches the Dhamma to his disciples."

"If it's true that 'Whatever one keeps doing frequently, by that is one led (to a state of rebirth),' then no one is destined for a plane of deprivation or destined to hell in line with Nigaṇṭha Nāṭaputta's words. What do you think, headman? If a man is one who takes life, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends taking life or the time he spends not taking life?"

"If a man is one who takes life, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends taking life is less, and the time he spends not taking life is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led (to a state of rebirth),' then no one is destined for a plane of deprivation or destined to hell in line with Nigaṇṭha Nāṭaputta's words."

"What do you think, headman? If a man is one who steals… indulges in illicit sex… tells lies, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends telling lies or the time he spends not telling lies?"

"If a man is one who tells lies, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends telling lies is less, and the time he spends not telling lies is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led (to a state of rebirth),' then no one is destined for a plane of deprivation or destined to hell in line with Nigaṇṭha Nāṭaputta's words."

"There's the case, headman, where a certain teacher holds this doctrine, holds this view: 'All those who take life are destined for a plane of deprivation, are destined for hell. All those who steal… All those who indulge in illicit sex… All those who tell lies are destined for a plane of deprivation, are destined for hell.' A disciple has faith in that teacher, and the thought occurs to him, 'Our teacher holds this doctrine, holds this view: "All those who take life are destined for a plane of deprivation, are

destined for hell.' There are living beings that I have killed. I, too, am destined for a plane of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"(The thought occurs to him,) 'Our teacher holds this doctrine, holds this view: 'All those who steal… All those who indulge in illicit sex… All those who tell lies are destined for a plane of deprivation, are destined for hell.' There are lies that I have told. I, too, am destined for a plane of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"There is the case, headman, where a Tathāgata appears in the world, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He, in various ways, criticizes & censures the taking of life, and says, 'Abstain from taking life.' He criticizes & censures stealing, and says, 'Abstain from stealing.' He criticizes & censures indulging in illicit sex, and says, 'Abstain from indulging in illicit sex.' He criticizes & censures the telling of lies, and says, 'Abstain from the telling of lies.'

"A disciple has faith in that teacher and reflects: 'The Blessed One in a variety of ways criticizes & censures the taking of life, and says, "Abstain from taking life." There are living beings that I have killed, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the taking of life, and in the future refrains from taking life. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

"(He reflects:) 'The Blessed One in a variety of ways criticizes & censures stealing… indulging in illicit sex… the telling of lies, and says, "Abstain from the telling of lies." There are lies that I have told, to a greater or lesser extent. That was not right. That was not good. But if I

become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the telling of lies, and in the future refrains from telling lies. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

"Having abandoned the taking of life, he refrains from taking life. Having abandoned stealing, he refrains from stealing. Having abandoned illicit sex, he refrains from illicit sex. Having abandoned lies, he refrains from lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned harsh speech, he refrains from harsh speech. Having abandoned idle chatter, he refrains from idle chatter. Having abandoned covetousness, he becomes uncovetous. Having abandoned ill will & anger, he becomes one with a mind of no ill will. Having abandoned wrong views, he becomes one who has right views.

"That disciple of the noble ones, headman—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through goodwill is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there.

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through equanimity is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

When this was said, Asibandhakaputta the headman, the disciple of the Niganṭhas, said to the Blessed One: “Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life.”

See also: *MN 21*; *SN 20:4*; *AN 3:62*; *AN 3:66*; *AN 3:101*; *AN 8:40*; *AN 8:70*; *AN 11:16*

Families

Kula Sutta (SN 42:9)

On one occasion the Blessed One, while wandering on tour among the Kosalans together with a large Saṅgha of monks, arrived at Nāḷandā. There he stayed at Nāḷandā in Pāvārika's Mango Grove.

Now at that time Nāḷandā was in the midst of famine, a time of scarcity, the crops white with blight and turned to straw. And at that time Niganṭha Nāṭaputta was staying in Nāḷandā together with a large following of niganṭhas. Then Asibandhakaputta the headman, a disciple of the niganṭhas, went to Niganṭha Nāṭaputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Niganṭha Nāṭaputta said to him, "Come, now, headman. Refute the words of the contemplative Gotama, and this admirable report about you will spread afar: 'The words of the contemplative Gotama—so mighty, so powerful—were refuted by Asibandhakaputta the headman!'"

"But how, lord, will I refute the words of the contemplative Gotama—so mighty, so powerful?"

"Come now, headman. Go to the contemplative Gotama and on arrival say this: 'Lord, doesn't the Blessed One in many ways praise kindness, protection, & sympathy for families?' If the contemplative Gotama, thus asked, answers, 'Yes, headman, the Tathāgata in many ways praises kindness, protection, & sympathy for families,' then you should say, 'Then why, lord, is the Blessed One, together with a large Saṅgha of monks, wandering on tour around Nāḷandā in the midst of famine, a time of scarcity, when the crops are white with blight and turned to straw? The Blessed One is practicing for the ruin of families. The Blessed One is practicing for the demise of families. The Blessed One is practicing for the downfall of families.' When the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up."

Responding, "As you say, lord," Asibandhakaputta the headman got up from his seat, bowed down to Nigaṇṭha Nāṭaputta, circumambulated him, and then went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, doesn't the Blessed One in many ways praise kindness, protection, & sympathy for families?"

"Yes, headman, the Tathāgata in many ways praises kindness, protection, & sympathy for families."

"Then why, lord, is the Blessed One, together with a large Saṅgha of monks, wandering on tour around Nāḷandā in the midst of famine, a time of scarcity, when the crops are white with blight and turned to straw? The Blessed One is practicing for the ruin of families. The Blessed One is practicing for the demise of families. The Blessed One is practicing for the downfall of families."

"Headman, recollecting back over 91 eons, I do not know any family to have been brought to downfall through the giving of cooked alms. On the contrary: Whatever families are rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities, all have become so from giving, from truth, from restraint.

"Headman, there are eight causes, eight reasons for the downfall of families. Families go to their downfall because of kings, or families go to their downfall because of thieves, or families go to their downfall because of fire, or families go to their downfall because of floods, or their stored-up treasure disappears, or their mismanaged undertakings go wrong, or in the family a wastrel is born who squanders, scatters, & shatters its wealth, and inconstancy itself is the eighth. These are the eight causes, the eight reasons for the downfall of families. Now, when these eight causes, these eight reasons are to be found, if anyone should say of me, 'The Blessed One is practicing for the ruin of families. The Blessed One is practicing for the demise of families. The Blessed One is practicing for the downfall of families'—without abandoning that statement, without abandoning that intent, without relinquishing that view—then as if he were to be carried off, he would thus be placed in hell."

When this was said, Asibandhakaputta the headman said to the Blessed One: “Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life.”

See also: *MN 58*; *AN 4:255*

To Maṇicūḷaka
Maṇicūḷaka Sutta (SN 42:10)

On one occasion the Blessed One was staying near Rājagaha at the Squirrels' Sanctuary. Now at that time, when the king's assembly had gathered and was sitting together in the royal palace, this topic of conversation arose: "Money [lit: gold & silver] is allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives consent to money. The Sakyan-son contemplatives accept money."

At that time Maṇicūḷaka the headman was sitting in that assembly, so he said to them, "Don't say that, masters. Money is not allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives do not consent to money. The Sakyan-son contemplatives do not accept money. The Sakyan-son contemplatives have given up gold & jewelry, have renounced money." And he was able to convince the assembly.

Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, when the king's assembly had gathered and was sitting together in the royal palace, this topic of conversation arose: 'Money is allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives consent to money. The Sakyan-son contemplatives accept money.' When this was said, I said to them, 'Don't say that, masters. Money is not allowable for the Sakyan-son contemplatives. The Sakyan-son contemplatives do not consent to money. The Sakyan-son contemplatives do not accept money. The Sakyan-son contemplatives have given up gold & jewelry, have renounced money.' And I was able to convince the assembly. Answering in this way, lord, am I speaking in line with what the Blessed One has said, am I not misrepresenting the Blessed One with what is unfactual, am I answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

"Yes, headman, in answering in this way you are speaking in line with what I have said, you are not misrepresenting me with what is unfactual, and you are answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing you. For money is not allowable for the Sakyan-son contemplatives, the Sakyan-son contemplatives do not consent to money, the Sakyan-son contemplatives do not accept money, the Sakyan-son contemplatives have given up gold & jewelry, have renounced money. For anyone for whom money is allowable, the five strings of sensuality are also allowable. For anyone for whom the five strings of sensuality are allowable, money is allowable. That you can unequivocally recognize as not the quality of a contemplative, not the quality of a Sakyan son.[1]

"Now I do say that thatch may be sought for by one needing thatch, wood may be sought for by one needing wood, a cart may be sought for by one needing a cart, a workman may be sought for by one needing a workman, but by no means do I say that money may be consented to or sought for in any way at all."

Note

1. This translation follows the Thai edition of the Pali Canon, which seems more idiomatic than other editions here. The version of this passage in the Burmese and Sri Lankan editions would be translated as: "For anyone for whom money is allowable, the five strings of sensuality are also allowable. And with regard to anyone for whom the five strings of sensuality are allowable, you can unequivocally recognize that as not the quality of a contemplative, not the quality of a Sakyan son."

See also: AN 4:50

To Gandhabhaka

Gandhabhaka Sutta (SN 42:11)

On one occasion the Blessed One was staying among the Mallans in a Mallan town named Uruvelakappa. Then Gandhabhaka the headman went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good, lord, if the Blessed One would teach me the origination & ending of stress."

"Headman, if I were to teach you the origination & ending of stress with reference to the past, saying, 'Thus it was in the past,' you would be doubtful and perplexed. If I were to teach you the origination & ending of stress with reference to the future, saying, 'Thus it will be in the future,' you would be doubtful and perplexed. So instead, I—sitting right here—will teach you sitting right there the origination & ending of stress. Listen & pay close attention. I will speak."

"As you say, lord," Gandhabhaka the headman responded to him.

The Blessed One said: "Now what do you think, headman? Are there any people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause sorrow, lamentation, pain, distress, or despair to arise in you?"

"Yes, lord, there are people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause sorrow, lamentation, pain, distress, or despair to arise in me."

"And are there any people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause no sorrow, lamentation, pain, distress, or despair to arise in you?"

"Yes, lord, there are people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause no sorrow, lamentation, pain, distress, or despair to arise in me."

"Now what is the cause, what is the reason, why the murder, imprisonment, fining, or censure of some of the people in Uruvelakappa would cause you sorrow, lamentation, pain, distress, or despair, whereas the murder, imprisonment, fining, or censure of others would cause you no sorrow, lamentation, pain, distress, or despair?"

"Those people in Uruvelakappa whose murder, imprisonment, fining, or censure would cause me sorrow, lamentation, pain, distress, or despair are those for whom I feel desire-passion. Those people in Uruvelakappa whose murder, imprisonment, fining, or censure would cause me no sorrow, lamentation, pain, distress, or despair are those for whom I feel no desire-passion."

"Now, headman, from what you have realized, fathomed, attained right now in the present, without regard to time, you may draw an inference with regard to the past and future: 'Whatever stress, in arising, arose for me in the past, all of it had desire as its root, had desire as its cause—for desire is the cause of stress. And whatever stress, in arising, will arise for me in the future, all of it will have desire as the root, will have desire as its cause—for desire is the cause of stress.'"

"Amazing, lord! Astounding! How well the Blessed One has put it: 'Whatever stress, in arising, arose for me in the past, all of it had desire as its root, had desire as its cause—for desire is the cause of stress. And whatever stress, in arising, will arise for me in the future, all of it will have desire as the root, will have desire as its cause—for desire is the cause of stress.' I have a son, lord, named Ciravāsi, who lives far away from here. When I get up in the morning, I send a man, saying, 'Go, learn how Ciravāsi is doing.' And as long as that man has not returned, I am simply beside myself, (thinking,) 'Don't let Ciravāsi be sick!'"

"Now, what do you think, headman? If Ciravāsi were to be murdered or imprisoned or fined or censured, would you feel sorrow, lamentation, pain, distress, & despair?"

"Lord, if my son Ciravāsi were to be murdered or imprisoned or fined or censured, my very life would be altered. So how could I not feel sorrow, lamentation, pain, distress, & despair?"

"Thus, headman, by this line of reasoning it may be realized how stress, when arising, arises: All of it has desire as its root, has desire as its cause—

for desire is the cause of stress."

"Now what do you think, headman? Before you had seen or heard of Ciravāsi's mother, did you feel desire, passion, or love for her?"

"No, lord."

"And after you had seen or heard of Ciravāsi's mother, did you feel desire, passion, or love for her?"

"Yes, lord."

"What do you think? If Ciravāsi's mother were to be murdered or imprisoned or fined or censured, would you feel sorrow, lamentation, pain, distress, & despair?"

"Lord, if Ciravāsi's mother were to be murdered or imprisoned or fined or censured, my very life would be altered. So how could I not feel sorrow, lamentation, pain, distress, & despair?"

"Thus, headman, by this line of reasoning it may be realized how stress, when arising, arises: All of it has desire as its root, has desire as its cause—for desire is the cause of stress."

See also: MN 87; SN 35:101; AN 3:63; Ud.2:7; Ud.8:8

Unfabricated-Connected
Asaṅkhata Saṁyutta (SN 43)

This saṁyutta provides a list of 33 names for the goal of the practice.

* * *

I

"Monks, I will teach you the unfabricated[1] and the path leading to the unfabricated. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "Which, monks, is the unfabricated? Whatever is the ending of passion, the ending of aversion, the ending of delusion: This is called the unfabricated.

"And which is the path leading to the unfabricated? Mindfulness immersed in the body[2]: This is called the path leading to the unfabricated.

Thus, monks, I have taught you the unfabricated and the path leading to the unfabricated. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into remorse. This is our message to you all."

"And which is the path leading to the unfabricated? Tranquility & insight…

"And which is the path leading to the unfabricated? Concentration with directed thought & evaluation, concentration without directed thought and with a modicum of evaluation, concentration without directed thought and without evaluation…

"And which is the path leading to the unfabricated? Emptiness concentration,[3] themeless concentration,[4] undirected concentration[5]…

"And which is the path leading to the unfabricated? The four establishings of mindfulness[6]… the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening…

"And which is the path leading to the unfabricated? The noble eightfold path. This is called the path leading to the unfabricated.

Thus, monks, I have taught you the unfabricated and the path leading to the unfabricated. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into remorse. This is our message to you all."

II

"Monks, I will teach you the unfabricated and the path leading to the unfabricated. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "Which, monks, is the unfabricated? Whatever is the ending of passion, the ending of aversion, the ending of delusion: This is called the unfabricated.

"And which is the path leading to the unfabricated? Tranquility: This is called the path leading to the unfabricated.

Thus, monks, I have taught you the unfabricated and the path leading to the unfabricated. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into remorse. This is our message to you all."

"And which is the path leading to the unfabricated? Insight…

"And which is the path leading to the unfabricated? Concentration with directed thought & evaluation…

"And which is the path leading to the unfabricated? Concentration without directed thought and with a modicum of evaluation…

"And which is the path leading to the unfabricated? Concentration without directed thought and without evaluation…

"And which is the path leading to the unfabricated? Emptiness concentration…

"And which is the path leading to the unfabricated? Themeless concentration…

"And which is the path leading to the unfabricated? Undirected concentration…

"And which is the path leading to the unfabricated? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.[z] This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk generates desire, endeavors, activates persistence, upholds

& exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the base of power endowed with concentration founded on persistence & the fabrications of exertion. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the base of power endowed with concentration founded on intent & the fabrications of exertion. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the faculty of conviction dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the faculty of persistence… mindfulness…

concentration… discernment dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops the strength of conviction… persistence… mindfulness… concentration… discernment dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops mindfulness as a factor for awakening… analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops right view… right resolve… right speech… right action… right livelihood… right effort… right mindfulness dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated…

"And which is the path leading to the unfabricated? There is the case where a monk develops right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the path leading to the unfabricated.

Thus, monks, I have taught you the unfabricated and the path leading to the unfabricated. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

"Monks, I will also teach you the unbent[8] and the path leading to the unbent…

"Monks, I will also teach you the effluent-free and the path leading to the effluent-free…

"Monks, I will also teach you the true and the path leading to the true…

"Monks, I will also teach you the beyond and the path leading to the beyond …

"Monks, I will also teach you the subtle and the path leading to the subtle …

"Monks, I will also teach you the very-hard-to-see and the path leading to the very-hard-to-see …

"Monks, I will also teach you the ageless and the path leading to the ageless …

"Monks, I will also teach you permanence and the path leading to permanence …

"Monks, I will also teach you the undecaying and the path leading to the undecaying …

"Monks, I will also teach you the surfaceless[9] and the path leading to the surfaceless …

"Monks, I will also teach you non-objectification[10] and the path leading to non-objectification …

"Monks, I will also teach you peace and the path leading to peace …

"Monks, I will also teach you the deathless and the path leading to the deathless …

"Monks, I will also teach you the exquisite and the path leading to the exquisite …

"Monks, I will also teach you bliss and the path leading to bliss …

"Monks, I will also teach you rest and the path leading to rest …

"Monks, I will also teach you the ending of craving and the path leading to the ending of craving …

"Monks, I will also teach you the amazing and the path leading to the amazing …

"Monks, I will also teach you the astounding and the path leading to the astounding …

"Monks, I will also teach you the secure and the path leading to the secure …

"Monks, I will also teach you security and the path leading to security …

"Monks, I will also teach you unbinding and the path leading to unbinding …

"Monks, I will also teach you the unafflicted and the path leading to the unafflicted …

"Monks, I will also teach you dispassion and the path leading to dispassion …

"Monks, I will also teach you purity and the path leading to purity …

"Monks, I will also teach you release and the path leading to release …

"Monks, I will also teach you the attachment-free and the path leading to the attachment-free …

"Monks, I will also teach you the island and the path leading to the island …

"Monks, I will also teach you shelter and the path leading to shelter …

"Monks, I will also teach you the harbor and the path leading to the harbor …

"Monks, I will also teach you refuge and the path leading to refuge …

"Monks, I will also teach you the ultimate and the path leading to the ultimate. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "Which, monks, is the ultimate? Whatever is the ending of passion, the ending of aversion, the ending of delusion: This is called the ultimate.

"And which is the path leading to the ultimate? Mindfulness immersed in the body: This is called the path leading to the ultimate.

Thus, monks, I have taught you the ultimate and the path leading to the ultimate. Whatever a sympathetic teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into remorse. This is our message to you all." [11]

Notes

1. "Now, these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration while staying is discernable." — *AN 3:47*

2. See MN 119.

3. See MN 43, MN 121, and SN 41:7.

4. See MN 43 and SN 41:7.

5. See SN 47:10.

6. Beginning here, the various paths to the unfabricated correspond to the seven sets of qualities that form the 37 wings to awakening. See DN 16; SN 45–51.

7. Beginning here, the various paths to the unfabricated correspond to the 37 wings to awakening in detail.

8. Reading *anatañca* with the Thai and Burmese editions. The Sri Lankan and PTS editions read *anantañca,* the unending/infinite. The prior reading seems preferable in that it relates to a passage in MN 19 that describes how the ordinary mind is "bent" by the results of its habitual thinking, whether in a skillful or unskillful direction. The goal, because it lies beyond the influence of any kind of kamma—physical, verbal, or mental—would thus be unbent.

9. Consciousness without surface. See DN 11 and MN 49.

10. See AN 4:173.

11. The transcribers of the Canon note that all the synonyms for the goal should be understood in full in line with the treatment of the unfabricated. CDB thus counts 44 suttas in this saṁyutta.

Undeclared-Connected
Abyākata Saṁyutta (SN 44)

Introduction

This saṁyutta is organized around questions that the Buddha left unanswered. Most of the discourses here focus on questions in a standard list of ten that were apparently the hot issues for philosophers in the Buddha's day: Is the cosmos eternal? Is it not eternal? Is it finite? Is it infinite? Is the body the same as the soul? Is the body one thing and the soul another? Does the Tathāgata exist after death? Does he not exist after death? Both? Neither?

MN 72 lists the reasons why the Buddha does not take a position on any of these questions. In each case he says that such a position "is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full awakening, unbinding."

These reasons fall into two categories. The first concerns the present drawbacks of taking such a position: It is accompanied by suffering, distress, despair, and fever. The second category concerns the effects of such a position over time: It does not lead to awakening or unbinding. AN 10:93 further explores the first category of reasons. MN 63 further explores the second.

Some of the discourses in this saṁyutta explore a third category of reasons for why the Buddha does not take a position on any of these questions: Such a position is based on attachment to and misunderstanding of the aggregates and sense media. When one sees these things for what they are, as they have come to be, the idea of forming them into any of these positions simply does not occur to one. (Similar reasons are also listed in AN 7:51.)

Of the discourses here, SN 44:1 and SN 44:10 are special cases. SN 44:1 focuses specifically on the questions that try to describe the status of the Tathāgata after death, and explains that, having been released from the

classification of the aggregates, the Tathāgata defies description, in the same way that the sands of the river Ganges cannot be numbered, and the waters of the oceans cannot be calculated in gallons. The Commentary to this passage tries to fathom the Tathāgata's infathomability, but its attempt is controversial. See the note to that sutta.

Even more controversial is SN 44:10, which addresses an issue not included in the standard list of ten undeclared questions: Is there a self? Is there no self? Many scholars have been uncomfortable with the fact that the Buddha leaves this question unanswered, believing that his statement that "all phenomena are not-self" implicitly states that there is no self. Thus they have tried to explain away the Buddha's silence on the existence or non-existence of the self, usually by pointing to the fourth of his reasons for not answering the question: his bewildered interlocutor, Vacchagotta, would have become even more bewildered. Had the Buddha been asked by someone less bewildered, these commentators say, he would have given the straight answer that there is no self.

However, these commentators ignore two points. (1) The Buddha's first two reasons for not answering the questions have nothing to do with Vacchagotta. To say that there is a self, he says, would be siding with the wrong views of the eternalists. To say that there is no self would be siding with the wrong views of the annihilationists. (2) Immediately after Vacchagotta leaves, Ven. Ānanda asks the Buddha to explain his silence. Had the Buddha really meant to declare that there is no self, this would have been the perfect time to do so, for bewildered people were now out of the way. But, again, he did not take that position.

One peculiarity of this approach to the Buddha's silence on this issue is that many commentators, noting the Buddha's desire not to bewilder Vacchagotta, assume somehow that their readers and listeners at present would not be bewildered by a doctrine that there is no self, and feel free to jump into the breach, stating baldly what they believe the Buddha was simply too reticent to say.

Another attempt to explain the Buddha's silence on this issue focuses on the second reason for his silence, saying that the annihilationists had laid claim to the slogan that there is no self, so—because the Buddha did not want his own doctrine of no self to be confused with theirs—he avoided their slogan. This explanation, however, is not supported by the Canon. The doctrines of the

annihilationists are presented in a fair amount of detail in the Canon, and nowhere are they quoted as saying outright that there is no self. Thus there is no basis for saying that it was their slogan. Second, there are many instances where the Buddha, when asked a categorical question concerning an issue where he wanted to give a nuanced answer, showed himself perfectly capable of rephrasing the question in more nuanced terms before giving his reply. Had he held a nuanced doctrine that there is no self, he could have easily rephrased Vacchagotta's question before answering it. The fact that he chose not to do so, either in Vacchagotta's or Ven. Ānanda's presence, indicates that he felt that this issue, too, was a thicket of views based on a misunderstanding, accompanied by suffering, and not leading to awakening.

In addition, MN 2 indicates that the questions asked by Vacchagotta should be avoided across the board. There the Buddha tells the monks that they should avoid asking such questions as "Do I exist?" or "Do I not exist?" or "What am I?" as these lead to such entangling views as "I have a self" or "I have no self." Thus the need to avoid such questions and views applies not only to Vacchagotta. It applies to anyone who wants to reach the freedom offered by the path.

So how is the statement "all phenomena are not self" to be taken? As a path to awakening. According to Dhp 279, when one sees this fact with discernment to the point of becoming disenchanted with stress, it forms the path to purity. Here the term "phenomena" covers fabricated and unfabricated phenomena. The fabricated phenomena encountered along the path include the aggregates, properties, and sense media. The unfabricated phenomenon, encountered when these fabricated phenomena cease, is the deathless. AN 9:96, however, points out that it is possible, on encountering the deathless, to feel a dhamma-passion and dhamma-delight for it, thus preventing full awakening. At this point the realization that all phenomena are not-self would be needed to overcome this last obstacle to total release. And once there is release, one becomes, like the Tathāgata, indescribable: "deep, boundless, hard to fathom, like the ocean." At that point, the path is abandoned, like a raft after it has been used to cross a river, and positions that "there is a self" and "there is no self" would not apply.

For more on this topic, see the books, Selves & Not-self *and* Skill in Questions: How the Buddha Taught, *and the articles, "The Not-Self Strategy" and "The Limits of Description."*

With Khemā

Khema Sutta (SN 44:1)

On one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Khemā the nun, wandering on tour among the Kosalans, had taken up residence between Sāvatthī and Sāketa at Toraṇavatthu. Then King Pasenadi Kosala, while traveling from Sāketa to Sāvatthī, took up a one-night residence between Sāvatthī and Sāketa at Toraṇavatthu. Then he addressed a certain man, "Come, now, my good man. Find out if in Toraṇavatthu there's the sort contemplative or brahman I might visit today."

"As you say, sire," the man responded to the king, but having roamed all over Toraṇavatthu he did not see the sort of contemplative or brahman the king might visit. But he did see Khemā the nun residing in Toraṇavatthu. On seeing her, he went to King Pasenadi Kosala and on arrival said to him, "Sire, in Toraṇavatthu there is no contemplative or brahman of the sort your majesty might visit. But there is, however, a nun named Khemā, a disciple of the Blessed One, worthy & rightly self-awakened. And of this lady, this admirable report has spread about: 'She is wise, competent, intelligent, learned, a fluent speaker, admirable in her ingenuity.' Let your majesty visit her."

Then King Pasenadi Kosala went to the Khemā the nun and, on arrival, having bowed down to her, sat to one side. As he was sitting there he said to her, "Now then, lady, does the Tathāgata exist after death?"

"That, great king, has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, lady, does the Tathāgata not exist after death?"

"Great king, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, lady, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death… both exists and does not exist after death… neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata neither exists nor does not exist after death."' Now, what is the cause, what is the reason, why that has not been declared by the Blessed One?"

"Very well, then, great king, I will question you in return about this very same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician who can count the grains of sand in the river Ganges as 'so many grains of sand' or 'so many hundreds of grains of sand' or 'so many thousands of grains of sand' or 'so many hundreds of thousands of grains of sand'?"

"No, lady."

"Then do you have an accountant or calculator or mathematician who can count the water in the great ocean as 'so many buckets of water' or 'so many hundreds of buckets of water' or 'so many thousands of buckets of water' or 'so many hundreds of thousands of buckets of water'?"

"No, lady. Why is that? The great ocean is deep, boundless, hard to fathom."

"Even so, great king, any physical form by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form, great king, the Tathāgata is deep, boundless, hard to fathom, like the ocean. 'The Tathāgata exists after death' doesn't apply. 'The Tathāgata doesn't exist after death' doesn't apply. 'The Tathāgata both exists and

doesn't exist after death' doesn't apply. 'The Tathāgata neither exists nor doesn't exist after death' doesn't apply.

"Any feeling… Any perception… Any fabrications…

"Any consciousness by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of consciousness, great king, the Tathāgata is deep, boundless, hard to fathom, like the ocean. 'The Tathāgata exists after death' doesn't apply. 'The Tathāgata doesn't exist after death doesn't apply. 'The Tathāgata both exists and doesn't exist after death' doesn't apply. 'The Tathāgata neither exists nor doesn't exist after death' doesn't apply."[1]

Then King Pasenadi Kosala, delighting in & approving of Khemā the nun's words, got up from his seat, bowed down to her and—keeping her to his right—departed.

Then at another time he went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there [he asked the Blessed One the same questions he had asked Khemā the nun, and received precisely the same responses and analogies. Then he exclaimed:]

"Amazing, lord! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching! Recently, lord, I went to Khemā the nun and, on arrival, asked her about this matter, and she answered me with the same words, the same phrasing, as the Blessed One. Amazing, lord! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching!

"Now, lord, we must go. Many are our duties, many our responsibilities."

"Then do, great king, what you think it is now time to do."

So King Pasenadi Kosala, delighting in and approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and—keeping him to his right—departed.

Note

1. The Commentary and Sub-commentary are not satisfied to let this passage stand, and try to describe the Tathāgata's indescribability. To paraphrase: He is freed from the classification of form, etc., because for him there will be no arising of form, etc., in the future (i.e., after death). He is deep in the depth of his character and the depth of his qualities. As for any description in terms of 'a being' that might be used in relation to the Tathāgata with such deep qualities, when one sees the non-existence of the description 'being,' owing to the (future) non-existence of the aggregates, one sees that the four statements with regard to the Tathāgata after death are invalid.

This explanation, which borrows from Sister Vajirā's verse in SN 5:10, misses an important point raised in SN 22:36 and SN 23:2. In SN 22:36 the Buddha states that one is measured and classified by what one is obsessed with. If one is not obsessed with anything, then one is not measured or classified by it in the here and now. In SN 23:2 the Buddha points out that the term "being" applies only where there is craving and passion. The Tathāgata, freed from craving and passion, is thus not a "being," and so is indescribable in the present, even though he obviously still functions in the present. SN 22:86 elaborates on this point in great detail.

Another problem raised by the Commentary's explanation for this sutta is how it would define the Tathāgata's qualities and character, for what are they composed of aside from aggregates?

See also: *MN 63*; *MN 72*

SN 44:2 = SN 22:86

Sāriputta and Koṭṭhita (1)
Sāriputta-Koṭṭhita Sutta (SN 44:3)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, emerging from his seclusion in the evening, went to Ven. Sāriputta and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Now then, friend Sāriputta, does the Tathāgata exist after death?"

"That, friend, has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, friend Sāriputta, does the Tathāgata not exist after death?"

"Friend, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, friend Sāriputta, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death… both exists and does not exist after death… neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata neither exists nor does not exist after death."' Now, what is the cause, what is the reason, why that has not been declared by the Blessed One?"

"'The Tathāgata exists after death' is immersed in form. 'The Tathāgata does not exist after death' is immersed in form. 'The Tathāgata both exists and does not exist after death' is immersed in form. 'The Tathāgata neither exists nor does not exist after death' is immersed in form.

"'The Tathāgata exists after death' is immersed in feeling…

"'The Tathāgata exists after death' is immersed in perception…

"'The Tathāgata exists after death' is immersed in fabrication…

"'The Tathāgata exists after death' is immersed in consciousness. 'The Tathāgata does not exist after death' is immersed in consciousness. 'The Tathāgata both exists and does not exist after death' is immersed in consciousness. 'The Tathāgata neither exists nor does not exist after death' is immersed in consciousness.

"This is the cause, this is the reason, why that has not been declared by the Blessed One."

Sāriputta and Koṭṭhita (2)
Sāriputta-Koṭṭhita Sutta (SN 44:4)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, emerging from his seclusion in the evening, went to Ven. Sāriputta and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Now then, friend Sāriputta, does the Tathāgata exist after death?"

"That, friend, has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, friend Sāriputta, does the Tathāgata not exist after death?"

"Friend, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, friend Sāriputta, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death… both exists and does not exist after death… neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata neither exists nor does not exist after death."' Now, what is the cause, what is the reason, why that has not been declared by the Blessed One?"

"For one who doesn't know & see form as it has come to be, who doesn't know & see the origination of form… the cessation of form… the path of practice leading to the cessation of form, as it has come to be, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"For one who doesn't know & see feeling as it has come to be…

"For one who doesn't know & see perception as it has come to be…

"For one who doesn't know & see fabrications as they have come to be…

"For one who doesn't know & see consciousness as it has come to be, who doesn't know & see the origination of consciousness… the cessation of consciousness… the path of practice leading to the cessation of consciousness, as it has come to be, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one who knows & sees form as it has come to be, who knows & sees the origination of form… the cessation of form… the path of practice leading to the cessation of form, as it has come to be, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"For one who knows & sees feeling as it has come to be…

"For one who knows & sees perception as it has come to be…

"For one who knows & sees fabrications as they have come to be…

"For one who knows & sees consciousness as it has come to be, who knows & sees the origination of consciousness… the cessation of consciousness… the path of practice leading to the cessation of consciousness, as it has come to be, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This is the cause, this is the reason, why that has not been declared by the Blessed One."

Sāriputta and Koṭṭhita (3)
Sāriputta-Koṭṭhita Sutta (SN 44:5)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Mahā Koṭṭhita, emerging from his seclusion in the evening, went to Ven. Sāriputta and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Now then, friend Sāriputta, does the Tathāgata exist after death?"

"That, friend, has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, friend Sāriputta, does the Tathāgata not exist after death?"

"Friend, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, friend Sāriputta, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death… both exists and does not exist after death… neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata neither exists nor does not exist after death."' Now, what is the cause, what is the reason, why that has not been declared by the Blessed One?"

"For one whose passion for form has not been removed, whose desire… affection… thirst… fever… craving for form has not been removed, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"For one whose passion for feeling has not been removed.…

"For one whose passion for perception has not been removed.…

"For one whose passion for fabrication has not been removed.…

"For one whose passion for consciousness has not been removed, whose desire… affection… thirst… fever… craving for consciousness has not been removed, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one whose passion for form has been removed, whose desire… affection… thirst… fever… craving for form has been removed, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"For one whose passion for feeling has been removed.…

"For one whose passion for perception has been removed.…

"For one whose passion for fabrication has been removed.…

"For one whose passion for consciousness has been removed, whose desire… affection… thirst… fever… craving for consciousness has been removed, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This is the cause, this is the reason, why that has not been declared by the Blessed One."

Sāriputta and Koṭṭhita (4)
Sāriputta-Koṭṭhita Sutta (SN 44:6)

On one occasion Ven. Sāriputta and Ven. Mahā Koṭṭhita were staying near Vārāṇasī in the Deer Park at Isipatana. Then Ven. Sāriputta, emerging from his seclusion in the evening, went to Ven. Mahā Koṭṭhita and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Koṭṭhita, "Now then, friend Koṭṭhita, does the Tathāgata exist after death?"

"That, friend, has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, friend Koṭṭhita, does the Tathāgata not exist after death?"

"Friend, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, friend Koṭṭhita, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death… both exists and does not exist after death… neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata neither exists nor does not exist after death."' Now, what is the cause, what is the reason, why that has not been declared by the Blessed One?"

"For one who loves form, who is fond of form, who cherishes form, who does not know or see, as it has come to be, the cessation of form, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"For one who loves feeling.…

"For one who loves perception.…

"For one who loves fabrication.…

"For one who loves consciousness, who is fond of consciousness, who cherishes consciousness, who does not know or see, as it has come to be, the cessation of consciousness, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one who doesn't love form, who isn't fond of form, who doesn't cherish form, who knows & sees, as it has come to be, the cessation of form, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"For one who doesn't love feeling.…

"For one who doesn't love perception.…

"For one who doesn't love fabrication.…

"For one who doesn't love consciousness, who isn't fond of consciousness, who doesn't cherish consciousness, who knows & sees, as it has come to be, the cessation of consciousness, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This is the cause, this is the reason, why that has not been declared by the Blessed One."

"But, my friend, would there another line of reasoning, in line with which that has not been declared by the Blessed One?"

"There would, my friend. "For one who loves becoming, who is fond of becoming, who cherishes becoming, who does not know or see, as it has come to be, the cessation of becoming, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one who doesn't love becoming, who isn't fond of becoming, who doesn't cherish becoming, who knows & sees, as it has come to be, the cessation of becoming, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This, too, is a line of reasoning in line with which that has not been declared by the Blessed One."

"But, my friend, would there another line of reasoning, in line with which that has not been declared by the Blessed One?"

"There would, my friend. "For one who loves clinging/sustenance, who is fond of clinging/sustenance, who cherishes clinging/sustenance, who does not know or see, as it has come to be, the cessation of clinging/sustenance, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one who doesn't love clinging/sustenance, who isn't fond of clinging/sustenance, who doesn't cherish clinging/sustenance, who knows & sees, as it has come to be, the cessation of clinging/sustenance, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This, too, is a line of reasoning in line with which that has not been declared by the Blessed One."

"But, my friend, would there another line of reasoning, in line with which that has not been declared by the Blessed One?"

"There would, my friend. "For one who loves craving, who is fond of craving, who cherishes craving, who does not know or see, as it has come to be, the cessation of craving, there occurs the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death.'

"But for one who doesn't love craving, who isn't fond of craving, who doesn't cherish craving, who knows & sees, as it has come to be, the cessation of craving, the thought, 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death' or 'The Tathāgata neither exists nor does not exist after death' doesn't occur.

"This, too, is a line of reasoning in line with which that has not been declared by the Blessed One."

"But, my friend, would there another line of reasoning, in line with which that has not been declared by the Blessed One?"

"Now, what more do you want, friend Sāriputta? When a monk has been freed from the classification of craving, there exists no cycle for describing him."

With Moggallāna

Moggallāna Sutta (SN 44:7)

Then Vacchagotta the wanderer went to Ven. Mahā Moggallāna and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Moggallāna, "Now then, Master Moggallāna, is the cosmos eternal?"

"That has not been declared by the Blessed One, Vaccha: 'The cosmos is eternal.'"

"Well then, Master Moggallāna, is the cosmos not eternal?"

"Vaccha, that too has not been declared by the Blessed One: 'The cosmos is not eternal.'"

"Then is the cosmos finite?" … "Is the cosmos infinite?" … "Is the body the same as the soul?" … "Is the body one thing, and the soul another?" … "Does the Tathāgata exist after death?" … "Does the Tathāgata not exist after death?" … "Does the Tathāgata both exist and not exist after death?" … "Does the Tathāgata neither exist nor not exist after death?"

"Vaccha, that too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'

"Now, Master Moggallāna, what is the cause, what is the reason why—when wanderers of other sects are asked in this way, they answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death" or 'The Tathāgata neither exists nor does not exist after death,' yet when Gotama the contemplative is asked in this way, he does not answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is

the same as the soul' or 'The body is one thing and the soul another' or 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death" or 'The Tathāgata neither exists nor does not exist after death'?"

"Vaccha, the members of other sects assume of the eye that 'This is mine, this is my self, this is what I am.' They assume of the ear… the nose… the tongue… the body… the intellect that 'This is mine, this is my self, this is what I am.' That is why, when asked in this way, they answer that 'The cosmos is eternal'… or that 'The Tathāgata neither exists nor does not exist after death.' But the Tathāgata, worthy & rightly self-awakened, doesn't assume of the eye that 'This is mine, this is my self, this is what I am.' He doesn't assume of the ear… the nose… the tongue… the body… the intellect that 'This is mine, this is my self, this is what I am.' That is why, when asked in this way, he does not answer that 'The cosmos is eternal'… or that 'The Tathāgata neither exists nor does not exist after death.'"

The Vacchagotta the wanderer, getting up from his seat, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he (addressed the same questions to the Blessed One and received exactly the same explanation).

"Amazing, Master Gotama! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching! Just now, Master Gotama, I went to the contemplative Moggallāna and, on arrival, asked him about this matter, and he answered me with the same words, the same phrasing, as Master Gotama. Amazing, Master Gotama! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching!"

With Vacchagotta

Vacchagotta Sutta (SN 44:8)

Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Now then, Master Gotama, is the cosmos eternal?"

"That has not been declared by me, Vaccha: 'The cosmos is eternal.'"

"Well then, Master Gotama, is the cosmos not eternal?"

"Vaccha, that too has not been declared by me: 'The cosmos is not eternal.'"

"Then is the cosmos finite?" … "Is the cosmos infinite?" … "Is the body the same as the soul?" … "Is the body one thing, and the soul another?" … "Does the Tathāgata exist after death?" … "Does the Tathāgata not exist after death?" … "Does the Tathāgata both exist and not exist after death?" … "Does the Tathāgata neither exist nor not exist after death?"

"Vaccha, that too has not been declared by me: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, Master Gotama, what is the cause, what is the reason why—when wanderers of other sects are asked in this way, they answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathāgata exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death" or 'The Tathāgata neither exists nor does not exist after death,' yet when Master Gotama is asked in this way, he does not answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathāgata

exists after death' or 'The Tathāgata does not exist after death' or 'The Tathāgata both exists and does not exist after death" or 'The Tathāgata neither exists nor does not exist after death'?"

"Vaccha, the members of other sects assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"They assume feeling to be the self…

"They assume perception to be the self…

"They assume fabrications to be the self…

"They assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That is why, when asked in this way, they answer that 'The cosmos is eternal' … or that 'The Tathāgata neither exists nor does not exist after death.'

"But the Tathāgata, worthy & rightly self-awakened, doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self…

"He doesn't assume perception to be the self…

"He doesn't assume fabrications to be the self…

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That is why, when asked in this way, he does not answer that 'The cosmos is eternal' … or that 'The Tathāgata neither exists nor does not exist after death.'"

The Vacchagotta the wanderer, getting up from his seat, went to Ven. Mahā Moggallāna and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he (addressed the same questions to Ven. Mahā Moggallāna and received exactly the same explanation).

"Amazing, Master Moggallāna! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching! Just now, Master Moggallāna, I went to the contemplative Gotama and, on arrival, asked

him about this matter, and he answered me with the same words, the same phrasing, as Master Moggallāna. Amazing, Master Moggallāna! Astounding! How the meaning and phrasing of the teacher and disciple agree, coincide, and do not diverge from one another with regard to the supreme teaching!”

The Debating Hall
Kutūhalasālā Sutta (SN 44:9)

Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, a few days ago a large number of contemplatives, brahmans, and wanderers of various sects were sitting together in the Debating Hall when this conversation arose among them: 'This Pūraṇa Kassapa—the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people—describes a disciple who has died and passed on in terms of places of rebirth: "That one is reborn there; that one is reborn there." Even when the disciple is an ultimate person, a foremost person, attained to the foremost attainment, Pūraṇa Kassapa describes him, when he has died and passed on, in terms of places of rebirth: "That one is reborn there; that one is reborn there."

"'This Makkhali Gosāla… This Nigaṇṭha Nāṭaputta… This Sañjaya Velaṭṭhaputta… This Pakudha Kaccāna… This Ajita Kesakambala—the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people—describes a disciple who has died and passed on in terms of places of rebirth: "That one is reborn there; that one is reborn there." Even when the disciple is an ultimate person, a foremost person, attained to the foremost attainment, Ajita Kesakambala describes him, when he has died and passed on, in terms of places of rebirth: "That one is reborn there; that one is reborn there."

"This contemplative Gotama—the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people—describes a disciple who has died and passed on in terms of places of rebirth: "That one is reborn there; that one is reborn

there." But when the disciple is an ultimate person, a foremost person, attained to the foremost attainment, the contemplative Gotama does not describe him, when he has died and passed on, in terms of places of rebirth: "That one is reborn there; that one is reborn there." Instead, he describes him thus: "He has cut through craving, severed the fetter, and by rightly breaking through conceit has made an end of suffering & stress."'

"So I was simply befuddled. I was uncertain: How is the teaching of Gotama the contemplative to be understood?"

"Of course you are befuddled, Vaccha. Of course you are uncertain. When there is a reason for befuddlement in you, uncertainty arises. I designate the rebirth of one who has sustenance, Vaccha, and not of one without sustenance. Just as a fire burns with sustenance and not without sustenance, even so I designate the rebirth of one who has sustenance and not of one without sustenance."

"But, Master Gotama, at the moment a flame is being swept on by the wind and goes a far distance, what do you designate as its sustenance then?"

"Vaccha, when a flame is being swept on by the wind and goes a far distance, I designate it as wind-sustained, for the wind is its sustenance at that time."

"And at the moment when a being sets this body aside and is not yet reborn in another body, what do you designate as its sustenance then?"

"Vaccha, when a being sets this body aside and is not yet reborn in another body, I designate it as craving-sustained, for craving is its sustenance at that time."

To Ānanda

Ānanda Sutta (SN 44:10)

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he asked the Blessed One: "Now then, Master Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ānanda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ānanda, if I—being asked by Vacchagotta the wanderer if there is a self—were to answer that there is a self, that would be conforming with those contemplatives & brahmans who are exponents of eternalism [the view that there is an eternal, unchanging soul]. If I—being asked by Vacchagotta the wanderer if there is no self—were to answer that there is no self, that would be conforming with those contemplatives & brahmans who are exponents of annihilationism [the view that death is the annihilation of consciousness]. If I—being asked by Vacchagotta the wanderer if there is a self—were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I—being asked by Vacchagotta the wanderer if there is no self—were to answer that there is no self, the bewildered Vacchagotta would

become even more bewildered: ‘Does the self I used to have now not exist?’”

See also: *MN 2*; *MN 72*; *MN 109*; *SN 12:35*; *SN 22:59*; *AN 4:42*; *AN 10:93–96*

With Sabhiya

Sabhiya Sutta (SN 44:11)

On one occasion Ven. Sabhiya Kaccāna was staying at Ñātika in the Brick Hall. Then Vacchagotta the wanderer went to him and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sabhiya Kaccāna, "Now then, Master Kaccāna, does the Tathāgata exist after death?"

"Vaccha, that has not been declared by the Blessed One: 'The Tathāgata exists after death.'"

"Well then, Master Kaccāna, does the Tathāgata not exist after death?"

"Vaccha, that too has not been declared by the Blessed One: 'The Tathāgata does not exist after death.'"

"Then does the Tathāgata both exist and not exist after death?"

"That has not been declared by the Blessed One: 'The Tathāgata both exists and does not exist after death.'"

"Well then, does the Tathāgata neither exist nor not exist after death?"

"That too has not been declared by the Blessed One: 'The Tathāgata neither exists nor does not exist after death.'"

"Now, Master Kaccāna, when asked if the Tathāgata exists after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata exists after death."' When asked if the Tathāgata does not exist after death, you say, 'That too has not been declared by the Blessed One: "The Tathāgata does not exist after death."' When asked if the Tathāgata both exists and does not exist after death, you say, 'That has not been declared by the Blessed One: "The Tathāgata both exists and does not exist after death."' When asked if the Tathāgata neither exists nor does not exist after death, you say, 'That too has not been declared by the Blessed One: "The

Tathāgata neither exists nor does not exist after death.”’ Now, what is the cause, what is the reason, why that has not been declared by the contemplative Gotama?”

“Vaccha, whatever cause, whatever reason there would be for describing him as ‘possessed of form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’: If that cause, that reason, were to cease totally everywhere, totally in every way without remainder, then describing him by what means would one describe him as ‘possessed of form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’?”

“How long has it been since you went forth, Master Kaccāna?”

“Not long, my friend. Three years.”

“Whoever has gained just this much in this much time has gained a great deal, my friend—to say nothing of what he has thus gone beyond.”

See also: DN 15; SN 23:2

Ignorance

Avijjā Sutta (SN 45:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, ignorance is the leader in the attainment of unskillful qualities, followed by lack of shame & lack of compunction. In an unknowledgeable person, immersed in ignorance, wrong view arises. In one of wrong view, wrong resolve arises. In one of wrong resolve, wrong speech.... In one of wrong speech, wrong action.... In one of wrong action, wrong livelihood.... In one of wrong livelihood, wrong effort.... In one of wrong effort, wrong mindfulness.... In one of wrong mindfulness, wrong concentration arises.

"Clear knowing is the leader in the attainment of skillful qualities, followed by shame & compunction. In a knowledgeable person, immersed in clear knowing, right view arises. In one of right view, right resolve arises. In one of right resolve, right speech.... In one of right speech, right action.... In one of right action, right livelihood.... In one of right livelihood, right effort.... In one of right effort, right mindfulness.... In one of right mindfulness, right concentration arises."

See also: MN 117; SN 22:126; SN 22:127; SN 22:131; SN 22:132; AN 10:61; AN 10:103

Half (of the Holy Life)
Upaḍḍha Sutta (SN 45:2)

I have heard that on one occasion the Blessed One was staying among the Sakyans. Now there is a Sakyan town named Sakkara. There Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, Ven. Ānanda said to the Blessed One, "This is half of the holy life, lord: having admirable people as friends, companions, & colleagues."[1]

"Don't say that, Ānanda. Don't say that. Having admirable people as friends, companions, & colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, & colleagues, he can be expected to develop & pursue the noble eightfold path.

"And how does a monk who has admirable people as friends, companions, & colleagues, develop & pursue the noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk who has admirable people as friends, companions, & colleagues, develops & pursues the noble eightfold path.

"And through this line of reasoning one may know how having admirable people as friends, companions, & colleagues is actually the whole of the holy life: It is in dependence on me as an admirable friend that beings subject to birth have gained release from birth, that beings subject to aging have gained release from aging, that beings subject to death have gained release from death, that beings subject to sorrow, lamentation, pain, distress, & despair have gained release from sorrow, lamentation, pain, distress, & despair. It is through this line of reasoning

that one may know how having admirable people as friends, companions, & colleagues is actually the whole of the holy life."

Note

1. As AN 8:54 points out, this means not only associating with good people, but also learning from them and emulating their good qualities.

See also: MN 95; AN 4:192; AN 8:54; AN 9:1; Ud 4:1; Iti 17

The Brahman
Brāhmaṇa Sutta (SN 45:4)

At Sāvatthī. Then Ven. Ānanda early in the morning adjusted his under robe and—carrying his bowl & outer robes—went into Sāvatthī for alms. He saw the brahman Jāṇussoṇin leaving Sāvatthī in an all-white chariot drawn by mares.[1] White were the yoked horses, white the ornaments, white the chariot, white the upholstery, white the reins, white the goad, white the canopy, white his turban, white his clothes, white his sandals, and with a white yak-tail fan he was fanned. Seeing him, people were saying, "What a sublime vehicle! What a sublime-looking vehicle!"

Then Ven. Ānanda, having gone for alms in Sāvatthī, after the meal, returning from his alms round, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Just now, lord, early in the morning, I adjusted my under robe and—carrying my bowl & outer robes—went into Sāvatthī for alms. I saw the brahman Jāṇussoṇin leaving Sāvatthī in an all-white chariot drawn by mares. White were the yoked horses, white the ornaments, white the chariot, white the upholstery, white the reins, white the goad, white the canopy, white his turban, white his clothes, white his sandals, and with a white yak-tail fan he was fanned. Seeing him, people were saying, 'What a sublime vehicle! What a sublime-looking vehicle!' Is it possible to designate a sublime vehicle in this Dhamma-Vinaya?"

"It is possible, Ānanda," said the Blessed One. "That is a synonym for this very same noble eightfold path: 'sublime vehicle,' 'Dhamma-vehicle,' 'unexcelled victory in battle.'"

"Right view, Ānanda, when developed & pursued, has the subduing of passion as its end-point, the subduing of aversion as its end-point, the subduing of delusion as its end-point.

"Right resolve… Right speech… Right action… Right livelihood… Right effort… Right mindfulness… Right concentration, when developed

& pursued, has the subduing of passion as its end-point, the subduing of aversion as its end-point, the subduing of delusion as its end-point.

"It is by this sequence of reasons that one can know how that is a synonym for this very same noble eightfold path: 'sublime vehicle,' 'Dhamma-vehicle,' 'unexcelled victory in battle.'"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> One with the qualities
> of conviction & discernment
> always yoked to its shaft,
> shame its pole, the heart its yoke-tie,
> mindfulness the protective charioteer,
> virtue the chariot-accessories,
> jhāna the axle, persistence the wheels,
> equanimity the balance of the yoke,
> hungerless-ness its upholstery,
> non-ill will, harmlessness, & seclusion its weapons,
> patience its armor & shield:
> It rolls to security from bondage.
> Coming into play
> from within oneself:
> the sublime vehicle unsurpassed.
> They, the enlightened, leave the world.
> They, absolutely, win victory.

Note

1. Jāṇussoṇin and his all-white chariot also appear in MN 27 and MN 99.

An Analysis of the Path
Magga-Vibhaṅga Sutta (SN 45:8)

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "I will teach & analyze for you the noble eightfold path. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Now what, monks, is the noble eightfold path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, monks, is right view? Knowledge with regard to [or: in terms of] stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view.[1]

"And what, monks, is right resolve? Resolve for renunciation, resolve for non-ill will, resolve for harmlessness: This, monks, is called right resolve.

"And what, monks, is right speech? Abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter: This, monks, is called right speech.[2]

"And what, monks, is right action? Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse[3]: This, monks, is called right action.

"And what, monks, is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps

his life going with right livelihood. This, monks, is called right livelihood.

"And what, monks, is right effort? (i) There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. (ii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen. (iii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. (iv) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This, monks, is called right effort.[4]

"And what, monks, is right mindfulness? (i) There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. (ii) He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. (iii) He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. (iv) He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This, monks, is called right mindfulness.[5]

"And what, monks, is right concentration? (i) There is the case where a monk—quite secluded from sensuality,[6] secluded from unskillful qualities[7]—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. (ii) With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. (iii) With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' (iv) With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in

the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This, monks, is called right concentration."[8]

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. For further explanation of right view, see MN 2, MN 117, SN 12:15, and AN 10:93.

2. For more on right speech, see MN 58, SN 11:5, AN 4:183, AN 5:198, AN 10:176, and Sn 3:3.

3. DN 22 and MN 141, when analyzing right action, replace "abstaining from sexual intercourse" with "abstaining from sexual misconduct."

4. For more on right effort, see MN 101 and AN 6:55.

5. For further explanation of right mindfulness, see DN 22 and the book, *Right Mindfulness.*

6. For the meaning of "sensuality," here, see AN 6:63.

7. "And what, monks, are unskillful qualities? Wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration." — *SN 45:22*

8. For further explanation of right concentration, see MN 44, MN 111, AN 4:41, AN 5:28, and AN 9:36.

MN 44 explains why pain is not abandoned until pleasure is abandoned on entering the fourth jhāna:

> [Visākha:] "In what way is pleasant feeling pleasant, lady, and in what way painful?"
>
> [Sister Dhammadinnā:] "Pleasant feeling is pleasant in remaining, & painful in changing, friend Visākha. Painful feeling is painful in remaining & pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

See also: MN 117; MN 126; SN 12:65; SN 35:197; AN 10:108; Iti 90

A Pot

Kumbha Sutta (SN 45:27)

At Sāvatthī. "Monks, just as a pot without a stand is easy to knock over, but if it has a stand is hard to knock over; in the same way, the mind without a stand is easy to knock over, but if it has a stand is hard to knock over.

"And what is the mind's stand? Just this noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration.

"Just as a pot without a stand is easy to knock over, but if it has a stand is hard to knock over; in the same way, the mind without a stand is easy to knock over, but if it has a stand is hard to knock over."

See also: SN 45:8

Admirable Friendship
Kalyāṇa-mittatā Sutta (SN 45:56–62)

"Monks, this is the forerunner, the harbinger of the rising of the sun, i.e., dawnrise. In the same way, this is the forerunner, the harbinger of the arising of the noble eightfold path in a monk, i.e., admirable friendship. It can be expected of a monk who has an admirable friend that he will develop the noble eightfold path, that he will pursue the noble eightfold path

"And how does a monk with admirable friendship develop the noble eightfold path, pursue the noble eightfold path?

"There is the case where a monk develops right view ending in the subduing of passion, ending in the subduing of aversion, ending in the subduing of delusion. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration ending in the subduing of passion, ending in the subduing of aversion, ending in the subduing of delusion.

"This, monks, is how a monk with admirable friendship develops the noble eightfold path, pursues the noble eightfold path."

"Monks, this is the forerunner, the harbinger of the rising of the sun, i.e., dawnrise. In the same way, this is the forerunner, the harbinger of the arising of the noble eightfold path in a monk, i.e., virtue-consummation… desire-consummation… self-consummation [according to the Commentary, this means being consummate in the training of the mind]… view-consummation… heedfulness-consummation… appropriate attention. It can be expected of a monk who has appropriate attention that he will develop the noble eightfold path, that he will pursue the noble eightfold path.

"And how does a monk with appropriate attention develop the noble eightfold path, pursue the noble eightfold path?

"There is the case where a monk develops right view ending in the subduing of passion, ending in the subduing of aversion, ending in the subduing of delusion. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration ending in the subduing of passion, ending in the subduing of aversion, ending in the subduing of delusion.

"This, monks, is how a monk with appropriate attention develops the noble eightfold path, pursues the noble eightfold path."

See also: *MN 2*; *SN 9:11*; *SN 22:122*; *SN 35:97*; *SN 48:56*; *AN 5:25*; *AN 5:180*; *AN 9:1*; *Ud 4:1*, *Iti 16–17*

A Pot

Kumbha Sutta (SN 45:153)

At Sāvatthī. "Monks, just as a pot turned upside down disgorges water & doesn't swallow it back in; in the same way, a monk developing & cultivating the noble eightfold path disgorges evil, unskillful qualities & doesn't swallow them back in.

"And how is it that a monk developing & cultivating the noble eightfold path disgorges evil, unskillful qualities & doesn't swallow them back in? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… He develops right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go.

"This is how a monk developing & cultivating the noble eightfold path disgorges evil, unskillful qualities & doesn't swallow them back in."

See also: *SN 45:27*

The Spike
Suka Sutta (SN 45:154)

"It's possible, monks, that a well-aimed spike of bearded wheat or bearded barley, when pressed by a hand or foot, will cut into the hand or foot and draw blood. Why is that? Because of the well-aimed-ness of the spike. In the same way, it is possible that a monk, through well-aimed view, through a well-aimed development of the path, will cut into ignorance, give rise to clear knowing, and realize unbinding. Why is that? Because of the well-aimed-ness of the view.

"And how does a monk, through well-aimed view, through a well-aimed development of the path, cut into ignorance, give rise to clear knowing, and realize unbinding? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion… dispassion… cessation, resulting in letting go. This is how a monk, through well-aimed view, through a well-aimed development of the path, cuts into ignorance, gives rise to clear knowing, and realizes unbinding."

The Air

Ākāsa Sutta (SN 45:155)

"Monks, just as many kinds of wind blow in the air—east winds, west winds, north winds, south winds, dusty winds, dustless winds, cold winds, warm winds, gentle winds, & strong winds—in the same way, when the noble eightfold path is developed by a monk, is pursued by a monk, the four establishings of mindfulness go to the culmination of their development, the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening go to the culmination of their development.

"And how is it that when the noble eightfold path is developed by a monk, is pursued by a monk, the four establishings of mindfulness go to the culmination of their development, the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening go to the culmination of their development? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion… dispassion… cessation, resulting in letting go. This is how—when the noble eightfold path is developed by a monk, is pursued by a monk—the four establishings of mindfulness go to the culmination of their development, the four right exertions… the four bases of power… the five faculties… the five strengths… the seven factors for awakening go to the culmination of their development."

Guests

Āgantukā Sutta (SN 45:159)

"Monks, suppose there is a guest house, and there people come from the east to take up residence, from the west… the north… the south to take up residence; noble warriors come to take up residence, brahmans… merchants… workers come to take up residence. In the same way, when a monk develops the noble eightfold path, pursues the noble eightfold path, he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through direct knowledge.

"And which phenomena are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five? The form clinging-aggregate… the feeling clinging-aggregate… the perception clinging-aggregate… the fabrication clinging-aggregate… the consciousness clinging-aggregate. These are the phenomena that are to be comprehended through direct knowledge.

"And which phenomena are to be abandoned through direct knowledge? Ignorance & craving for becoming. These are the phenomena that are to be abandoned through direct knowledge.

"And which phenomena are to be realized through direct knowledge? Clear knowing & release. These are the phenomena that are to be realized through direct knowledge.

"And which phenomena are to be developed through direct knowledge? Tranquility & insight. These are the phenomena that are to be developed through direct knowledge.[1]

"And how is it that when a monk develops the noble eightfold path, pursues the noble eightfold path, he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through direct knowledge?

"There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion… dispassion… cessation, resulting in letting go. This is how—when a monk develops the noble eightfold path, pursues the noble eightfold path—he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through direct knowledge."

Note

1. These four categories correspond roughly to the four noble truths and their respective duties. See SN 56:11. These same four categories, listed in a different order, are also found in MN 149. Some scholars have interpreted MN 149 as an explanation of the path that does not include the practice of jhāna, but the explanation here shows that all eight factors of the path need to be developed in order to properly fulfill the duties with regard to these four categories.

Floods

Ogha Sutta (SN 45:171)

Near Sāvatthī. "Monks, there are these four floods. Which four? The flood of sensuality, the flood of becoming, the flood of views, & the flood of ignorance. These are the four floods.

"Now, this noble eightfold path is to be developed for direct knowledge of, comprehension of, the total ending of, & the abandoning of these four floods. Which noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This noble eightfold path is to be developed for direct knowledge of, for comprehension of, for the total ending of, & for the abandoning of these four floods."

See also: SN 1:1; AN 4:10; AN 6:63; Sn 5

The Himalayas (On the Factors for awakening) Himavanta Sutta (SN 46:1)

"Monks, it is in dependence on the Himalayas, the king of mountains, that serpents *[nāgas]* grow in body and gain in strength. Having grown in body and gained strength there, they descend to the small lakes. Having descended to the small lakes, they descend to the large lakes… the small rivers… the large rivers… to the great ocean. There they attain greatness & prosperity in terms of the body.

"In the same way, it is in dependence on virtue, established on virtue, having developed & pursued the seven factors for awakening, that a monk attains to greatness & prosperity in terms of mental qualities. And how is it that a monk—in dependence on virtue, established on virtue, having developed & pursued the seven factors for awakening—attains to greatness & prosperity in terms of mental qualities?

"There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk—in dependence on virtue, established on virtue, having developed & pursued the seven factors for awakening—attains to greatness & prosperity in terms of mental qualities."

Virtue

Sīla Sutta (SN 46:3)

In the detailed descriptions of how the seven factors for awakening develop, the mindfulness factor is usually associated with the practice of the four establishings of mindfulness. This discourse is interesting in that it equates mindfulness as a factor for awakening with the recollection of the Dhamma that one has heard from awakened monks. On pondering and analyzing that Dhamma (the second factor), one is inspired to follow it, abandoning unskillful qualities and developing skillful qualities (the third factor). In this way, the mind is brought to concentration, which can then act as a basis for further discernment. This would count as a case in which insight precedes tranquility (see AN 4:170).

"Monks, as for those monks who are consummate in virtue, consummate in concentration, consummate in discernment, consummate in release, consummate in knowledge & vision of release: Even seeing them is beneficial, I tell you. Even listening to them… Even approaching them… Even attending to them… Even recollecting them… Even going forth after them is beneficial, I tell you. Why is that? Having heard the Dhamma from monks like that, one remains secluded in two ways: secluded in body & secluded in mind.

"[1] Remaining secluded in this way, one recollects & thinks over that Dhamma. When a monk, remaining secluded in this way, recollects & thinks over that Dhamma, *mindfulness* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for

awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not of the flesh arises. When a rapture not of the flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[5] For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *calm* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease—his body calmed—the mind becomes concentrated. When the mind of one who is at ease—his body calmed—becomes concentrated, then *concentration* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[7] He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"When the seven factors for awakening are developed & cultivated in this way, seven fruits, seven rewards can be expected. Which seven fruits & seven rewards?

"Soon in the here & now he achieves gnosis.

"If he doesn't achieve gnosis soon in the here & now, then at the time of death he achieves gnosis.

"If he doesn't achieve gnosis soon in the here & now and doesn't achieve gnosis at the time of death, then with the ending of the five lower fetters,[1] he is one unbound in between.[2]

"If he doesn't achieve gnosis soon in the here & now… and isn't one unbound in between, then he is one unbound on arrival.

"If he doesn't achieve gnosis soon in the here & now… and isn't one unbound on arrival, then with the ending of the five lower fetters he is one unbound without fabrication (of exertion).

"If he doesn't achieve gnosis soon in the here & now… and isn't one unbound without fabrication (of exertion), then with the ending of the five lower fetters, he is one unbound with fabrication (of exertion).

"If he doesn't achieve gnosis soon in the here & now… and isn't one unbound with fabrication (of exertion), then with the ending of the five lower fetters, he is one going upstream to the Peerless [the Akaniṭṭha heaven, the highest of the Pure Abodes].

"Monks, when the seven factors for awakening are developed & cultivated in this way, these seven fruits, seven rewards can be expected."

Notes

1. "Self-identification views, uncertainty, grasping at habits & practices, sensual desire, & ill will. These are the five lower fetters." — AN 10:13

2. This and the remaining four rewards are different types of non-returners. See AN 3:88, notes 3 and 4.

See also: *MN 118*; *AN 5:26*

Clothes

Vattha Sutta (SN 46:4)

This sutta and the following one make the point that the factors for awakening are not factors of *awakening. In other words, they lead to the experience of awakening, but they do not constitute the features of the awakened state. In this sutta, Ven. Sāriputta, an arahant, notes that he can observe the factors for awakening arising and passing away within him. If they were features of the awakened state, they would not pass away, as the awakened state is deathless. In the next sutta, the Buddha clearly states that the factors for awakening—or, in the Pali formulation, awakening-factors—are called that because they* lead to *awakening. Nowhere does he say that they constitute the features of the awakened state.*

On one occasion Ven. Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, there are these seven factors for awakening. Which seven? Mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, & equanimity as a factor for awakening. These are the seven factors for awakening.

"Whichever factor for awakening among these seven factors for awakening I want to dwell in during the morning, I dwell in that factor for awakening during the morning. Whichever factor for awakening I want to dwell in during the middle of the day, I dwell in that factor for awakening during the middle of the day. Whichever factor for awakening I want to dwell in during the late afternoon, I dwell in that factor for awakening during the late afternoon.

"If the thought occurs to me, 'mindfulness as a factor for awakening,' the thought occurs to me, 'It is immeasurable'; the thought occurs to me, 'It is well-mastered.' While it remains, I discern, 'It remains.' If it falls away from me, I discern, 'It has fallen away from me because of this condition.'

[Similarly with analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, and concentration as a factor for awakening.]

"If the thought occurs to me, 'equanimity as a factor for awakening,' the thought occurs to me, 'It is immeasurable'; the thought occurs to me, 'It is well-mastered.' While it remains, I discern, 'It remains.' If it falls away from me, I discern, 'It has fallen away from me because of this condition.'

"Suppose, friends, that a king or king's minister had a wardrobe full of many-colored clothes. Whichever set of clothes he might want to wear during the morning, he would wear that set of clothes during the morning. Whichever set of clothes he might want to wear during the middle of the day, he would wear that set of clothes during the middle of the day. Whichever set of clothes he might want to wear during the late afternoon, he would wear that set of clothes during the late afternoon.

"In the same way, whichever factor for awakening among these seven factors for awakening I want to dwell in during the morning, I dwell in that factor for awakening during the morning. Whichever factor for awakening I want to dwell in during the middle of the day, I dwell in that factor for awakening during the middle of the day. Whichever factor for awakening I want to dwell in during the late afternoon, I dwell in that factor for awakening during the late afternoon.

"If the thought occurs to me, 'mindfulness as a factor for awakening,' the thought occurs to me, 'It is immeasurable'; the thought occurs to me, 'It is well-mastered.' While it remains, I discern, 'It remains.' If it falls away from me, I discern, 'It has fallen away from me because of this condition.'

[Similarly with analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, and concentration as a factor for awakening.]

"If the thought occurs to me, 'equanimity as a factor for awakening,' the thought occurs to me, 'It is immeasurable'; the thought occurs to me, 'It is well-mastered.' While it remains, I discern, 'It remains.' If it falls away from me, I discern, 'It has fallen away from me because of this condition.'"

See also: *SN 22:122*; *SN 52:9*; *SN 52:10*; *SN 54:11*

To a Monk
Bhikkhu Sutta (SN 46:5)

Then a certain monk approached the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, 'factors for awakening, factors for awakening,' it is said. To what extent are they said to be factors for awakening?"

"They lead to awakening, monk. Therefore they are said to be factors for awakening.

"There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go.

"When these factors for awakening are developed, the mind is released from the effluent of sensuality, the mind is released from the effluent of becoming, the mind is released from the effluent of ignorance. With release, there is the knowledge, 'Released.' One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'

"They lead to awakening, monk. Therefore they are said to be factors for awakening."

Upavāṇa

Upavāṇa Sutta (SN 46:8)

On one occasion Ven. Upavāṇa & Ven. Sāriputta were staying near Kosambī at Ghosita's Monastery. Then, having left his seclusion in the late afternoon, Ven. Sāriputta went to Ven. Upavāṇa and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Upavāṇa, "Friend Upavāṇa, would a monk know for himself that 'Through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding'?"

"Friend Sāriputta, a monk would know for himself that 'Through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding.'

"When arousing mindfulness as a factor for awakening, the monk discerns, 'My mind is well released; sloth & drowsiness are well uprooted in me; restlessness & anxiety are well subdued in me; my persistence is aroused; I attend (to it) in a focused way, not sluggishly.'

"When arousing analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening…

"When arousing equanimity as a factor for awakening, the monk discerns, 'My mind is well released; sloth & drowsiness are well uprooted in me; restlessness & anxiety are well subdued in me; my persistence is aroused; I attend (to it) in a focused way, not sluggishly.'

"It's in this way, friend Sāriputta, that a monk would know for himself that 'Through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding.'"

See also: *SN 46:51*

Living Beings
Pāṇa Sutta (SN 46:11)

"Monks, just as the living beings that assume the four postures—at times walking, at times standing, at times sitting down, at times lying down—all assume the four postures in dependence on the earth, established on the earth; in the same way, it's in dependence on virtue, established on virtue, that a monk develops the seven factors for awakening & pursues the seven factors for awakening.

"And how is it that a monk—in dependence on virtue, established on virtue—develops the seven factors for awakening & pursues the seven factors for awakening?

"There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go.

"It's in this way that a monk—in dependence on virtue, established on virtue—develops the seven factors for awakening & pursues the seven factors for awakening."

See also: SN 46:1

Ill

Gilāna Sutta (SN 46:14)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Ven. Mahā Kassapa was staying in the Pepper Tree Cave: diseased, in pain, severely ill. Then the Blessed One, emerging from his seclusion in the evening, went to Ven. Mahā Kassapa and, on arrival, sat down on a seat made ready. Having sat down, he said to Ven. Mahā Kassapa, "I hope you are getting better, Kassapa. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, lord. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"Kassapa, these seven factors for awakening rightly taught by me, when developed and pursued, lead to direct knowledge, to self-awakening, to unbinding. Which seven?

"Mindfulness as a factor for awakening rightly taught by me, when developed and pursued, leads to direct knowledge, to self-awakening, to unbinding.

"Analysis of qualities as a factor for awakening, rightly taught by me, when developed and pursued, leads to direct knowledge, to self-awakening, to unbinding.

"Persistence as a factor for awakening.…

"Rapture as a factor for awakening.…

"Calm as a factor for awakening.…

"Concentration as a factor for awakening.…

"Equanimity as a factor for awakening rightly taught by me, when developed and pursued, leads to direct knowledge, to self-awakening, to unbinding.

"Kassapa, these are the seven factors for awakening rightly taught by me that—when developed and pursued—lead to direct knowledge, to self-awakening, to unbinding."

"They are indeed factors for awakening, O Blessed One. They are indeed factors for awakening, O One Well-Gone."

That is what the Blessed One said. Gratified, Ven. Mahā Kassapa delighted in the Blessed One's words. And Ven. Mahā Kassapa recovered from his disease. That was how Ven. Mahā Kassapa's disease was abandoned.

See also: *MN 143*; *SN 22:88*; *SN 36:7*; *SN 52:10*; *AN 10:60*; *Thag 5:8*

Neglected
Viraddha Sutta (SN 46:18)

"Monks, those in whom the seven factors for awakening are neglected, in them the noble path leading to the right ending of suffering & stress is neglected. Those in whom the seven factors for awakening are aroused, in them the noble path leading to the right ending of suffering & stress is aroused.

"Which seven? Mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, & equanimity as a factor for awakening. These are the seven factors for awakening.

"Those in whom these seven factors for awakening are neglected, in them the noble path leading to the right ending of suffering & stress is neglected. Those in whom these seven factors for awakening are aroused, in them the noble path leading to the right ending of suffering & stress is aroused."

See also: SN 47:33

Ending
Khaya Sutta (SN 46:26)

"Monks, develop the path & practice leading to the ending of craving. And which is the path, which is the practice, leading to the ending of craving? The seven factors for awakening: mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, & equanimity as a factor for awakening.

"When this was said, Ven. Udāyin said to the Blessed One, "How are the seven factors for awakening developed, how are they pursued, so as to lead to the ending of craving?"

"There is the case, Udāyin, where a monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation,[1] abundant, enlarged, immeasurable, without ill will. In him—as mindfulness as a factor for awakening is developed dependent on seclusion, dependent on dispassion, dependent on cessation, abundant, enlarged, immeasurable, without ill will—craving is abandoned.

[Similarly with the remaining factors for awakening.]

"From the abandoning of craving, action *[kamma]* is abandoned. From the abandoning of action, stress is abandoned.

"Thus, Udāyin, from the ending of craving comes the ending of action; from the ending of action, the ending of stress."

Note

1. Here the Burmese and Sri Lankan editions add, "resulting in letting go."

One Quality
Ekadhamma Sutta (SN 46:29)

"Monks, I don't envision any one other quality that, when thus developed & pursued, leads to the abandoning of things conducive to the fetters,[1] aside from the seven factors for awakening. Which seven?

"There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go.

"When thus developed & pursued, the seven factors for awakening lead to the abandoning of things conducive to the fetters.

"And what are the things conducive to the fetters? The eye is a thing conducive to the fetters. It is here that these fetters, shackles, & graspings arise.

"The ear… the nose… the tongue… the body… the intellect is a thing conducive to the fetters. It is here that these fetters, shackles, & graspings arise. These are called the things conducive to the fetters."

Note

1. *Saññojanīyā dhammā.* NDB mistakenly translates this as "things that fetter." But as SN 35:191 makes clear, the senses are not fetters. The fetter lies in the desire-passion that arises in dependence on each sense organ and its appropriate object.

See also: *SN 4:19*; *SN 35:117*

To Udāyin

Udāyin Sutta (SN 46:30)

I have heard that on one occasion the Blessed One was staying among the Sumbhas. Now there is a Sumbhan town named Sedaka. Then Ven. Udāyin went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, he said to the Blessed One, "It's amazing, lord. It's astounding, how much they have done for me—my love & respect for the Blessed One, my sense of shame & compunction. Before, when I was a householder, I wasn't appreciative of the Dhamma or the Saṅgha, but contemplating my love & respect for the Blessed One, my sense of shame & compunction, I went forth from home life into homelessness. The Blessed One taught me the Dhamma: 'Such is form, such the origination of form, such the disappearance of form. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such the origination of consciousness, such the disappearance of consciousness.'

"Then, lord, when I was staying in an empty dwelling, turning over (in my mind) the setting upright & toppling over of these five clinging-aggregates, I directly knew as it had come to be, 'This is stress… This is the origination of stress… This is the cessation of stress… This is the way of practice leading to the cessation of stress.'

"I have broken through to the Dhamma, lord, and have gained the path that—when I have developed & cultivated it—will lead me to such a state that, dwelling by means of it, I will discern, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'

"I have gained mindfulness as a factor for awakening that—when I have developed & cultivated it—will lead me to such a state that, dwelling by means of it, I will discern, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'

"I have gained analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening…

"I have gained equanimity as a factor for awakening that—when I have developed & cultivated it—will lead me to such as a state that, dwelling by means of it, I will discern, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'

"This, lord, is the path I have gained that—when I have developed & cultivated it—will lead me to such a state that, dwelling by means of it, I will discern, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

"Excellent, Udāyin, excellent. For this *is* the path that you have gained that—when you have developed & cultivated it—will lead you to such as a state that, dwelling by means of it, you will discern, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

See also: AN 3:87–88

Hindrances

Nīvaraṇa Sutta (SN 46:38)

"Monks, whenever a disciple of the noble ones listens to the Dhamma —receptive, attentive, focusing his entire awareness, lending ear—on that occasion his five hindrances don't exist, and seven factors for awakening go to the completion of their development.

"And which of his five hindrances don't exist on that occasion? The hindrance of sensual desire doesn't exist on that occasion. The hindrance of ill will… The hindrance of sloth & drowsiness… The hindrance of restlessness & anxiety… The hindrance of uncertainty doesn't exist on that occasion.

"His five hindrances don't exist on that occasion.

"And which seven factors for awakening go to the completion of their development on that occasion? Mindfulness as a factor for awakening goes to the completion of its development on that occasion. Analysis of qualities as a factor for awakening… Persistence as a factor for awakening… Rapture as a factor for awakening… Calm as a factor for awakening… Concentration as a factor for awakening… Equanimity as a factor for awakening goes to the completion of its development on that occasion. These are the seven factors for awakening that go to the completion of their development on that occasion.

"Monks, whenever a disciple of the noble ones listens to the Dhamma —receptive, attentive, focusing his entire awareness, lending ear—on that occasion his five hindrances don't exist, and these seven factors for awakening go to the completion of their development."

See also: AN 5:26; AN 5:151; AN 6:86–88; Ud 8:1

Food (for the Factors for awakening)
Āhāra Sutta (SN 46:51)

"Monks, I will teach you the feeding & starving of the five hindrances & of the seven factors for awakening. Listen & pay close attention. I will speak.…

Feeding the hindrances

"And what is the food for the arising of unarisen *sensual desire,* or for the growth & increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is the food for the arising of unarisen *ill will,* or for the growth & increase of ill will once it has arisen? There is the theme of irritation. To foster inappropriate attention to it: This is the food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is the food for the arising of unarisen *sloth & drowsiness,* or for the growth & increase of sloth & drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, & sluggishness of awareness. To foster inappropriate attention to them: This is the food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is the food for the arising of unarisen *restlessness & anxiety,* or for the growth & increase of restlessness & anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is the food for the arising of unarisen *uncertainty,* or for the growth & increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.

Feeding the factors for awakening

"Now, what is the food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen? There are mental qualities that act as a foothold for mindfulness as a factor for awakening [well-purified virtue & views made straight]. To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen.

"And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen.

"And what is the food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence… once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence… once it has arisen.

"And what is the food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture… once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen rapture as a factor for awakening, or for the growth & increase of rapture… once it has arisen.

"And what is the food for the arising of unarisen *calm* as a factor for awakening, or for the growth & increase of calm… once it has arisen? There is physical calm & there is mental calm. To foster appropriate attention to them: This is the food for the arising of unarisen calm as a factor for awakening, or for the growth & increase of calm… once it has arisen.

"And what is the food for the arising of unarisen *concentration* as a factor for awakening, or for the growth & increase of concentration… once it has arisen? There are themes for tranquility, themes for non-distraction [these are the four establishings of mindfulness—see MN 44]. To foster appropriate attention to them: This is the food for the arising of unarisen concentration as a factor for awakening, or for the growth & increase of concentration… once it has arisen.

"And what is the food for the arising of unarisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity… once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for awakening. To foster appropriate attention to them: This is the food for the arising of unarisen equanimity as a factor for awakening, or for the growth & increase of equanimity as a factor for awakening once it has arisen.

Starving the hindrances

"Now, what is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is lack of food for the arising of unarisen *ill will,* or for the growth & increase of ill will once it has arisen? There is awareness-release [through goodwill, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is lack of food for the arising of unarisen *sloth & drowsiness,* or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential

for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is lack of food for the arising of unarisen *restlessness & anxiety,* or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is lack of food for the arising of unarisen *uncertainty,* or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.

Starving the factors for awakening

"Now, what is lack of food for the arising of unarisen *mindfulness* as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen? There are mental qualities that act as a foothold for mindfulness as a factor for awakening. Not fostering attention to them: This is lack of food for the arising of unarisen mindfulness as a factor for awakening, or for the growth & increase of mindfulness as a factor for awakening once it has arisen.

"And what is lack of food for the arising of unarisen *analysis of qualities* as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. Not fostering attention to them: This is lack of food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities… once it has arisen.

"And what is lack of food for the arising of unarisen *persistence* as a factor for awakening, or for the growth & increase of persistence… once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. Not fostering attention to them: This is lack of food

for the arising of unarisen persistence as a factor for awakening, or for the growth & increase of persistence… once it has arisen.

"And what is lack of food for the arising of unarisen *rapture* as a factor for awakening, or for the growth & increase of rapture… once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for awakening. Not fostering attention to them: This is lack of food for the arising of unarisen rapture as a factor for awakening, or for the growth & increase of rapture… once it has arisen.

"And what is lack of food for the arising of unarisen *calm* as a factor for awakening, or for the growth & increase of calm… once it has arisen? There is physical calm & there is mental calm. Not fostering attention to them: This is lack of food for the arising of unarisen calm as a factor for awakening, or for the growth & increase of calm… once it has arisen.

"And what is lack of food for the arising of unarisen *concentration* as a factor for awakening, or for the growth & increase of concentration… once it has arisen? There are the themes for tranquility, themes for non-distraction. Not fostering attention to them: This is lack of food for the arising of unarisen concentration as a factor for awakening, or for the growth & increase of concentration… once it has arisen.

"And what is lack of food for the arising of unarisen *equanimity* as a factor for awakening, or for the growth & increase of equanimity as a factor for awakening once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for awakening. Not fostering attention to them: This is lack of food for the arising of unarisen equanimity as a factor for awakening, or for the growth & increase of equanimity as a factor for awakening once it has arisen."

See also: MN 2; SN 22:122; AN 5:51

An Exposition

Pariyāya Sutta (SN 46:52)

Then, early in the morning, a large number of monks adjusted their lower robes and, taking their bowls & outer robes, went into Sāvatthī for alms. Then the thought occurred to them, "It's still too early to go for alms in Sāvatthī. Why don't we go to the park of the wanderers of other sects?"

So the monks went to the park of the wanderers of other sects. On arrival, they exchanged courteous greetings with the wanderers of other sects. After an exchange of friendly greetings & courtesies, they sat to one side.

As they were sitting there, the wanderers of other sects said to them, "Friends, Gotama the contemplative teaches the Dhamma to his disciples in this way: 'Come, monks—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"Now, friends, we too teach our disciples in this way: 'Come, you friends—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"So, friends, what difference, what distinction, what distinguishing factor is there here between Gotama the contemplative and us, when comparing Dhamma teaching with Dhamma teaching, instruction with instruction?"

Then the monks neither delighted in the words of the wanderers of other sects, nor did they reject them. Without delighting or rejecting, they got up from their seats and left, (thinking,) "We will learn the meaning of these words in the presence of the Blessed One."

So, having gone for alms in Sāvatthī, after the meal, returning from their alms round, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they [told him what had happened].

"Monks, when wanderers of other sects speak in that way, they should be addressed in this way: 'But friends, is there an exposition, following which, the five hindrances become ten, and the seven factors for awakening fourteen?'

"Being asked in this way, the wanderers of other sects will be unable to respond and, on top of that, will fall into vexation. Why is that? Because it lies beyond their range. Monks, I don't see anyone in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who would satisfy the mind with their answer to these questions, aside from the Tathāgata, a disciple of the Tathāgata, or one who had heard it from them.

"And which, monks, is the exposition, following which, the five hindrances become ten?

"Any sensual desire for what is internal is a hindrance. Any sensual desire for what is external is a hindrance. Thus what comes under the heading of 'the hindrance of sensual desire' becomes, by means of this exposition, twofold.

"Any ill will for what is internal is a hindrance. Any ill will for what is external is a hindrance. Thus what comes under the heading of 'the hindrance of ill will' becomes, by means of this exposition, twofold.

"Any sloth is a hindrance. Any drowsiness is a hindrance. Thus what comes under the heading of 'the hindrance of sloth & drowsiness' becomes, by means of this exposition, twofold.

"Any restlessness is a hindrance. Any anxiety is a hindrance. Thus what comes under the heading of 'the hindrance of restlessness & anxiety' becomes, by means of this exposition, twofold.

"Any uncertainty over what is internal is a hindrance. Any uncertainty over what is external is a hindrance. Thus what comes under the heading of 'the hindrance of uncertainty' becomes, by means of this exposition, twofold.

"This, monks, is the exposition, following which, the five hindrances become ten.

"And which is the exposition, following which, the seven factors for awakening become fourteen?

"Any mindfulness concerning internal qualities is mindfulness as a factor for awakening. Any mindfulness concerning external qualities is mindfulness as a factor for awakening. Thus what comes under the heading of 'mindfulness as a factor for awakening' becomes, by means of this exposition, twofold.

"Whenever one, with discernment, investigates, carefully attends to, and makes an examination of internal qualities, that is analysis of qualities as a factor for awakening. Whenever one, with discernment, investigates, carefully attends to, and makes an examination of external qualities, that is analysis of qualities as a factor for awakening. Thus what comes under the heading of 'analysis of qualities as a factor for awakening' becomes, by means of this exposition, twofold.

"Any bodily persistence is persistence as a factor for awakening. Any mental persistence is persistence as a factor for awakening. Thus what comes under the heading of 'persistence as a factor for awakening' becomes, by means of this exposition, twofold.

"Any rapture accompanied by directed thought & evaluation is rapture as a factor for awakening. Any rapture unaccompanied by directed thought & evaluation is rapture as a factor for awakening. Thus what comes under the heading of 'rapture as a factor for awakening' becomes, by means of this exposition, twofold.

"Any bodily calm is calm as a factor for awakening. Any mental calm is calm as a factor for awakening. Thus what comes under the heading of 'calm as a factor for awakening' becomes, by means of this exposition, twofold.

"Any concentration accompanied by directed thought & evaluation is concentration as a factor for awakening. Any concentration unaccompanied by directed thought & evaluation is concentration as a factor for awakening. Thus what comes under the heading of

‘concentration as a factor for awakening’ becomes, by means of this exposition, twofold.

“Any equanimity concerning internal qualities is equanimity as a factor for awakening. Any equanimity concerning external qualities is equanimity as a factor for awakening. Thus what comes under the heading of ‘equanimity as a factor for awakening’ becomes, by means of this exposition, twofold.

“This, monks, is the exposition, following which, the seven factors for awakening are fourteen.”

See also: DN 22; MN 137; SN 45:8

Fire

Aggi Sutta (SN 46:53)

Then, early in the morning, a large number of monks adjusted their lower robes and, taking their bowls & outer robes, went into Sāvatthī for alms. Then the thought occurred to them, "It's still too early to go for alms in Sāvatthī. Why don't we go to the park of the wanderers of other sects?"

So the monks went to the park of the wanderers of other sects. On arrival, they exchanged courteous greetings with the wanderers of other sects. After an exchange of friendly greetings & courtesies, they sat to one side.

As they were sitting there, the wanderers of other sects said to them, "Friends, Gotama the contemplative teaches the Dhamma to his disciples in this way: 'Come, monks—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"Now, friends, we too teach our disciples in this way: 'Come, you friends—abandoning the five hindrances, the corruptions of awareness that weaken discernment—develop the seven factors for awakening as they have come to be.'

"So, friends, what difference, what distinction, what distinguishing factor is there here between Gotama the contemplative and us, when comparing Dhamma teaching with Dhamma teaching, instruction with instruction?"

Then the monks neither delighted in the words of the wanderers of other sects, nor did they reject them. Without delighting or rejecting, they got up from their seats and left, (thinking,) "We will learn the meaning of these words in the presence of the Blessed One."

So, having gone for alms in Sāvatthī, after the meal, returning from their alms round, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they [told him what had happened].

"Monks, when wanderers of other sects speak in that way, they should be addressed in this way: 'Friends, on any occasion when the mind is sluggish, which of the factors of awakening is that the wrong time to develop? Which of the factors of awakening is that the right time to develop? And on any occasion when the mind is restless, which of the factors of awakening is that the wrong time to develop? Which of the factors of awakening is that the right time to develop?'

"Being asked in this way, the wanderers of other sects will be unable to respond and, on top of that, will fall into vexation. Why is that? Because it lies beyond their range. Monks, I don't see anyone in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who would satisfy the mind with their answer to these questions, aside from the Tathāgata, a disciple of the Tathāgata, or one who had heard it from them.

"Now, monks, on any occasion when the mind is sluggish, that is the wrong time to develop calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening. Why is that? The sluggish mind is hard to raise up by those mental qualities. Just as if a man, wanting to make a small fire blaze up, were to place wet grass in it, wet cow dung, & wet sticks; were to give it a spray of water and smother it with dust. Is it possible that he would make the small fire blaze up?"

"No, lord."

"In the same way, monks, on any occasion the mind is sluggish, that is the wrong time to develop calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening. Why is that? The sluggish mind is hard to raise up by those mental qualities.

"Now, on any occasion when the mind is sluggish, that is the right time to develop analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening. Why is that? The sluggish mind is easy to raise up by those mental qualities. Just as if a man, wanting to make a small fire blaze up, were to place dry grass in it,

dry cow dung, & dry sticks; were to blow on it with his mouth and not smother it with dust. Is it possible that he would make the small fire blaze up?

"Yes, lord.

"In the same way, monks, on any occasion when the mind is sluggish, that is the right time to develop analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening. Why is that? The sluggish mind is easy to raise up by those mental qualities.

"Now, on any occasion when the mind is restless, that is the wrong time to develop analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening. Why is that? The restless mind is hard to still with those mental qualities. Just as if a man, wanting to put out a large fire, were to place dry grass in it, dry cow dung, & dry sticks; were to blow on it with his mouth and not smother it with dust. Is it possible that he would put it out?"

"No, lord."

"In the same way, monks, on any occasion when the mind is restless, that is the wrong time to develop analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening. Why is that? The restless mind is hard to still with those mental qualities.

"Now, on occasions when the mind is restless, that is the right time to develop calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening. Why is that? The restless mind is easy to still with those mental qualities. Just as if a man, wanting to put out a large fire, were to place wet grass in it, wet cow dung, & wet sticks; were to give it a spray of water and smother it with dust. Is it possible that he would put it out?"

"Yes, lord."

"In the same way, monks, when the mind is restless, that is the right time to develop calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening. Why is that? The restless mind is easy to still with those mental qualities.

“As for mindfulness, I tell you, that serves every purpose.”

See also: MN 101; SN 47:8; SN 51:20; AN 3:103

Goodwill

Mettā Sutta (SN 46:54)

On one occasion the Blessed One was staying among the Koliyans. Now there is a Koliyan town named Haliddavasana. Then, early in the morning, a large number of monks adjusted their lower robes and, taking their bowls & outer robes, went into Haliddavasana for alms. Then the thought occurred to them, "It's still too early to go for alms in Haliddavasana. Why don't we go to the park of the wanderers of other sects?"

So the monks went to the park of the wanderers of other sects. On arrival, they exchanged courteous greetings with the wanderers of other sects. After an exchange of friendly greetings & courtesies, they sat to one side.

As they were sitting there, the wanderers of other sects said to them, "Friends, Gotama the contemplative teaches the Dhamma to his disciples in this way: 'Come, monks—abandoning the five hindrances, the corruptions of awareness that weaken discernment—keep pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, keep pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will.

"'Keep pervading the first direction with an awareness imbued with compassion.…

"'Keep pervading the first direction with an awareness imbued with empathetic joy.…

"'Keep pervading the first direction with an awareness imbued with equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, keep

pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.'

"Now, friends, we too teach our disciples in this way: 'Come, you friends—abandoning the five hindrances, the corruptions of awareness that weaken discernment—keep pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, keep pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will.

"'Keep pervading the first direction with an awareness imbued with compassion.…

"'Keep pervading the first direction with an awareness imbued with empathetic joy.…

"'Keep pervading the first direction with an awareness imbued with equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, keep pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.'

"So, friends, what difference, what distinction, what distinguishing factor is there here between Gotama the contemplative and us, when comparing Dhamma teaching with Dhamma teaching, instruction with instruction?"

Then the monks neither delighted in the words of the wanderers of other sects, nor did they reject them. Without delighting or rejecting, they got up from their seats and left, (thinking,) "We will learn the meaning of these words in the presence of the Blessed One."

So, having gone for alms in Haliddavasana, after the meal, returning from their alms round, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they [told him what had happened].

"Monks, when wanderers of other sects speak in that way, they should be addressed in this way: 'But how, friends, is awareness-release[1] through goodwill developed, what is its destination, what is its excellence, its fruit, & its consummation? How is awareness-release through compassion developed, what is its destination, what is its excellence, its fruit, & its consummation? How is awareness-release through empathetic joy developed, what is its destination, what is its excellence, its fruit, & its consummation? How is awareness-release through equanimity developed, what is its destination, what is its excellence, its fruit, & its consummation?'

"Being asked in this way, the wanderers of other sects will be unable to respond and, on top of that, will fall into vexation. Why is that? Because it lies beyond their range. Monks, I don't see anyone in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who would satisfy the mind with their answer to these questions, aside from the Tathāgata, a disciple of the Tathāgata, or one who had heard it from them.

"And how, monks, is awareness-release through goodwill developed, what is its destination, what is its excellence, its fruit, & its consummation?

"There is the case where a monk develops *mindfulness* as a factor for awakening accompanied by goodwill, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening accompanied by goodwill, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or he

may enter & remain in the beautiful liberation. I tell you, monks, awareness-release through goodwill has the beautiful as its excellence—in the case of one who has penetrated to no higher release.[2]

"And how is awareness-release through *compassion* developed, what is its destination, what is its excellence, its fruit, & its consummation?

"There is the case where a monk develops mindfulness as a factor for awakening accompanied by compassion, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening accompanied by compassion, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the sphere of the infinitude of space. I tell you, monks, awareness-release through compassion has the sphere of the infinitude of space as its excellence—in the case of one who has penetrated to no higher release.[3]

"And how is awareness-release through *empathetic joy* developed, what is its destination, what is its excellence, its fruit, & its consummation?

"There is the case where a monk develops mindfulness as a factor for awakening accompanied by empathetic joy, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a

factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening accompanied by empathetic joy, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of the sphere of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the sphere of the infinitude of consciousness. I tell you, monks, awareness-release through empathetic joy has the sphere of the infinitude of consciousness as its excellence—in the case of one who has penetrated to no higher release.

"And how is awareness-release through *equanimity* developed, what is its destination, what is its excellence, its fruit, & its consummation?

"There is the case where a monk develops mindfulness as a factor for awakening accompanied by equanimity, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops analysis of qualities as a factor for awakening… persistence as a factor for awakening… rapture as a factor for awakening… calm as a factor for awakening… concentration as a factor for awakening… equanimity as a factor for awakening accompanied by equanimity, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of the sphere of the

infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the sphere of nothingness. I tell you, monks, awareness-release through equanimity has the sphere of nothingness as its excellence—in the case of one who has penetrated to no higher release."

Notes

1. "Awareness-release" *(ceto-vimutti)* is a state of mind released from passion. This can either be the temporary release found in concentration (as here) or the arahant's full release from passion. See AN 2:30.

2. The "beautiful" *(subha)* is a state of concentration that plays a role equivalent to that of the fourth jhāna in leading to the formless jhānas. See MN 137 and SN 14:11 (also in *The Wings to awakening,* passages §163 and §164).

3. AN 4:125, when read in conjunction with AN 4:123, gives the impression that the development of goodwill as an immeasurable state can lead only to the first jhāna, and that the remaining immeasurable states can lead, respectively, only to the second, third, and fourth jhānas. AN 8:70, on the other hand, states that all four immeasurable states can lead all the way to the fourth jhāna, without saying that they can go no higher. The difference between AN 4:125 on the one hand, and AN 8:70 and this discourse on the other, apparently lies in how the person practicing these immeasurable states relates to them. In AN 4:125, the person simply enjoys the immeasurable states as a pleasurable abiding. In AN 8:70, the person deliberately uses the states as a basis for developing all the jhānas. Similarly, in this sutta, the person develops these states in conjunction with all the factors for awakening.

See also: MN 21; MN 152; SN 54:8; AN 4:126; AN 11:16

At Sālā

Sālā Sutta (SN 47:4)

On one occasion the Blessed One was staying among the Kosalans near the brahman village called Sālā. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "Monks, the new monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, & established by you in the four establishings of mindfulness.

"Which four? 'Come, friends. Remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded[1] for knowledge of the body as it has come to be.

"'Remain focused on feelings in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of feelings as they have come to be.

"'Remain focused on the mind in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of the mind as it has come to be.

"'Remain focused on mental qualities in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of mental qualities as they have come to be.'

"Monks, even those who are in training,[2]—who have not attained the heart's goal but remain intent on the unsurpassed safety from bondage—even they remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded for comprehension of the body. They remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—being ardent,

alert, unified, clear-minded, concentrated, & single-minded for comprehension of mental qualities.

"Monks, even those who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis—even they remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded, disjoined from the body. They remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded, disjoined from mental qualities."

"Monks, the new monks, too—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established by you in these four establishings of mindfulness."

Notes

1. *Ekagga-citta.* For the meaning of this term, see AN 5:151, note 1. Notice that this sutta does not make a sharp distinction between mindfulness practice and concentration practice. See also MN 44 and AN 8:70.

2. A person in training (sekha) is one who has attained at least the first level of awakening, but not yet the final level.

See also: *SN 22:122*; *SN 46:4*; *SN 52:9*; *SN 52:10*; *SN 54:11*; *AN 5:114*

The Hawk
Sakuṇagghi Sutta (SN 47:6)

"Once a hawk suddenly swooped down on a quail and seized it. Then the quail, as it was being carried off by the hawk, lamented, 'O, just my bad luck and lack of merit that I was wandering out of my proper range and into the territory of others! If only I had kept to my proper range today, to my own ancestral territory, this hawk would have been no match for me in battle.'

"'But what is your proper range?' the hawk asked. 'What is your own ancestral territory?'

"'A newly plowed field with clumps of earth all turned up.'

"So the hawk, without bragging about its own strength, without mentioning its own strength, let go of the quail. 'Go, quail, but even when you have gone there you won't escape me.'

"Then the quail, having gone to a newly plowed field with clumps of earth all turned up and climbing up on top of a large clump of earth, stood taunting the hawk, 'Now come and get me, you hawk! Now come and get me, you hawk!'

"So the hawk, without bragging about its own strength, without mentioning its own strength, folded its two wings and suddenly swooped down toward the quail. When the quail knew, 'The hawk is coming at me full speed,' it slipped behind the clump of earth, and right there the hawk shattered its own breast.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Māra gains an opening, Māra gains a foothold. And what, for a monk, is not his proper range and

is the territory of others? The five strings of sensuality. Which five? Forms cognizable by the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable by the ear… Aromas cognizable by the nose… Flavors cognizable by the tongue… Tactile sensations cognizable by the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Māra gains no opening, Māra gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

See also: *SN 35:189*; *SN 35:199*

The Monkey
Makkaṭa Sutta (SN 47:7)

"There are in the Himalayas, the king of mountains, difficult, uneven areas where neither monkeys nor human beings wander. There are difficult, uneven areas where monkeys wander, but not human beings. There are level stretches of land, delightful, where both monkeys and human beings wander. In such spots hunters set a tar trap in the monkeys' tracks, in order to catch some monkeys. Those monkeys who are not foolish or careless by nature, when they see the tar trap, will keep their distance. But any monkey who is foolish & careless by nature comes up to the tar trap and grabs it with its paw, which then gets stuck there. Thinking, 'I'll free my paw,' he grabs it with his other paw. That too gets stuck. Thinking, 'I'll free both of my paws,' he grabs it with his foot. That too gets stuck. Thinking, 'I'll free both of my paws and my foot,' he grabs it with his other foot. That too gets stuck. Thinking, 'I'll free both of my paws and my feet as well,' he grabs it with his mouth. That too gets stuck. So the monkey, snared in five ways, lies there whimpering, having fallen on misfortune, fallen on ruin, a prey to whatever the hunter wants to do with him. Then the hunter, without releasing the monkey, skewers him right there, picks him up, and goes off as he likes.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Māra gains an opening, Māra gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The five strings of sensuality. Which five? Forms cognizable by the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Sounds cognizable by the ear… Aromas cognizable by the nose… Flavors cognizable by the tongue… Tactile

sensations cognizable by the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Māra gains no opening, Māra gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

The Cook
Sūda Sutta (SN 47:8)

"Suppose that there is a foolish, incompetent, unskillful cook who has presented a king or a king's minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He doesn't take note of his master, thinking, 'Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry, or he praises that curry. Today my master likes mainly sour curry.… Today my master likes mainly bitter curry… mainly peppery curry… mainly sweet curry… alkaline curry… non-alkaline curry… salty curry… Today my master likes non-salty curry, or he reaches out for non-salty curry, or he takes a lot of non-salty curry, or he praises non-salty curry.' As a result, he is not rewarded with clothing or wages or gifts. Why is that? Because the foolish, incompetent, unskillful cook doesn't take note of his own master.

"In the same way, there is the case where a foolish, incompetent, unskillful monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on the body in & of itself, his mind doesn't become concentrated, his defilements [Commentary: the five hindrances] are not abandoned. He doesn't take note of that fact. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, his mind doesn't become concentrated, his defilements are not abandoned. He doesn't take note of that fact. As a result, he is not rewarded with a pleasant abiding here & now, nor with mindfulness & alertness. Why is that? Because the foolish, incompetent, unskillful monk doesn't take note of his own mind.

"Now suppose that there is a wise, competent, skillful cook who has presented a king or a king's minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He takes note of his master, thinking, 'Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry or he praises that curry. Today my master likes mainly sour curry.… Today my master likes mainly bitter curry… mainly peppery curry… mainly sweet curry… alkaline curry… non-alkaline curry… salty curry… Today my master likes non-salty curry, or he reaches out for non-salty curry, or he takes a lot of non-salty curry, or he praises non-salty curry.' As a result, he is rewarded with clothing, wages, & gifts. Why is that? Because the wise, competent, skillful cook takes note of his own master.

"In the same way, there is the case where a wise, competent, skillful monk remains focused on the body in & of itself… feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, his mind becomes concentrated, his defilements are abandoned. He takes note of that fact. As a result, he is rewarded with a pleasant abiding here & now, together with mindfulness & alertness. Why is that? Because the wise, competent, skillful monk takes note of his own mind."

See also: *MN 101*; *SN 46:53*; *SN 51:20*; *AN 3:103*; *AN 8:70*

At the Nuns' Residence
Bhikkhun'upassaya Sutta (SN 47:10)

The Blessed One was staying in Sāvatthī. Then Ven. Ānanda, early in the morning—having adjusted his lower robe and taking his bowl & outer robe—went to a certain nuns' residence. On arrival, he sat down on a seat laid out. Then a large number of nuns went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Here, Ven. Ānanda, a large number of nuns dwelling with their minds well-established in the four establishings of mindfulness are perceiving grand, successive distinctions."

"That's the way it is, sisters. That's the way it is. Any monk or nun who dwells with mind well-established in the four establishings of mindfulness may be expected to perceive grand, successive distinctions."

Then Ven. Ānanda, having gone for alms in Sāvatthī, after the meal, returning from his alms round, went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he (reported his conversation with the nuns.)

"That's the way it is, Ānanda. That's the way it is. Any monk or nun who dwells with mind well-established in the four establishings of mindfulness, he/she may be expected to perceive grand, successive distinctions.

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on the body in & of itself, a fever based on the body arises within his body, or there is sluggishness in his awareness, or his mind becomes scattered externally. He should then direct his mind to any inspiring theme. As his mind is directed to any inspiring theme, gladness is born within him. In one who is gladdened, rapture is born. In one whose heart is enraptured, the body grows calm. His body calm, he feels pleasure. Feeling pleasure, his mind

grows concentrated. He reflects, 'I have attained the aim to which my mind was directed. Let me withdraw (my mind from the inspiring theme).' He withdraws & engages neither in directed thought nor in evaluation. He discerns that 'I am not thinking or evaluating. I am inwardly mindful & at ease.'

"And further, he remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, a fever based on mental qualities arises within his body, or there is sluggishness in his awareness, or his mind becomes scattered externally. He should then direct his mind to any inspiring theme. As his mind is directed to any inspiring theme, gladness is born within him. In one who is gladdened, rapture is born. In one whose heart is enraptured, the body grows calm. His body calm, he feels pleasure. Feeling pleasure, his mind grows concentrated. He reflects, 'I have attained the aim to which my mind was directed. Let me withdraw.' He withdraws & engages neither in directed thought nor in evaluation. He discerns that 'I am not thinking or evaluating. I am inwardly mindful & at ease.'

"This, Ānanda, is development based on directing. And what is development based on not directing? A monk, when not directing his mind to external things, discerns that 'My mind is not directed to external things. It is unconstricted *[asaṅkhitta]* front & back—released & undirected. And then, I remain focused on the body in & of itself. I am ardent, alert, mindful, & at ease.'

"When not directing his mind to external things, he discerns, 'My mind is not directed to external things. It is unconstricted front & back—released & undirected. And then, I remain focused on feelings… mind… mental qualities in & of themselves. I am ardent, alert, mindful, & at ease.'

"This, Ānanda, is development based on not directing.[1]

"Now, Ānanda, I have taught you development based on directing and development based on not directing. What a teacher should do out of compassion for his disciples, seeking their welfare, that have I done for you. Over there are (places to sit at) the roots of trees; over there, empty

dwellings. Practice jhāna, Ānanda. Don't be heedless. Don't later fall into remorse. That is our message to you all."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Note

1. There is a controversy over how to understand the distinction drawn here between directing and not-directing the mind.

One interpretation, assuming that jhāna and the establishing of mindfulness are two radically different practices, argues that directing the mind refers to jhāna practice; and not-directing the mind, to mindfulness practice: the former inducing a narrow range of awareness; the latter, a broader, unconstricted one.

However, *unconstricted* doesn't mean a broad range of awareness. According to SN 51:20, *constricted* simply means slothful or drowsy. So *unconstricted* means free of sloth and drowsiness. And the Buddha never drew a radical distinction between mindfulness and jhāna: The four establishings are the themes of jhāna (MN 44) and are themselves counted as a type of concentration (AN 8:70).

Thus it is more likely that this discourse is addressing a different issue entirely: how to deal with the mind both when it is amenable to settling down with any of the four frames of reference used in establishing mindfulness and when it is not.

When the mind is not amenable, the meditator can follow the instructions for directing it. Call to mind a subsidiary theme that will gladden it or chasten it and allow it to settle down. When it's firmly settled, drop any thinking connected with the subsidiary theme, and this will bring the mind to a state of mindful ease equivalent to the second jhāna, free from directed thought and evaluation.

On other occasions, when the mind settles down easily—when it drops thoughts about external preoccupations and at the same time isn't slothful or drowsy—the meditator can follow the instructions for non-directing the mind. Simply note that the mind is released from distraction and drowsiness, and it will naturally settle into the activities of any one of the establishings of mindfulness. This in turn will provide a theme for the practice of jhāna.

In this way, the instructions here parallel the observation in MN 101 that there are times when problems in the mind respond to simple on-looking equanimity, and other times when they require conscious fabrication.

About Cunda (Ven. Sāriputta's Passing Away)
Cunda Sutta (SN 47:13)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Ven. Sāriputta was staying among the Māgadhans in Nālaka village—diseased, in pain, severely ill. Cunda the novice was his attendant. Then, because of that illness, Ven. Sāriputta totally unbound.

So Cunda the novice, taking Ven. Sāriputta's bowl & robes, went to Ven. Ānanda in Jeta's Grove, Anāthapiṇḍika's monastery, near Sāvatthī, and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda: "Venerable sir, Ven. Sāriputta has totally unbound. Here are his bowl & robes."

"Cunda, my friend, this news is reason for seeing the Blessed One. Come, let's go to the Blessed One and report this matter to him."

"Yes, venerable sir," Cunda the novice responded to him.

So Ven. Ānanda & Cunda the novice went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ānanda said to the Blessed One, "Lord, just now Cunda the novice said to me, 'Venerable sir, Ven. Sāriputta has totally unbound. Here are his bowl & robes.' It was as if my body were drugged, I lost my bearings, things weren't clear to me, on hearing that Ven. Sāriputta had totally unbound."

"But, Ānanda, when he totally unbound, did Sāriputta take the aggregate of virtue along with him? Did he take the aggregate of concentration… discernment… release… the aggregate of knowledge & vision of release along with him?"

"No, lord, when he totally unbound, Ven. Sāriputta didn't take the aggregate of virtue… concentration… discernment… release… the aggregate of knowledge & vision of release along with him. It's just that

he was my instructor & counselor, one who exhorted, urged, roused, & encouraged me. He was tireless in teaching the Dhamma, a help to his companions in the holy life. We miss the nourishment of his Dhamma, the wealth of his Dhamma, his help in the Dhamma."

"But, Ānanda, haven't I already taught you the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.

"Just as if the largest limb were to fall off of a great tree composed of heartwood, standing firm; in the same way, Sāriputta has totally unbound from this great Saṅgha of monks composed of heartwood, standing firm. What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.

"Therefore, Ānanda, each of you should remain with your self as an island, your self as your refuge, without anything else as a refuge. Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge. And how does a monk remain with his self as an island, his self as his refuge, without anything else as a refuge? How does he remain with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is how a monk remains with his self as an island, his self as his refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge. For those who—now or after I am gone—remain with their self as an island, their self as their refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as their refuge, without anything else as a refuge, they will be the foremost of the monks: those who are desirous of training."

See also: DN 16; MN 44; SN 21:2; SN 22:84; AN 5:49; AN 5:57

To Uttijya

Uttiya Sutta (SN 47:16)

At Sāvatthī. Then Ven. Uttiya went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "It would be good, lord, if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"In that case, Uttiya, purify the very basis with regard to skillful mental qualities. And what is the basis of skillful mental qualities? Well-purified virtue & views made straight. Then, when your virtue is well purified and your views made straight, in dependence on virtue, established in virtue, you should develop the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. When, in dependence on virtue, established in virtue, you develop these four establishings of mindfulness in this way, you will go beyond Māra's realm."

Then Ven. Uttiya, delighting in & approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for

the sake of this world." And thus Ven. Uttiya became another one of the arahants.

See also: *DN 2*; *SN 45:8*; *AN 10:165*

At Sedaka (The Acrobat)
Sedaka Sutta (1) (SN 47:19)

I have heard that on one occasion the Blessed One was staying among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Once upon a time, monks, a bamboo acrobat, having erected a bamboo pole, addressed his assistant, Frying Pan: 'Come, my dear Frying Pan. Climb up the bamboo pole and stand on my shoulders.'

"'As you say, Master,' Frying Pan answered the bamboo acrobat and, climbing the bamboo pole, stood on his shoulders.

"So then the bamboo acrobat said to his assistant, 'Now you watch after me, my dear Frying Pan, and I'll watch after you. Thus, protecting each other, watching after each other, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"When he had said this, Frying Pan said to him, 'But that won't do at all, Master. You watch after yourself, and I'll watch after myself, and thus with each of us protecting ourselves, watching after ourselves, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"What Frying Pan, the assistant, said to her Master was the right way in that case.

"Monks, the establishing of mindfulness is to be practiced with the thought, 'I'll watch after myself.' The establishing of mindfulness is to be practiced with the thought, 'I'll watch after others.' When watching after yourself, you watch after others. When watching after others, you watch after yourself.

"And how do you watch after others when watching after yourself? Through cultivating (the practice), through developing it, through pursuing it. This is how you watch after others when watching after yourself.

"And how do you watch after yourself when watching after others? Through endurance, through harmlessness, through a mind of goodwill, & through sympathy. This is how you watch after yourself when watching after others.

"The establishing of mindfulness is to be practiced with the thought, 'I'll watch after myself.' The establishing of mindfulness is to be practiced with the thought, 'I'll watch after others.' When watching after yourself, you watch after others. When watching after others, you watch after yourself."

See also: *MN 61*; *SN 10:4*; *AN 4:96*; *AN 4:99*; *AN 5:20*

At Sedaka (The Beauty Queen)
Sedaka Sutta (2) (SN 47:20)

I have heard that on one occasion the Blessed One was staying among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Suppose, monks, that a large crowd of people were to come thronging together, saying, 'The beauty queen! The beauty queen!' And suppose that the beauty queen were highly accomplished at singing & dancing, so that an even greater crowd would come thronging, saying, 'The beauty queen is singing! The beauty queen is dancing!' Then a man would come along, desiring life & shrinking from death, desiring pleasure & abhorring pain. They would say to him, 'Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.' Now what do you think, monks? Would that man, not paying attention to the bowl of oil, let himself get distracted outside?"

"No, lord."

"I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body. Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, hand it the reins, take it as a basis, steady it, consolidate it, and undertake it well.' That is how you should train yourselves."

See also: MN 119; SN 35:115; SN 35:206

To a Brahman

Brāhmaṇa Sutta (SN 47:25)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "What is the cause, Master Gotama, what is the reason why, when the Tathāgata has totally unbound, the True Dhamma does not last long? And what is the cause, what is the reason why, when the Tathāgata has totally unbound, the True Dhamma does last long?"

"Brahman, it's from the non-development & non-pursuit of the four establishings of mindfulness that, when the Tathāgata has totally unbound, the True Dhamma does not last long. And it's from the development & pursuit of the four establishings of mindfulness that, when the Tathāgata has totally unbound, the True Dhamma does last long.

"Which four? There is the case, brahman, where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"It's from the non-development & non-pursuit of these four establishings of mindfulness, brahman, that, when the Tathāgata has totally unbound, the True Dhamma does not last long. And it's from the development & pursuit of these four establishings of mindfulness that, when the Tathāgata has totally unbound, the True Dhamma does last long."

When this was said, the brahman said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *SN 16:13*; *SN 20:7*; *AN 1:140*; *AN 1:141*; *AN 5:79*; *AN 7:21*; *AN 7:56*

To Sirivaḍḍha

Sirivaḍḍha Sutta (SN 47:29)

I have heard that on one occasion Ven. Ānanda was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Sirivaḍḍha the householder was diseased, in pain, severely ill. Then Sirivaḍḍha the householder said to one of his men, "Come, my good man. Go to Ven. Ānanda and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Sirivaḍḍha the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Ānanda would visit Sirivaḍḍha's home, out of sympathy for him.'"

Responding, "As you say, lord," to Sirivaḍḍha the householder, the man went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said, "Venerable sir, Sirivaḍḍha the householder is diseased, in pain, severely ill. He pays homage with his head to your feet." Then he said, "It would be good if Ven. Ānanda would visit Sirivaḍḍha's home, out of sympathy for him."

Ven. Ānanda consented with silence.

Then Ven. Ānanda—having adjusted his under robe and carrying his bowl & outer robe—went to the home of Sirivaḍḍha the householder. On arrival, he sat down on a seat made ready and said to Sirivaḍḍha the householder: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

[Sirivaḍḍha:] "I'm not getting better, venerable sir. I'm not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening.

[Ven. Ānanda:] "Then, householder, you should train yourself: 'I will remain focused on the body in & of itself—ardent, alert, & mindful—

subduing greed & distress with reference to the world. I will remain focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. I will remain focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I will remain focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.' That's how you should train yourself."[1]

"Venerable sir, these four establishings of mindfulness are found in me, and I am in conformity with these qualities. I remain focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"And as for the five lower fetters taught by the Blessed One, I don't see any of them unabandoned in me."[2]

"It's a gain for you, householder, a great gain. You have declared the fruit of non-return."[3]

Notes

1. For an expanded version of these instructions, see DN 22, SN 47:40, and AN 8:70.

2. The five lower fetters are: self-identification views, uncertainty, grasping at habits & practices, sensual desire, and ill will. See MN 64 and AN 10:13.

3. See AN 2:35, AN 3:88, and AN 7:50.

See also: MN 143; SN 22:88; SN 35:74; SN 36:7; SN 46:14; SN 52:10; AN 10:60; Thag 5:8

Neglected
Viraddha Sutta (SN 47:33)

"Monks, those in whom the four establishings of mindfulness are neglected, in them the noble eightfold[1] path leading to the right ending of suffering & stress is neglected. Those in whom the four establishings of mindfulness are aroused, in them the noble eightfold path leading to the right ending of suffering & stress is aroused.

"Which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"Those in whom these four establishings of mindfulness are neglected, in them the noble eigthfold path leading to the right ending of suffering & stress is neglected. Those in whom these four establishings of mindfulness are aroused, in them the noble eightfold path leading to the right ending of suffering & stress is aroused."

Note

1. The word "eightfold *(aṭṭhaṅgiko)*" appears in the Thai version of this sutta, but in none of the others.

See also: SN 46:18

Mindful

Sata Sutta (SN 47:35)

Near Sāvatthī. "Stay mindful, monks, and alert. This is our instruction to you all.

"And how is a monk mindful? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is how a monk is mindful.

"And how is a monk alert? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. This is how a monk is alert.

"So stay mindful, monks, and alert. This is our instruction to you all."

See also: *SN 36:7*

Desire

Chanda Sutta (SN 47:37)

Near Sāvatthī. "Monks, there are these four establishings of mindfulness. Which four?

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on the body in & of itself, any desire for the body is abandoned. From the abandoning of desire, the deathless is realized.

"He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on feelings in & of themselves, any desire for feelings is abandoned. From the abandoning of desire, the deathless is realized.

"He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on the mind in & of itself, any desire for the mind is abandoned. From the abandoning of desire, the deathless is realized.

"He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on mental qualities in & of themselves, any desire for mental qualities is abandoned. From the abandoning of desire, the deathless is realized."

See also: SN 51:51; AN 10:58

Comprehension

Pariññā Sutta (SN 47:38)

"Monks, there are these four establishings of mindfulness. Which four?

"There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on the body in & of itself, the body is comprehended. From the comprehension of the body, the deathless is realized.

"He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on feelings in & of themselves, feelings are comprehended. From the comprehension of feelings, the deathless is realized.

"He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on the mind in & of itself, the mind is comprehended. From the comprehension of the mind, the deathless is realized.

"He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. For him, remaining focused on mental qualities in & of themselves, mental qualities are comprehended. From the comprehension of mental qualities, the deathless is realized."

See also: SN 22:23

An Analysis of the Establishings of Mindfulness
Satipaṭṭhāna-Vibhaṅga Sutta (SN 47:40)

"I will teach you the establishing of mindfulness, its development, and the path of practice leading to its development. Listen & pay close attention. I will speak.

"Now, what is the establishing of mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"This is called the establishing of mindfulness.

"And what is the development of the establishing of mindfulness? There is the case where a monk remains focused on the phenomenon of origination with regard to the body, remains focused on the phenomenon of passing away with regard to the body, remains focused on the phenomenon of origination & passing away with regard to the body—ardent, alert, & mindful—subduing greed & distress with reference to the world.[1]

"He remains focused on the phenomenon of origination with regard to feelings, remains focused on the phenomenon of passing away with regard to feelings, remains focused on the phenomenon of origination & passing away with regard to feelings—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"He remains focused on the phenomenon of origination with regard to the mind, remains focused on the phenomenon of passing away with regard to the mind, remains focused on the phenomenon of origination & passing away with regard to the mind—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"He remains focused on the phenomenon of origination with regard to mental qualities, remains focused on the phenomenon of passing away with regard to mental qualities, remains focused on the phenomenon of origination & passing away with regard to mental qualities—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"This is called the development of the establishing of mindfulness.

"And what is the path of practice to the development of the establishing of mindfulness? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the path of practice to the development of the establishing of mindfulness."

Note

1. The phrasing of this passage contains two details worth noticing. First is the term "origination" *(samudaya).* This is sometimes mistranslated as "arising," giving the impression that the meditator simply watches passively as phenomena come and go. However, the word *samudaya* actually carries the meaning of *causation,* which means that one must also ferret out exactly what is causing those phenomena to come and go. As any scientist knows, establishing a causal relationship involves more than simply watching. One has to make experimental changes in one's environment to test what is and is not affecting the phenomenon in which one is interested. As the concluding paragraph of this sutta states, this is accomplished by fabricating all eight factors of the noble eightfold path.

The second important detail to notice is the use of the locative case to express the idea of origination *in reference to* each of the four frames. SN 47:42, using the genitive case—a grammatical case that indicates possession—identifies the origination *of* each of these objects: nutriment as the origination of the body, contact as the origination of feeling, name-and-form as the origination of mind, and attention as the origination of mental qualities. But that is not what the meditator is being told to look for here. Instead of looking for the origination *of* one's frame, one watches origination and passing away of phenomena as viewed *in reference to* or *in the context of* that frame. In other words, while maintaining any of the four frames of reference as a framework for one's attention, one keeps watch over how events arise from causes and how they pass away, all with reference to that frame.

See also: DN 22; AN 4:245

Deathless

Amata Sutta (SN 47:41)

At Savatthi. "Monks, remain with your minds well-established in the four establishings of mindfulness. Don't let the deathless be lost for you.

"In which four? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"Monks, remain with your minds well-established in these four establishings of mindfulness. Don't let the deathless be lost for you."

Origination

Samudaya Sutta (SN 47:42)

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "I will teach & analyze for you the origination and subsiding of the four establishings of mindfulness. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And what, monks, is the origination of the body?[1] From the origination of nutriment is the origination of the body. From the cessation of nutriment is the subsiding of the body.

"From the origination of contact is the origination of feeling. From the cessation of contact is the subsiding of feeling.

"From the origination of name-&-form is the origination of the mind. From the cessation of name-&-form is the cessation of the mind.

"From the origination of attention is the origination of mental qualities.[2] From the cessation of attention is the subsiding of mental qualities."

Notes

1. This discourse is unusual in that it identifies the word *satipaṭṭhāna,* not with the standard formula of the process of establishing mindfulness, but with the objects that form the frame of reference for that process. For example, instead of identifying the first satipaṭṭhāna as, "There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world," it identifies it simply as "body."

See also the note to SN 47:40.

2. Mental qualities = *dhammas.* SN 46:51 discusses the ways in which inappropriate attention feeds such unskillful mental qualities as the hindrances, whereas appropriate attention feeds such skillful mental qualities as the factors for awakening.

Dhammas can also mean "phenomena," "events," or "actions." It is apparently in connection with these three meanings that AN 10:58 lists three factors underlying the appearance of dhammas:

> "'All phenomena are rooted in desire.
> "'All phenomena come into play through attention.
> "'All phenomena have contact as their origination.'"

See also: *SN 22:5*

The Stream

Sota Sutta (SN 48:3)

This sutta and the following one are unusual in that they apply a framework usually employed to explain the steps leading to an escape from unskillful qualities, and apply it to a set of skillful qualities: the five faculties. In this way, they make a point similar to that made by the simile of the raft in MN 22, that the goal is something that lies beyond the path, and that the act of abandoning the path, after it has been developed, is a necessary step in reaching the goal.

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. When a disciple of the noble ones discerns, as they have come to be, the origination, the passing away, the allure, the drawbacks, and the escape from these five faculties, he is called a disciple of the noble ones who has attained the stream: never again destined for the lower realms, certain, headed for self-awakening."

The Arahant

Arahant Sutta (SN 48:4)

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. When—having discerned, as they have come to be, the origination, the passing away, the allure, the drawbacks, and the escape from these five faculties—a monk is released from lack of clinging/sustenance, he is called an arahant whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who is released through right gnosis."

To Be Seen
Daṭṭhabbaṁ Sutta (SN 48:8)

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, & the faculty of discernment.

"Now, where is the faculty of conviction to be seen? In the four stream-entry factors: Here the faculty of conviction is to be seen.[1]

"And where is the faculty of persistence to be seen? In the four right exertions: Here the faculty of persistence is to be seen.[2]

"And where is the faculty of mindfulness to be seen? In the four establishings of mindfulness: Here the faculty of mindfulness is to be seen.[3]

"And where is the faculty of concentration to be seen? In the four jhānas: Here the faculty of concentration is to be seen.[4]

"And where is the faculty of discernment to be seen? In the four noble truths: Here the faculty of discernment is to be seen."[5]

Notes

1. The Pali for "stream-entry factor," *sotāpattiyaṅga,* can be read either as factor *for* stream-entry or factor *of* stream-entry. Adopting the first reading, this passage could be referring to the four factors leading to stream-entry listed in SN 55:5: "Association with good people is a factor for stream-entry. Listening to the true Dhamma is a factor for stream-entry. Appropriate attention is a factor for stream-entry. Practice of the Dhamma in accordance with the Dhamma is a factor for stream-entry."

Adopting the second reading, the passage could be referring to the four factors with which, according to AN 10:92, a stream-winner is endowed:

"Now with which four factors of stream-entry is the disciple of the noble ones endowed? There is the case where the disciple of the noble ones is

endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

"He is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straightforwardly… who have practiced methodically… who have practiced masterfully —in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration."

2. "There are these four right exertions. Which four? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. These are the four right exertions." — SN 49:1

3. Now, what is the establishing of mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. He remains focused on feelings… mind… mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. This is called the establishing of mindfulness." — SN 47:40

See also DN 22.

4. "Quite secluded from sensuality, secluded from unskillful qualities—one enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, one enters & remains in the second jhāna: rapture &

pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, one remains equanimous, mindful, & alert, and senses pleasure with the body. One enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, one has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—one enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain." — SN 48:10

See also MN 119.

5. "Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

See also SN 45:8 and SN 56:11.

An Analysis of the Faculties
Indriya-Vibhaṅga Sutta (SN 48:10)

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.

"Now what is the faculty of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is called the faculty of conviction.

"And what is the faculty of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. He generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called the faculty of persistence.

"And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, is endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of

themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the faculty of mindfulness.

"And what is the faculty of concentration? There is the case where a monk, a disciple of the noble ones, making it his object to let go, attains concentration, attains singleness of mind. Quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the faculty of concentration.

"And what is the faculty of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. He discerns, as it has come to be: 'This is stress…This is the origination of stress…This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is called the faculty of discernment.

"These are the five faculties."

See also: AN 7:63

No Becoming
Na Bhava Sutta (SN 48:21)

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.

"Now, as long as I did not have direct knowledge, as it has come to be, of the origination, the passing away, the allure, the drawbacks of—and the escape from—these five faculties, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people. But when I did have direct knowledge, as it has come to be, of the origination, the passing away, the allure, the drawbacks of—and the escape from—these five faculties, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people.

"Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

See also: *MN 22*; *SN 22:57*; *SN 48:3*; *SN 48:4*

An Analysis (of the Feeling Faculties) (3)
Vibhaṅga Sutta (SN 48:38)

"Monks, there are these five faculties. Which five? The pleasure-faculty, the pain-faculty, the happiness-faculty, the distress-faculty, the equanimity-faculty.

"And what is the pleasure-faculty? Any physical pleasure, physical comfort born of body-contact to be experienced as pleasure & comfort. That is called the pleasure-faculty.

"And what is the pain-faculty? Any physical pain, physical discomfort born of body-contact to be experienced as pain & discomfort. That is called the pain-faculty.

"And what is the happiness-faculty? Any mental pleasure, mental comfort born of intellect-contact to be experienced as pleasure & comfort. That is called the happiness -faculty.

"And what is the distress-faculty? Any mental pain, mental discomfort born of intellect-contact to be experienced as pain & discomfort. That is called the distress-faculty.

"And what is the equanimity-faculty? Anything, physical or mental, to be experienced as neither comfort nor discomfort. That is called the equanimity-faculty.

"With regard to this, the pleasure-faculty & happiness-faculty are to be seen as a feeling of pleasure. The pain-faculty & distress-faculty are to be seen as a feeling of pain. The equanimity-faculty is to be seen as a feeling of neither pleasure nor pain. Thus, by this exposition, the five are three; and the three, five."

See also: MN 59; SN 36:22

An Analysis (of the Feeling Faculties) (4)
Vibhaṅga Sutta (SN 48:39)

"Monks, there are these five faculties. Which five? The pleasure-faculty, the pain-faculty, the happiness-faculty, the distress-faculty, the equanimity-faculty.

"In dependence on a contact to be experienced as pleasure, the pleasure-faculty arises. Being eased, one discerns, 'I am eased.' With the cessation of that very contact to be experienced as pleasure, one discerns, 'What was experienced as coming from that—the pleasure-faculty arising in dependence on a contact to be experienced as pleasure—ceases & grows still.'

"In dependence on a contact to be experienced as pain, the pain-faculty arises. Being pained, one discerns, 'I am pained.' With the cessation of that very contact to be experienced as pain, one discerns, 'What was experienced as coming from that—the pain-faculty arising in dependence on a contact to be experienced as pain—ceases & grows still.'

"In dependence on a contact to be experienced as happiness, the happiness-faculty arises. Being happy, one discerns, 'I am happy.' With the cessation of that very contact to be experienced as happiness, one discerns, 'What was experienced as coming from that—the happiness-faculty arising in dependence on a contact to be experienced as happiness—ceases & grows still.'

"In dependence on a contact to be experienced as distress, the distress-faculty arises. Being distressed, one discerns, 'I am distressed.' With the cessation of that very contact to be experienced as distress, one discerns, 'What was experienced as coming from that—the distress-faculty arising in dependence on a contact to be experienced as distress—ceases & grows still.'

"In dependence on a contact to be experienced as equanimity, the equanimity-faculty arises. Being equanimous, one discerns, 'I am equanimous.' With the cessation of that very contact to be experienced as equanimity, one discerns, 'What was experienced as coming from that—the equanimity-faculty arising in dependence on a contact to be experienced as equanimity—ceases & grows still.'

"Just as when, from the conjunction & combining of two fire sticks, heat is generated & fire produced, while from the separation & laying down of those fire sticks the heat coming from them ceases & grows still; in the same way, in dependence on a contact to be experienced as pleasure, the pleasure-faculty arises…

"In dependence on a contact to be experienced as pain, the pain-faculty arises…

"In dependence on a contact to be experienced as happiness, the happiness-faculty arises…

"In dependence on a contact to be experienced as distress, the distress-faculty arises…

"In dependence on a contact to be experienced as equanimity, the equanimity-faculty arises. Being equanimous, one discerns, 'I am equanimous.' With the cessation of that very contact to be experienced as equanimity, one discerns, 'What was experienced as coming from that—the equanimity-faculty arising in dependence on a contact to be experienced as equanimity—ceases & grows still.'"

See also: *MN 146*

Irregular Order

Uppaṭika Sutta (SN 48:40)

"Monks, there are these five faculties. Which five? The pain-faculty, the distress-faculty, the pleasure-faculty, the happiness-faculty, the equanimity-faculty.[1]

"There is the case where, in a monk who is heedful, ardent, & resolute, there arises the pain-faculty. He discerns, 'This pain-faculty has arisen within me. And that comes with an object, with a cause, with a fabrication, with a condition. That a pain-faculty would arise without an object, without a cause, without a fabrication, without a condition: That is impossible.' He discerns the pain-faculty, he discerns the origination of the pain-faculty, he discerns the cessation of the pain-faculty, and he discerns where an arisen pain-faculty ceases without trace.

"And where does an arisen pain-faculty cease without trace? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Here is where an arisen pain-faculty ceases without trace.

"This, monks, is called a monk who knows the cessation of the pain-faculty. He gathers his mind for the sake of that reality.

"There is the case where, in a monk who is heedful, ardent, & resolute, there arises the distress-faculty. He discerns, 'This distress-faculty has arisen within me. And that comes with an object, with a cause, with a fabrication, with a condition. That a distress-faculty would arise without an object, without a cause, without a fabrication, without a condition: That is impossible.' He discerns the distress-faculty, he discerns the origination of the distress-faculty, he discerns the cessation of the distress-faculty, and he discerns where an arisen distress-faculty ceases without trace.

"And where does an arisen distress-faculty cease without trace? There is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Here is where an arisen distress-faculty ceases without trace.[2]

"This, monks, is called a monk who knows the cessation of the distress-faculty. He gathers his mind for the sake of that reality.

"There is the case where, in a monk who is heedful, ardent, & resolute, there arises the pleasure-faculty. He discerns, 'This pleasure-faculty has arisen within me. And that comes with an object, with a cause, with a fabrication, with a condition. That a pleasure-faculty would arise without an object, without a cause, without a fabrication, without a condition: That is impossible.' He discerns the pleasure-faculty, he discerns the origination of the pleasure-faculty, he discerns the cessation of the pleasure-faculty, and he discerns where an arisen pleasure-faculty ceases without trace.

"And where does an arisen pleasure-faculty cease without trace? There is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Here is where an arisen pleasure-faculty ceases without trace.[3]

"This, monks, is called a monk who knows the cessation of the pleasure-faculty. He gathers his mind for the sake of that reality.

"There is the case where, in a monk who is heedful, ardent, & resolute, there arises the happiness-faculty. He discerns, 'This happiness-faculty has arisen within me. And that comes with an object, with a cause, with a fabrication, with a condition. That a happiness-faculty would arise without an object, without a cause, without a fabrication, without a condition: That is impossible.' He discerns the happiness-faculty, he discerns the origination of the happiness-faculty, he discerns the cessation of the happiness-faculty, and he discerns where an arisen happiness-faculty ceases without trace.

"And where does an arisen happiness-faculty cease without trace? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of happiness & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Here is where an arisen happiness-faculty ceases without trace.[4]

"This, monks, is called a monk who knows the cessation of the happiness-faculty. He gathers his mind for the sake of that reality.

"There is the case where, in a monk who is heedful, ardent, & resolute, there arises the equanimity-faculty. He discerns, 'This equanimity-faculty has arisen within me. And that comes with an object, with a cause, with a fabrication, with a condition. That an equanimity-faculty would arise without an object, without a cause, without a fabrication, without a condition: That is impossible.' He discerns the equanimity-faculty, he discerns the origination of the equanimity-faculty, he discerns the cessation of the equanimity-faculty, and he discerns where an arisen equanimity-faculty ceases without trace.

"And where does an arisen equanimity-faculty cease without trace? There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. Here is where an arisen equanimity-faculty ceases without trace.

"This, monks, is called a monk who knows the cessation of the equanimity-faculty. He gathers his mind for the sake of that reality."

Notes

1. The order in which the five faculties are listed here differs from that of the preceding suttas. There the order is: the pleasure-faculty, the pain-faculty, the happiness-faculty, the distress-faculty, the equanimity-faculty. This may be one of the reasons why the compilers of the suttas gave it the name, Irregular Order.

To understand this sutta, it's important to know the way these faculties are defined in SN 48:38. The pleasure-faculty is equal to physical pleasure; the happiness-faculty, to mental pleasure. Both come under the category of feelings of pleasure. The pain-faculty is equal to physical pain; the distress-faculty, to mental pain. Both come under the category of feelings of pain. The equanimity-faculty is equal to feelings of neither comfort nor discomfort, whether those

feelings are physical or mental. This faculty comes under the category of feelings of neither pleasure nor pain.

2. This passage appears to contradict the following passage from AN 5:176:

> "When a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & happiness dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & happiness dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

The phrase, "when a disciple of the noble ones enters & remains in seclusion & rapture," would appear to be a reference to the first jhāna. If so, AN 5:176 is saying that both pain and distress have already ceased in the first jhāna, so there is no need to wait for the second jhāna for distress to cease.

3. Here is another discrepancy. The standard jhāna formula says clearly that pleasure is abandoned on entering the fourth jhāna, rather than in the third jhāna. And the formula for the third jhāna says clearly that it is a pleasurable abiding in which the monk, while equanimous, senses pleasure with the body. So the third jhāna could not be the stage at which pleasure ceases. The commentary explains this discrepancy by saying that "pleasure" *(sukha)* here denotes mental pleasure, because there can be no physical pleasure where there is no rapture, but that is obviously not true. There are many cases where there can be physical pleasure without rapture. And the commentary would need to explain how one can feel mental pleasure with the body. An argument might be made that the phrase, "with the body" in the formula for the third jhāna means, "with the mental body." This, however, would contradict the passage in MN 119 stating that the monk in the third jhāna permeates and suffuses his body with the pleasure devoid of rapture, and in the context of that sutta, "body" clearly means the physical body.

4. Another discrepancy: The standard formula for the fourth jhāna states that happiness and distress were abandoned earlier. Because the monk in the third jhāna is said to be equanimous while experiencing pleasure with the body, that would seem to indicate that his feeling of equanimity is mental. So the third

jhāna would be the point where happiness is actually abandoned, while pleasure is abandoned on entering the fourth jhāna.

This means that the discussion of the cessation of happiness and pleasure given here reverses the roles of the third and fourth jhāna in the standard description of the jhānas give here and throughout the Canon.

One possible way around this puzzle would be to assume that the order of the discussion in this sutta was originally even more irregular than it is now. As we noted, the order in which the five faculties are discussed in the suttas preceding this one was regular: positive physical, negative physical, positive mental, negative mental, neutral. The order here is different, but still regular in its own way: negative physical, negative mental, positive physical, positive mental, neutral.

As for the jhānas, they're listed here in a totally regular order: first, second, third, fourth, and then skipping to the cessation of perception and feeling.

However, if we introduced a little more irregularity into the sutta, it would actually resolve the inconsistency between it and the standard description of the jhānas, at the same time making the title of the sutta even more appropriate.

The way to do it would be this: (1) Instead of saying that pleasure ends with the third jhāna, we could say that it ends with the fourth. That would fit with the description of the third jhāna, which mentions pleasure in that jhāna twice. (2) Instead of saying that happiness ends with the fourth jhāna, we could say that it ends with the third: where one is equanimous (apparently in mind) but experiences pleasure with the body. That would then fit with the statement in the standard description of the fourth jhāna that both distress and happiness had already been abandoned earlier.

Transposing things in this way would introduce more irregularity into either one of the two lists: of feeling faculties or of jhānas.

If we kept the order of the feeling faculties as it is, that would require ordering the four jhānas as: first, second, fourth, and third. If we kept the order of the jhānas as it is, the order of the feeling faculties would become even more irregular: negative physical, negative mental, positive mental, positive physical, neutral.

Perhaps the original sutta was ordered in either of these two more irregular ways, and at some point in time—after the sutta had been given a title but before the commentary to the sutta was composed—someone changed the order to make it seem a little more proper.

This proposal is purely conjectural, but it has the advantage of organizing the sutta in such as way that it would salvage this part of the sutta, allowing it to stand with the rest of the Sutta Piṭaka, in line with the principle stated in DN 16:

> "Then there is the case where a monk says this: 'In a monastery over there dwell many learned elder monks who know the tradition, who have memorized the Dhamma, the Vinaya, and the Mātikā. Face-to-face with those elders I have heard this, face-to-face have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' His statement is neither to be approved nor scorned. Without approval or scorn, take careful note of his words and make them stand against the suttas and tally them against the Vinaya. If, on making them stand against the suttas and tallying them against the Vinaya, you find that they don't stand with the suttas or tally with the Vinaya, you may conclude: 'This is not the word of the Blessed One; this monk has misunderstood it'—and you should reject it. But if, on making them stand against the suttas and tallying them against the Vinaya, you find that they stand with the suttas and tally with the Vinaya, you may conclude: 'This is the word of the Blessed One; this monk has understood it rightly.'" — *DN 16*

As for the apparent discrepancy between this sutta and AN 5:176—over where distress ceases in the jhānas—that's harder to resolve. The standard description of the jhānas makes no mention of where, in the practice of jhāna, distress ends, and there are no objective textual grounds for privileging one of these two suttas over the other. This would be an issue that could be resolved only through actual practice.

Old Age

Jarā Sutta (SN 48:41)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Now on that occasion the Blessed One, on emerging from his seclusion in the evening, sat warming his back in the western sun. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, massaged the Blessed One's limbs with his hand and said, "It's amazing, lord. It's astounding, how the Blessed One's complexion is no longer so clear & bright; his limbs are flabby & wrinkled; his back, bent forward; there's a discernible change in his faculties—the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

"That's the way it is, Ānanda. When young, one is subject to aging; when healthy, subject to illness; when alive, subject to death. The complexion is no longer so clear & bright; the limbs are flabby & wrinkled; the back, bent forward; there's a discernible change in the faculties—the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"I spit on you, wretched old age—
old age that makes for ugliness.
The bodily image, so charming,
    is trampled by old age.
Even those who live to a hundred
are headed—all—to an end in death,
    which spares no one,
    which tramples all."

See also: *DN 16*; *SN 3:25*; *Thag 1:118*; *Thig 5:8*

Uṇṇābha the Brahman
Uṇṇābha Brāhmaṇa Sutta (SN 48:42)

Near Sāvatthī. Then Uṇṇābha the brahman went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, these five faculties have different domains, different ranges, and do not experience one another's range or domain. Which five? The faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, & the faculty of the body. Now, of these five faculties that have different domains, different ranges, and do not experience one another's range or domain, what is their arbitrator? And what experiences their range & domain?"

"Brahman, these five faculties have different domains, different ranges, and do not experience one another's range or domain. Which five? The faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, & the faculty of the body. Now, of these five faculties that have different domains, different ranges, and do not experience one another's range or domain, the intellect is their arbitrator. The intellect experiences their range & domain."

"And what, Master Gotama, is the arbitrator of the intellect?"

"Mindfulness, brahman, is the arbitrator of the intellect."

"And what, Master Gotama, is the arbitrator of mindfulness?"

"Release, brahman, is the arbitrator of mindfulness."

"And what, Master Gotama, is the arbitrator of release?"

"Unbinding, brahman, is the arbitrator of release."

"And what, Master Gotama, is the arbitrator of unbinding?"

"You've gone too far, brahman. You can't keep holding on up to the limit of questions. For the holy life is lived to gain a footing in unbinding,

to culminate in unbinding, to have unbinding as its final end."

Then Uṇṇābha the brahman, delighting & rejoicing in the Blessed One's words, rose from his seat, and—after bowing down to him & circumambulating him—left.

Then, not long after he had left, the Blessed One addressed the monks, "Suppose, monks, that there were a gabled house or gabled hall with a window on the east. When the sun rises and a sunbeam enters the window, where does it land?" *[literally,* "where is it established?"]

"On the western wall, lord."

"In the same way, monks, Uṇṇābha the brahman's conviction in the Tathāgata is settled, rooted, established, firm. It cannot be shaken by a contemplative or a brahman or a deva or a Māra or a Brahmā or anyone at all in the cosmos. If he were to die at this time, there is no fetter, fettered by which, Uṇṇābha the brahman would come back to this world."

See also: MN 44; SN 12:64; SN 51:15

In Sāketa

Sāketa Sutta (SN 48:43)

I have heard that on one occasion the Blessed One was staying in Sāketa at the Deer Park in the Añjana Forest.

There he addressed the monks: "Monks, is there a manner of explanation whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, there *is* a manner of explanation whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties. And what is that manner of explanation?

"Whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction.

"Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence.

"Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness.

"Whatever is the faculty of concentration, that is the strength of concentration. Whatever is the strength of concentration, that is the

faculty of concentration.

"Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment.

"Imagine a river—flowing, sloping, inclining toward the east—in whose midst is an island. There is a manner of explanation whereby the river is classified as one current, and another manner of explanation whereby it is classified as two.

"And what is the manner of explanation whereby the river is classified as one current? Whatever water lies to the east of the island, and whatever water lies to the west. This is the manner of explanation whereby the river is classified as one current.

"And what is the manner of explanation whereby the river is classified as two currents? Whatever water lies to the north of the island, and whatever water lies to the south. This is the manner of explanation whereby the river is classified as two currents.

"In the same way, whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction.

"Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence.

"Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness.

"Whatever is the faculty of concentration, that is the strength of concentration. Whatever is the strength of concentration, that is the faculty of concentration.

"Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment."

See also: SN 48:10

Eastern Gatehouse
Pubbakoṭṭhaka Sutta (SN 48:44)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Gatehouse. There he addressed Ven. Sāriputta: "Sāriputta, do you take it on conviction that the faculty of conviction, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation? Do you take it on conviction that the faculty of persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation?"

"Lord, it's not that I take it on conviction in the Blessed One that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation. And as for me, I have known, seen, penetrated, realized, & attained it by means of discernment. I have no doubt or uncertainty that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation."

"Excellent, Sāriputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction… persistence… mindfulness… concentration… discernment, when developed & pursued, gains a footing in the deathless, has the deathless as its final end & consummation."

See also: *SN 12:68*; *AN 6:19–20*; *AN 7:46*; *AN 10:58*

The Eastern Monastery
Pubbārāma Sutta (SN 48:46)

"Through the development & pursuit of how many faculties, monks, does a monk whose effluents are ended declare gnosis: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world'?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"Monks, it's through the development & pursuit of two faculties that a monk whose effluents are ended declares gnosis: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' Through which two? Through noble discernment & noble release. Whatever is his noble discernment is his faculty of discernment. Whatever is his noble release is his faculty of concentration.

"It's through the development & pursuit of these two faculties that a monk whose effluents are ended declares gnosis: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

Conviction

Saddhā Sutta (SN 48:50)

This sutta can be read in two ways. The first way is to see it as portraying the five faculties as a set of qualities that develops in a spiral fashion. Based on conviction, one develops the remaining faculties. Then, through discernment, one's conviction turns into a faculty as well, thus providing the basis for the other faculties to be even further strengthened.

The second way is to see it as describing the practice of the conviction-follower mentioned in MN 70.

I have heard that on one occasion the Blessed One was staying among the Aṅgas. Now the Aṅgas have a town called Āpaṇṇa, and there the Blessed One addressed Ven. Sāriputta, "Sāriputta, a disciple of the noble ones who is thoroughly inspired by the Tathāgata, who has gone solely to the Tathāgata [for refuge]: Would he have any doubt or uncertainty concerning the Tathāgata or the Tathāgata's message?"

"Lord, a disciple of the noble ones who is thoroughly inspired by the Tathāgata, who has gone solely to the Tathāgata [for refuge] would have no doubt or uncertainty concerning the Tathāgata or the Tathāgata's message. Of a disciple of the noble ones who has conviction, it can indeed be expected that he will keep his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities, that he will be steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Whatever persistence he has is his faculty of persistence.

"Lord, of a disciple of the noble ones who has conviction, whose persistence is aroused, it can indeed be expected that he will be mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. Whatever mindfulness he has is his faculty of mindfulness.

"Lord, of a disciple of the noble ones who has conviction, whose persistence is aroused, and whose mindfulness is established, it can indeed be expected that—making it his object to let go—he will gain concentration, he will gain singleness of mind.[1] Whatever concentration he has is his faculty of concentration.

"Lord, of a disciple of the noble ones who has conviction, whose persistence is aroused, whose mindfulness is established, and whose mind is rightly concentrated, it can indeed be expected that he will discern: 'From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. The total fading & cessation of ignorance, of this mass of darkness, is this peaceful state, this exquisite state: the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' Whatever discernment he has is his faculty of discernment.

"And so, lord, this convinced disciple of the noble ones, thus striving again & again, recollecting again & again, concentrating his mind again & again, discerning again & again, becomes thoroughly convinced: 'Those phenomena that once I had only heard about, I here & now dwell touching with my body and, breaking through with discernment, I see.' Whatever conviction he has is his faculty of conviction."

"Excellent, Sāriputta. Excellent. A disciple of the noble ones who is thoroughly inspired by the Tathāgata, who has gone solely to the Tathāgata [for refuge] would have no doubt or uncertainty concerning the Tathāgata or the Tathāgata's message. Of a disciple of the noble ones who has conviction, it can indeed be expected that he will keep his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities, that he will be steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Whatever persistence he has is his faculty of persistence.

"Sāriputta, of a disciple of the noble ones who has conviction, whose persistence is aroused, it can indeed be expected that he will be mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. Whatever mindfulness he has is his faculty of mindfulness.

"Sāriputta, of a disciple of the noble ones who has conviction, whose persistence is aroused, and whose mindfulness is established, it can indeed be expected that—making it his object to let go—he will gain concentration, he will gain singleness of mind. Whatever concentration he has is his faculty of concentration.

"Sāriputta, of a disciple of the noble ones who has conviction, whose persistence is aroused, whose mindfulness is established, and whose mind is rightly concentrated, it can indeed be expected that he will discern: 'From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. The total fading & cessation of ignorance, of this mass of darkness, is this peaceful state, this exquisite state: the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' Whatever discernment he has is his faculty of discernment.

"And so, Sāriputta, this convinced disciple of the noble ones, thus striving again & again, recollecting again & again, concentrating his mind again & again, discerning again & again, becomes thoroughly convinced: 'Those phenomena that once I had only heard about, I here & now dwell touching with my body and, breaking through with discernment, I see.' Whatever conviction he has is his faculty of conviction."

Note

1. *Cittassa ekaggatā.* On the meaning of this term, see AN 5:151, note 1

Mallans

Malla Sutta (SN 48:52)

I have heard that on one occasion the Blessed One was staying among the Mallans. Now, there is a town of the Mallans named Uruvelakappa, and there the Blessed One addressed the monks: "Monks, as long as noble knowledge has not arisen in a disciple of the noble ones, four faculties are not stable, four faculties are not firm; but when noble knowledge has arisen in a disciple of the noble ones, four faculties are stable, four faculties are firm.

"Just as—as long as the ridge-beam of a house with a ridged roof, is not in place—the rafters are not stable, the rafters are not firm, but when the ridge-beam of the house with a ridged roof is in place, the rafters are stable, the rafters are firm; in the same way, as long as noble knowledge has not arisen in a disciple of the noble ones, four faculties are not stable, four faculties are not firm; but when noble knowledge has arisen in a disciple of the noble ones, four faculties are stable, four faculties are firm. Which four? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, & the faculty of concentration.

"When a disciple of the noble ones is discerning, the conviction that follows from that is stable. The persistence that follows from that is stable. The mindfulness that follows from that is stable. The concentration that follows from that is stable."

See also: AN 3:110

The Learner
Sekha Sutta (SN 48:53)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. There he addressed the monks, "Monks, is there a manner of reckoning whereby a monk who is a learner [i.e., a person who has attained at least stream-entry, but has not yet reached arahantship], standing at the level of a learner, can discern that 'I am a learner,' and whereby a monk who is an adept [i.e., an arahant], standing at the level of an adept, can discern that 'I am an adept'?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "There is a manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner,' and whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept.'

"And what is the manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner'? There is the case where a monk is a learner. He discerns, as it has come to be, that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is a manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner.'

"And further, the monk who is a learner reflects, 'Is there outside of this (Dhamma & Vinaya) any contemplative or brahman who teaches the true, genuine, & accurate Dhamma like the Blessed One?' And he

discerns, 'No, there is no contemplative or brahman outside of this who teaches the true, genuine, & accurate Dhamma like the Blessed One.' This too is a manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner.'

"And further, the monk who is a learner discerns the five faculties: the faculty of conviction… persistence… mindfulness… concentration… discernment. He sees clear through with discernment their destiny, excellence, rewards, & consummation, but he does not touch them with his body. This too is a manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner.'

"And what is the manner of reckoning whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept'? There is the case where a monk who is an adept discerns the five faculties: the faculty of conviction… persistence… mindfulness… concentration… discernment. He touches with his body and sees clear through with discernment what their destiny, excellence, rewards, & consummation are. This is a manner of reckoning whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept.'

"And further, the monk who is an adept discerns the six sense faculties: the faculty of the eye… ear… nose…tongue… body… intellect. He discerns, 'These six sense faculties will disband entirely, everywhere, & in every way without remainder, and no other set of six sense faculties will arise anywhere or in any way.' This too is a manner of reckoning whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept.'"

See also: *DN 16*; *MN 48*; *AN 10:75*

Established

Patiṭṭhita Sutta (SN 48:56)

"Monks, when one quality is established in a monk, the five faculties are developed & developed well. Which one quality? Heedfulness.

"And what is heedfulness? There is the case where a monk guards his mind with regard to effluents and qualities accompanied by effluents. When his mind is guarded with regard to effluents and mental qualities accompanied by effluents, the faculty of conviction goes to the culmination of its development. The faculty of persistence… mindfulness… concentration… discernment goes to the culmination of its development.

"This is how when one quality is established in a monk, the five faculties are developed & developed well."

See also: MN 70; SN 55:40; AN 3:17

Desire

Chanda Sutta (SN 51:13)

"Monks, if a monk attains concentration, attains singleness of mind[1] founded on desire, that is called concentration founded on desire. He generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. These are called the fabrications of exertion. This is desire, this is concentration founded on desire, these are the fabrications of exertion. This is called the base of power endowed with concentration founded on desire & the fabrications of exertion.

"If a monk attains concentration, attains singleness of mind founded on persistence, that is called concentration founded on persistence…

"If a monk attains concentration, attains singleness of mind founded on intent, that is called concentration founded on intent…

"If a monk attains concentration, attains singleness of mind founded on discrimination, that is called concentration founded on discrimination. He generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen… for the sake of the abandoning of evil, unskillful qualities that have arisen… for the sake of the arising of skillful qualities that have not yet arisen… (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. These are called the fabrications of exertion. This is discrimination, this is concentration founded on discrimination, these are the fabrications of exertion. This is

called the base of power endowed with concentration founded on discrimination & the fabrications of exertion."

Note

1. *Cittassa ekaggatā.* On the meaning of this term, see AN 5:151, note 1

Moggallāna

Moggallāna Sutta (SN 51:14)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. And on that occasion a large number of monks were dwelling on the lower floor of the palace: high-strung, rowdy, flighty, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, their minds scattered, their faculties left wide open.

Then the Blessed One addressed Ven. Mahā Moggallāna, "Moggallāna, your fellows in the holy life dwelling on the lower floor of the palace of Migāra's mother are high-strung, rowdy, flighty, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, their minds scattered, their faculties left wide open. Go, Moggallāna, and terrify those monks."

Responding, "As you say, lord," to the Blessed One, Ven. Moggallāna willed a feat of psychic power such that with his toe he made the palace of Migāra's mother shake, quiver, & quake.

Then those monks, standing to one side terrified, their hair on end, (exclaimed,) "How amazing! How astounding!—how, although there is no wind, the palace of Migāra's mother—deeply-rooted, well-implanted, immovable, unshakable—still shook, quivered, and quaked!"

Then the Blessed One went to those monks and, on arrival, said to them, "Why monks, are you standing to one side terrified, your hair on end?"

"It's amazing, lord! It's astounding!—how, although there is no wind, the palace of Migāra's mother—deeply-rooted, well-implanted, immovable, unshakable—still shook, quivered, and quaked!"

"Monks, wanting to terrify you, the monk Moggallāna with his toe made the palace of Migāra's mother shake, quiver, & quake. What do you

think, monks? Having developed & pursued which qualities is the monk Moggallāna of such power, such might?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen: It's through having developed & pursued the four bases of power that the monk Moggallāna is of such power, such might. Which four?

"There is the case where the monk Moggallāna develops the base of power endowed with concentration founded on desire & the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. (He dwells) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence…

"He develops the base of power endowed with concentration founded on intent…

"He develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. (He dwells) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"It's through having developed & pursued these four bases of power that the monk Moggallāna is of such power, such might.

"Having developed & pursued these four bases of power, the monk Moggallāna experiences manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"Having developed & pursued these four bases of power, the monk Moggallāna hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"Having developed & pursued these four bases of power, the monk Moggallāna knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"Having developed & pursued these four bases of power, the monk Moggallāna recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such

my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details.

"Having developed & pursued these four bases of power, the monk Moggallāna sees—by means of the divine eye, purified & surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"Having developed & pursued these four bases of power, the monk Moggallāna—through the ending of the effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

See also: *DN 2*; *SN 21:3*; *AN 5:28*

To Uṇṇābha the Brahman
Brahmaṇa Sutta (SN 51:15)

I have heard that on one occasion Ven. Ānanda was staying near Kosambī at Ghosita's monastery. Then Uṇṇābha the brahman went to Ven. Ānanda and on arrival greeted him courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda: "Master Ānanda, what is the aim of this holy life lived under Gotama the contemplative?"

"Brahman, the holy life is lived under the Blessed One with the aim of abandoning desire."

"Is there a path, is there a practice, for the abandoning of that desire?"

"Yes, there is a path, there is a practice, for the abandoning of that desire."

"What is the path, the practice, for the abandoning of that desire?"

"Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence… concentration founded on intent… concentration founded on discrimination & the fabrications of exertion. This, brahman, is the path, this is the practice for the abandoning of that desire."

"If that's so, Master Ānanda, then it's an endless path, and not one with an end, for it's impossible that one could abandon desire by means of desire."

"In that case, brahman, let me cross-question you on this matter. Answer as you see fit. What do you think? Didn't you first have desire, thinking, 'I'll go to the monastery,' and then when you reached the monastery, wasn't that particular desire allayed?"

"Yes, sir."

"Didn't you first have persistence, thinking, 'I'll go to the monastery,' and then when you reached the monastery, wasn't that particular persistence allayed?"

"Yes, sir."

"Didn't you first have the intent, thinking, 'I'll go to the monastery,' and then when you reached the monastery, wasn't that particular intent allayed?"

"Yes, sir."

"Didn't you first have (an act of) discrimination, thinking, 'I'll go to the monastery,' and then when you reached the monastery, wasn't that particular act of discrimination allayed?"

"Yes, sir."

"So it is with an arahant whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. Whatever desire he first had for the attainment of arahantship, on attaining arahantship that particular desire is allayed. Whatever persistence he first had for the attainment of arahantship, on attaining arahantship that particular persistence is allayed. Whatever intent he first had for the attainment of arahantship, on attaining arahantship that particular intent is allayed. Whatever discrimination he first had for the attainment of arahantship, on attaining arahantship that particular discrimination is allayed. So what do you think, brahman? Is this an endless path, or one with an end?"

"You're right, Master Ānanda. This is a path with an end, and not an endless one. Magnificent, Master Ānanda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ānanda—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Ānanda remember me as a lay follower who has gone for refuge, from this day forward, for life."

See also: MN 24; MN 109; AN 4:159; AN 10:58

An Analysis of the Bases of Power
Iddhipāda-Vibhaṅga Sutta (SN 51:20)

"These four bases of power, when developed & pursued, are of great fruit & great benefit. And how are the four bases of power developed & pursued so as to be of great fruit & great benefit?

"There is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. (He dwells) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence…

"He develops the base of power endowed with concentration founded on intent…

"He develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly constricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. (He dwells) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness, that is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness, that is called overly active desire.

"And how is desire inwardly constricted? Whatever desire is accompanied by sloth & drowsiness, conjoined with sloth & drowsiness, that is called inwardly restricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strands of sensuality, outwardly dispersed & dissipated, that is called outwardly scattered desire.

"And how does a monk dwell perceiving what is in front & behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front? There is the case where a monk's perception of what is in front & behind is well in hand, well-attended to, well-considered, well-tuned ['penetrated'] by means of discernment. This is how a monk keeps perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front.

"And how does a monk dwell so that what is below is the same as what is above, and what is above is the same as what is below? There is the case where a monk reflects on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, & full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' This is how a monk dwells so that what is below is the same as what is above, and what is above is the same as what is below.

"And how does a monk dwell by night as by day, and by day as by night? There is the case where a monk at night develops the base of power endowed with concentration founded on desire & the fabrications of exertion by means of the same modes [permutations] & signs & themes that he uses by day, and by day he develops the base of power endowed with concentration founded on desire & the fabrications of exertion by means of the same modes & signs & themes that he uses by night. This is how a monk dwells by night as by day, and by day as by night.

"And how does a monk—by means of an awareness open & unhampered—develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand & well-established. This is how a monk—by means of an awareness open & unhampered—develops a brightened mind.

[The above discussion is then repeated for persistence, intent, & discrimination.]

"When a monk has thus developed & pursued the four bases of power, he experiences manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind[1] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[2] as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"He recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details.

"He sees—by means of the divine eye, purified & surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"Through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"This is how these four bases of power, when developed & pursued, are of great fruit & great benefit."

Notes

1. Mahaggataṁ. This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the brahmavihāras (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

2. On the various levels of release, see DN 15, MN 43, and AN 9:43–45.

See also: *MN 101*; *SN 46:53*; *SN 47:8*; *AN 3:102*; *AN 3:103*; *AN 5:28*

The Iron Ball

Ayoguḷa Sutta (SN 51:22)

Near Sāvatthī. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, does the Blessed One have direct experience of going to the Brahmā world by means of supranormal power with a mind-made body?

"Yes, Ānanda, I have direct experience of going to the Brahmā world by means of supranormal power with a mind-made body."

"But does the Blessed One also have direct experience of going to the Brahmā world by means of supranormal power with this very physical body, composed of the four great elements?"

"Yes, Ānanda, I have direct experience of going to the Brahmā world by means of supranormal power with this very physical body, composed of the four great elements."

"It's amazing & astounding that the Blessed One is capable[1] of going to the Brahmā world by means of supranormal power with a mind-made body and has direct experience of going to the Brahmā world by means of supranormal power with this very physical body, composed of the four great elements."

"Tathāgatas are both amazing, Ānanda, and endowed with amazing qualities. They are both astounding and endowed with astounding qualities. Whenever the Tathāgata merges his body with his mind and his mind with his body and remains having alighted on the perception of ease & buoyancy with regard to the body, then his body becomes lighter, more pliant, more malleable, & more radiant.

"Just as when an iron ball heated all day becomes lighter, more pliant, more malleable, & more radiant; in the same way, whenever the Tathāgata merges his body with his mind and his mind with his body and remains

having alighted on the perception of ease & buoyancy with regard to the body, then his body becomes lighter, more pliant, more malleable, & more radiant.

"Whenever the Tathāgata merges his body with his mind and his mind with his body, and remains having alighted on the perception of ease & buoyancy with regard to the body, then his body rises effortlessly from the earth up into the sky. He then experiences manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

"Just as a tuft of cotton seed or a ball of thistle down, lightly wafted by the wind, rises effortlessly from the earth up into the sky, in the same way, whenever the Tathāgata merges his body with his mind and his mind with his body, and remains having alighted on the perception of ease & buoyancy with regard to the body, then his body rises effortlessly from the earth up into the sky. He then experiences manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds."

Note

1. Reading *omāti* with the Thai and Burmese editions.

See also: MN 49

Ambapālī

Ambapālī Sutta (SN 52:9)

I have heard that on one occasion Ven. Anuruddha & Ven. Sāriputta were staying near Vesālī in Ambapālīs forest. Then Ven. Sāriputta, arising from his seclusion in the late afternoon, went to Ven. Anuruddha. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Anuruddha, "Bright are your faculties, friend Anuruddha; pure your complexion, and clear. By means of what dwelling do you now often dwell?"

"I now often dwell, friend, with a mind well-established in the four establishings of mindfulness. Which four? There is the case where I remain focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"I now often dwell, friend, with a mind well-established in these four establishings of mindfulness.

"Any monk whose effluents are ended—who has reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who is released through right gnosis—often dwells with a mind well-established in these four establishings of mindfulness."

"It is a gain for us, my friend, a great gain for us, that we were right in Ven. Anuruddha's presence when he said this bull-like statement!"

See also: SN 22:122; SN 46:4; SN 47:4; SN 54:11

Illness

Gilāyana Sutta (SN 52:10)

I have heard that on one occasion Ven. Anuruddha was staying near Sāvatthī in the Dark Forest—diseased, in pain, severely ill. Then a large number of monks went to Ven. Anuruddha and on arrival said to him, "What (mental) dwelling are you dwelling in so that the pains that have arisen in the body do not invade or remain in the mind?"

"When I dwell with my mind well-established in the four establishings of mindfulness, the pains that have arisen in the body do not invade or remain in the mind. Which four? There is the case where I remain focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I remain focused on feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. When I dwell with my mind well-established in these four establishings of mindfulness, the pains that have arisen in the body do not invade or remain in the mind."

See also: *MN 36*; *MN 146*; *SN 1:38*; *SN 22:88*; *SN 36:6*; *SN 46:14*; *AN 10:60*; *Thag 5:8*

To Ariṭṭha (On Mindfulness of Breathing)
Ariṭṭha Sutta (SN 54:6)

Near Sāvatthī. There the Blessed One said, "Monks, do you develop mindfulness of in-&-out breathing?"

When this was said, Ven. Ariṭṭha replied to the Blessed One, "*I* develop mindfulness of in-&-out breathing, lord."

"But how do you develop mindfulness of in-&-out breathing, Ariṭṭha?"

"Having abandoned sensual desire for past sensual pleasures, lord, having done away with sensual desire for future sensual pleasures, and having thoroughly subdued perceptions of resistance with regard to internal & external events, I breathe in mindfully and breathe out mindfully."[1]

"There is that mindfulness of in-&-out breathing, Ariṭṭha. I don't say that there isn't. But as to how mindfulness of in-&-out breathing is brought in detail to its culmination, listen and pay close attention. I will speak."

"As you say, lord," Ven. Ariṭṭha responded to the Blessed One.

The Blessed One said, "And how, Ariṭṭha, is mindfulness of in-&-out breathing brought in detail to its culmination? There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore.[2] Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.'[3] He trains himself, 'I will breathe out sensitive

to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.'[4] He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.'[5] He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'[6]

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Ariṭṭha, is how mindfulness of in-&-out breathing is brought in detail to its culmination."

Notes

1. The Commentary reads this statement as indicating that Ariṭṭha has attained the third level of awakening, non-return, but it is also possible to interpret the statement on a more mundane level: Ariṭṭha is simply practicing mindful equanimity—in the present moment, having temporarily subdued

desire for past and future sensual pleasures, and having temporarily subdued any thought of resistance with regard to the present.

2. To the fore *(parimukhaṁ):* An Abhidhamma text, Vibhaṅga 12:1, defines this term as meaning "the tip of the nose or the sign of the mouth." However, the term appears as part of a stock phrase describing a person engaged in meditation, even for themes that have nothing to do with the body at all, such as sublime-attitude *(brahma-vihāra)* meditation (AN 3:64). Thus it seems more likely that the term is used in an idiomatic sense, indicating either that mindfulness is placed face-to-face with its object, or that it is made prominent, which is how I have translated it here.

3. The commentaries insist that "body" here means the full length of the breath, but this is unlikely in this context, for three reasons: (a) The first two steps already require being aware of the entire length of the breath. Otherwise, the meditator wouldn't know if a breath was short or long. (b) The fourth step —without further explanation—refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath—"body" and "bodily fabrication"—in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). But he doesn't. (c) As AN 10:20 indicates, the fourth step refers to bringing the mind to the fourth jhāna, a state in which in-and-out breathing grows still (SN 36:11; AN 10:72) and the body is filled with pure, bright awareness (after awareness has been extended to be sensitive to the entire body beginning with the first jhāna (DN 2; MN 119)). Because the fourth step focuses on the stilling of the breath, there has to be a step in which the awareness is extended to fill the entire body. That would be this step.

4. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." —*MN 44*

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain." —*AN 10:20*

"When one has attained the fourth jhāna, in-and-out breaths have ceased." —*SN 36:11* & *AN 9:31*

5. "Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." —*MN 44*

6. AN 9:34 shows how the mind, step by step, is temporarily released from burdensome mental states of greater and greater refinement as it advances through the stages of jhāna.

The Lamp
Dīpa Sutta (SN 54:8)

"Monks, concentration through mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, great benefit. And how is concentration through mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, great benefit?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the

mind.' He trains himself, 'I will breathe out steadying the mind. [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This is how concentration through mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, great benefit.

"I myself, monks, before my awakening, when I was still an unawakened bodhisatta, often dwelt in this (meditative) dwelling. While I was dwelling in this (meditative) dwelling, neither my body nor my eyes were fatigued, and the mind—through lack of clinging/sustenance—was released from effluents.

"Thus, monks, if a monk should wish, 'May neither my body nor my eyes be fatigued, and may my mind—through lack of clinging/sustenance—be released from effluents,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May memories & resolves connected to the household life be abandoned within me,' he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I be percipient of loathsomeness in the presence of what is not loathsome,' he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I be percipient of unloathsomeness in the presence of what is loathsome… May I be percipient of loathesomeness in the presence of what is loathsome & what is not… May I be percipient of unloathsomeness in the presence of what is loathsome & what is not… May I—in the presence of what is loathsome & what is not—cutting myself off from both, remain equanimous, alert, & mindful,'

then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I—quite secluded from sensuality, secluded from unskillful qualities—enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the stilling of directed thoughts & evaluations, enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance, then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the fading of rapture, remain equanimous, mindful, & alert, sense pleasure with the body, and enter & remain in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasant abiding,"' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enter & remain in the dimension of the infinitude of space,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enter & remain in the dimension of the infinitude of consciousness,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enter & remain in the dimension of nothingness,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of nothingness, enter & remain in the dimension of neither perception nor non-perception,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of neither perception nor non-perception, enter & remain in the cessation of perception & feeling,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"When concentration through mindfulness of in-&-out breathing has been thus developed, thus pursued, one senses a feeling of pleasure. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' One senses a feeling of pain. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' One senses a feeling of neither pleasure nor pain. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.'

"If sensing a feeling of pleasure, one senses it disjoined from it. If sensing a feeling of pain, one senses it disjoined from it. If sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns, 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns, 'I am sensing a feeling limited to life.' One discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp would burn in dependence on oil & wick and, from the termination of the oil & wick, it would go out unnourished; in the same way, when sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One

discerns, 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

See also: *MN 6*; *MN 118*; *SN 22:88*; *SN 46:54*; *AN 10:71*

At Vesālī

Vesālī Sutta (SN 54:9)

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Now on that occasion the Blessed One, with many lines of reasoning, was giving the monks a talk on the unattractiveness (of the body), was speaking in praise of (the perception of) unattractiveness, was speaking in praise of the development of (the perception of) unattractiveness. Then the Blessed One addressed the monks: "Monks, I wish to go into seclusion for half a month. I am not to be approached by anyone at all except for the one who brings almsfood."

"As you say, lord," the monks responded to him. And no one approached the Blessed One except for the one who brought almsfood.

Then the monks—(thinking,) "The Blessed One, with many lines of reasoning, has given a talk on the unattractiveness (of the body), has spoken in praise of (the perception of) unattractiveness, has spoken in praise of the development of (the perception of) unattractiveness"—remained committed to the development of (the perception of) unattractiveness in many modes & manners. They—ashamed, repelled, & disgusted with this body—sought for an assassin.[1] In one day, ten monks took the knife. In one day, twenty monks took the knife. In one day, thirty monks took the knife.

Then the Blessed One, emerging from his seclusion after half a month's time, said to Ven. Ānanda, "Ānanda, why does the Saṅgha of monks seem so depleted?"

"Because, lord, the Blessed One, with many lines of reasoning, gave the monks a talk on the unattractiveness (of the body), spoke in praise of (the perception of) unattractiveness, spoke in praise of the development of (the perception of) unattractiveness. The monks—(thinking,) 'The Blessed One, with many lines of reasoning, has given a talk on the

unattractiveness (of the body), has spoken in praise of (the perception of) unattractiveness, has spoken in praise of the development of (the perception of) unattractiveness'—remained committed to the development of (the perception of) unattractiveness in many modes & manners. They—ashamed, repelled, & disgusted with this body—sought for an assassin. In one day, ten monks took the knife. In one day, twenty monks took the knife. In one day, thirty monks took the knife. It would be good, lord, if the Blessed One would explain another method so that this Saṅgha of monks might be established in gnosis."

"In that case, Ānanda, gather in the assembly hall all the monks who live in dependence on Vesālī."

"As you say, lord," Ven. Ānanda responded. When he had gathered in the assembly hall all the monks who lived in dependence on Vesālī, he went to the Blessed One and said, "The Saṅgha of monks is gathered, lord. Now is the time to do as the Blessed One sees fit."

Then the Blessed One went to the assembly hall and sat down on a seat made ready. Having sat down, he addressed the monks: "Monks, this concentration through mindfulness of in-&-out breathing, when developed & pursued, is both peaceful & exquisite, a refreshing & pleasant abiding that immediately disperses & allays any evil, unskillful (mental) qualities that have arisen. Just as when, in the last month of the hot season, a great rain-cloud out of season immediately disperses & allays the dust & dirt that have stirred up, in the same way this concentration through mindfulness of in-&-out breathing, when developed & pursued, is both peaceful & exquisite, a refreshing & pleasant abiding that immediately disperses & allays any evil, unskillful (mental) qualities that have arisen.

"And how is concentration through mindfulness of in-&-out breathing developed & pursued so as to be both peaceful & exquisite, a refreshing & pleasant abiding that immediately disperses & allays any evil, unskillful (mental) qualities that have arisen?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication [in-&-out breathing].' He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication [feeling & perception].' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in gladdening the mind.' He trains himself, 'I will breathe out gladdening the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [lit: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This is how concentration through mindfulness of in-&-out breathing is developed & pursued so as to be both peaceful & exquisite, a refreshing & pleasant abiding that immediately disperses & allays any evil, unskillful (mental) qualities that have arisen."

Note

1. *Satthahāraka.* Some scholars have objected that this word could not mean "assassin," on the grounds that it is a neuter noun, and Pali does not use neuter nouns to describe people, but that is not true. For example, *kaṇṭaka,* "thorn," another neuter noun, means "a subversive"—suggesting that neuter nouns were used to describe people as a way of showing disrespect.

See also: *SN 35:88*; *AN 4:163*

At Icchānaṅgala

Icchānaṅgala Sutta (SN 54:11)

On one occasion the Blessed One was staying in Icchānaṅgala in the Icchānaṅgala forest grove. There he addressed the monks: "Monks, I wish to go into seclusion for three months. I am not to be approached by anyone at all except for the one who brings almsfood."

"As you say, lord," the monks responded to him. And no one approached the Blessed One except for the one who brought almsfood.

Then the Blessed One, having emerged from seclusion after the passing of three months, addressed the monks: "Monks, if wanderers of other sects ask you, 'By means of what dwelling, friends, did Gotama the contemplative mostly dwell during the rains residence?': You, thus asked, should answer them in this way: 'It was by means of the concentration of mindfulness of breathing that the Blessed One mostly dwelled.'

"There is the case, monks, where mindful[1] I breathe in; mindful I breathe out.

"[1] Breathing in long, I discern, 'I am breathing in long'; or breathing out long, I discern, 'I am breathing out long.' [2] Or breathing in short, I discern, 'I am breathing in short'; or breathing out short, I discern, 'I am breathing out short.' [3] I discern,[2] 'I will breathe in sensitive to the entire body.' I discern, 'I will breathe out sensitive to the entire body.' [4] I discern, 'I will breathe in calming bodily fabrication [in-&-out breathing].' I discern, 'I will breathe out calming bodily fabrication.'

"[5] I discern, 'I will breathe in sensitive to rapture.' I discern, 'I will breathe out sensitive to rapture.' [6] I discern, 'I will breathe in sensitive to pleasure.' I discern, 'I will breathe out sensitive to pleasure.' [7] I discern, 'I will breathe in sensitive to mental fabrication [feeling & perception].' I discern, 'I will breathe out sensitive to mental fabrication.' [8] I discern, 'I

will breathe in calming mental fabrication.' I discern, 'I will breathe out calming mental fabrication.'

"[9] I discern, 'I will breathe in sensitive to the mind.' I discern, 'I will breathe out sensitive to the mind.' [10] I discern, 'I will breathe in gladdening the mind.' I discern, 'I will breathe out gladdening the mind.' [11] I discern, 'I will breathe in concentrating the mind.' I discern, 'I will breathe out concentrating the mind.' [12] I discern, 'I will breathe in releasing the mind.' I discern, 'I will breathe out releasing the mind.'

"[13] I discern, 'I will breathe in focusing on inconstancy.' I discern, 'I will breathe out focusing on inconstancy.' [14] I discern, 'I will breathe in focusing on dispassion [lit: fading].' I discern, 'I will breathe out focusing on dispassion.' [15] I discern, 'I will breathe in focusing on cessation.' I discern, 'I will breathe out focusing on cessation.' [16] I discern, 'I will breathe in focusing on relinquishment.' I discern, 'I will breathe out focusing on relinquishment.'

"For whatever one rightly speaking would call, 'a noble dwelling,' 'a brahmā dwelling,' 'a Tathāgata dwelling,' it would be the concentration of mindfulness of breathing that he, speaking rightly, would call, 'a noble dwelling,' 'a brahmā dwelling,' 'a Tathāgata dwelling.'

"Those monks who are learners, who have yet to attain their hearts' aspiration, who stay resolved on the unexcelled security from bondage: When the concentration of mindfulness of breathing is developed & pursued by them, it leads to the ending of the effluents.

"Those monks who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: When the concentration of mindfulness of breathing is developed & pursued by them, it leads to a pleasant abiding here-&-now and to mindfulness & alertness.

"For whatever one rightly speaking would call, 'a noble dwelling,' 'a brahmā dwelling,' 'a Tathāgata dwelling,' it would be the concentration of mindfulness of breathing that he, speaking rightly, would call, 'a noble dwelling,' 'a brahmā dwelling,' 'a Tathāgata dwelling.'"

Notes

1. Whereas, in the normal formula for breath meditation, the meditator is described as "always mindful *(sato'va)*," the Buddha describes himself as mindful. This, apparently, is a reference to the fact that he is already always mindful, so he doesn't have to emphasize the point.

2. Whereas, in the normal formula for breath meditation, the verb in this step and the remaining ones is "he trains himself *(sikkhati)*," when the Buddha talks of his own practice, he simply says, "I discern *(pajānāmi)*." He has no further need to train.

See also: SN 22:122; SN 46:4; SN 47:4; SN 52:9

With Sakaṁbhiya

Sakaṁbhiya Sutta (SN 54:12)

Although the Buddha had many lay disciples who were non-returners and so had mastered the jhānas—see, for example, DN 16, AN 7:50, and AN 8:22—there are very few discourses depicting how lay people were taught advanced meditation techniques. This discourse is one of the few.

* * *

I have heard that on one occasion Ven. Lomasakaṁbhiya[1] was dwelling among the Sakyans at Kapilavatthu in the Great Wood. Then Mahānāma the Sakyan went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Lomasakaṁbhiya, "Is it the case, venerable sir, that a Tathāgata's[2] (meditative) dwelling is the same as the (meditative) dwelling of one in training, or is a Tathāgata's dwelling one thing, and the dwelling of one in training something else?"

"It's not the case, friend Mahānāma, that a Tathāgata's (meditative) dwelling is the same as the (meditative) dwelling of one in training. A Tathāgata's dwelling one thing, and the dwelling of one in training is something else.

"Those monks who are learners, who have yet to attain their hearts' aspiration, who dwell resolved on the unexcelled safety from bondage, dwell abandoning the five hindrances. Which five? They dwell abandoning the hindrance of sensual desire… the hindrance of ill will… the hindrance of sloth & drowsiness… the hindrance of restlessness & anxiety… they dwell abandoning the hindrance of uncertainty. Those monks who are learners, who have yet to attain their hearts' aspiration, who dwell resolved on the unexcelled safety from bondage, dwell abandoning these five hindrances.

"But as for those monks who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: In them the five hindrances are destroyed at the root, made like a palmyra stump deprived of the conditions of development, not destined for future arising. Which five? The hindrance of sensual desire is destroyed at the root, made like a palmyra stump deprived of the conditions of development, not destined for future arising. The hindrance of ill will… The hindrance of sloth & drowsiness… The hindrance of restlessness & anxiety… The hindrance of uncertainty is destroyed at the root, made like a palmyra stump deprived of the conditions of development, not destined for future arising. Those monks, Mahānāma, who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: In them these five hindrances are destroyed at the root, made like a palmyra stump deprived of the conditions of development, not destined for future arising.

"And by the following sequence it may also be known how a Tathāgata's dwelling is one thing, and the dwelling of one in training is something else.

"There was one time, friend Mahānāma when the Blessed One was staying in Icchānaṅgala in the Icchānaṅgala forest grove. There he addressed the monks: 'Monks, I wish to go into seclusion for three months. I am not to be approached by anyone at all except for the one who brings almsfood.'

"'As you say, lord,' the monks responded to him. And no one approached the Blessed One except for the one who brought almsfood.

"Then the Blessed One, having emerged from seclusion after the passing of three months, addressed the monks: 'Monks, if wanderers of other sects ask you, "By means of what dwelling, friends, did Gotama the contemplative mostly dwell during the rains residence?": You, thus asked, should answer them in this way: "It was by means of the concentration of mindfulness of breathing that the Blessed One mostly dwelled."'

"'There is the case, monks, where mindful[3] I breathe in; mindful I breathe out.

"'[1] Breathing in long, I discern, "I am breathing in long"; or breathing out long, I discern, "I am breathing out long." [2] Or breathing in short, I discern, "I am breathing in short"; or breathing out short, I discern, "I am breathing out short." [3] I discern,[4] "I will breathe in sensitive to the entire body." I discern, "I will breathe out sensitive to the entire body." [4] I discern, "I will breathe in calming bodily fabrication [in-&-out breathing]." I discern, "I will breathe out calming bodily fabrication."

"'[5] I discern, "I will breathe in sensitive to rapture." I discern, "I will breathe out sensitive to rapture." [6] I discern, "I will breathe in sensitive to pleasure." I discern, "I will breathe out sensitive to pleasure." [7] I discern, "I will breathe in sensitive to mental fabrication [feeling & perception]." I discern, "I will breathe out sensitive to mental fabrication." [8] I discern, "I will breathe in calming mental fabrication." I discern, "I will breathe out calming mental fabrication."

"'[9] I discern, "I will breathe in sensitive to the mind." I discern, "I will breathe out sensitive to the mind." [10] I discern, "I will breathe in gladdening the mind." I discern, "I will breathe out gladdening the mind." [11] I discern, "I will breathe in concentrating the mind." I discern, "I will breathe out concentrating the mind." [12] I discern, "I will breathe in releasing the mind." I discern, "I will breathe out releasing the mind."

"'[13] I discern, "I will breathe in focusing on inconstancy." I discern, "I will breathe out focusing on inconstancy." [14] I discern, "I will breathe in focusing on dispassion [lit: fading]." I discern, "I will breathe out focusing on dispassion." [15] I discern, "I will breathe in focusing on cessation." I discern, "I will breathe out focusing on cessation." [16] I discern, "I will breathe in focusing on relinquishment." I discern, "I will breathe out focusing on relinquishment."

"'For whatever one rightly speaking would call, "a noble dwelling," "a brahmā dwelling," "a Tathāgata dwelling," it would be the concentration of mindfulness of breathing that he, speaking rightly, would call, "a noble dwelling," "a brahmā dwelling," "a Tathāgata dwelling."

"'Those monks who are learners, who have yet to attain their hearts' aspiration, who dwell resolved on the unexcelled safety from bondage: When the concentration of mindfulness of breathing is developed & pursued by them, it leads to the ending of the effluents.

"'Those monks who are arahants, whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: When the concentration of mindfulness of breathing is developed & pursued by them, it leads to a pleasant abiding here-&-now and to mindfulness & alertness.

"'For whatever one rightly speaking would call, "a noble dwelling," "a brahmā dwelling," "a Tathāgata dwelling," it would be the concentration of mindfulness of breathing that he, speaking rightly, would call, "a noble dwelling," "a brahmā dwelling," "a Tathāgata dwelling."'

"It's by this sequence, friend Mahānāma, that it may be known how a Tathāgata's dwelling is one thing, and the dwelling of one in training is something else."

Notes

1. Following the Thai edition. The other editions call him Ven. Lomavaṅgīsa, and title the sutta, Kaṅkheyya, "Perplexity."

2. This word can be an epithet specifically of the Buddha or of any arahant. As the following discussion shows, it has the second meaning here.

3. Whereas, in the normal formula for breath meditation, the meditator is described as "always mindful *(sato'va)*," the Buddha simply describes himself as mindful. This, apparently, is a reference to the fact that he is already always mindful, so he doesn't have to emphasize the point.

4. Whereas, in the normal formula for breath meditation, the verb in this step and the remaining ones is "he trains himself *(sikkhati)*," when the Buddha talks of his own practice, he simply says, "I discern *(pajānāmi)*." He has no further need to train.

See also: MN 143; SN 22:122; SN 46:4; SN 47:4; SN 52:9; SN 55:54; AN 3:74

To Ānanda (on Mindfulness of Breathing)
Ānanda Sutta (SN 54:13)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he asked the Blessed One, "Is there one quality that, when developed & pursued, brings four qualities to completion? And four qualities that, when developed & pursued, bring seven qualities to completion? And seven qualities that, when developed & pursued, bring two qualities to completion?"

"Yes, Ānanda, there is one quality that, when developed & pursued, brings four qualities to completion; and four qualities that, when developed & pursued, bring seven qualities to completion; and seven qualities that, when developed & pursued, bring two qualities to completion. And what is the one quality that, when developed & pursued, brings four qualities to completion? What are the four qualities that, when developed & pursued, bring seven qualities to completion? What are the seven qualities that, when developed & pursued, bring two qualities to completion?

"Concentration through mindfulness of in-&-out breathing, when developed & pursued, brings the four establishings of mindfulness to completion. The four establishings of mindfulness, when developed & pursued, bring the seven factors for awakening to completion. The seven factors for awakening, when developed & pursued, bring clear knowing & release to completion.

"Now how does a monk develop & pursue concentration through mindfulness of in-&-out breathing so that it brings the four establishings of mindfulness to completion?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs

crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in gladdening the mind.' He trains himself, 'I will breathe out gladdening the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [or: fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"[1] On whatever occasion a monk breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out

long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in…&… out sensitive to the entire body'; trains himself, 'I will breathe in…&…out calming bodily fabrication': On that occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, Ānanda, that this—the in-&-out breath—is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[2] On whatever occasion a monk trains himself, 'I will breathe in… &…out sensitive to rapture'; trains himself, 'I will breathe in…&…out sensitive to pleasure'; trains himself, 'I will breathe in…&…out sensitive to mental fabrication'; trains himself, 'I will breathe in…&…out calming mental fabrication': On that occasion the monk remains focused on *feelings* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, Ānanda, that this—careful attention to in-&-out breaths—is classed as a feeling among feelings,[1] which is why the monk on that occasion remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[3] On whatever occasion a monk trains himself, 'I will breathe in… &…out sensitive to the mind'; trains himself, 'I will breathe in…&…out gladdening the mind'; trains himself, 'I will breathe in…&…out steadying the mind'; trains himself, 'I will breathe in…&…out releasing the mind': On that occasion the monk remains focused on the *mind* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[4] On whatever occasion a monk trains himself, 'I will breathe in… &…out focusing on inconstancy'; trains himself, 'I will breathe in…&… out focusing on dispassion'; trains himself, 'I will breathe in…&…out focusing on cessation'; trains himself, 'I will breathe in…&…out focusing on relinquishing': On that occasion the monk remains focused on *mental*

qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He who sees with discernment the abandoning of greed & distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"This is how concentration through mindfulness of in-&-out breathing, when developed & pursued, brings the four establishings of mindfulness to their culmination.

"And how are the four establishings of mindfulness developed & pursued so that the seven factors for awakening come to completion?

"[1] On whatever occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not of the flesh arises. When a rapture not of the flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[5] For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *calm* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease—his body calmed—the mind becomes concentrated. When the mind of one who is at ease—his body calmed—becomes concentrated, then *concentration* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

"[7] He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening is aroused in him. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three establishings of mindfulness: in feelings, mind, & mental qualities.]

"This is how the four establishings of mindfulness, when developed & pursued, lead to the culmination of the seven factors for awakening.

"And how are the seven factors for awakening developed & pursued so as to lead to the culmination of clear knowing & release? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion… dispassion… cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening… *persistence* as a factor for awakening… *rapture* as a factor for awakening… *calm* as a factor for awakening… *concentration* as a factor for awakening… *equanimity* as a factor for awakening dependent on seclusion… dispassion… cessation, resulting in relinquishment.

"This is how the seven factors for awakening, when developed & pursued, lead to the culmination of clear knowing & release."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Note

1. As this shows, a meditator focusing on feelings in themselves as a frame of reference should not abandon the breath as the basis for his/her concentration.

The Emperor
Rāja Sutta (SN 55:1)

Near Sāvatthī. There the Blessed One said, "Monks, even though a wheel-turning emperor, having exercised sovereign lordship over the four continents, on the break-up of the body, after death, reappears in the good destination, a heavenly world, in the company of the Devas of the Thirty-three, and enjoys himself there in the Nandana grove, surrounded by a consort of nymphs, supplied and endowed with the five strings of heavenly sensual pleasure, still—because he is not endowed with four qualities—he is not freed from (the possibility of going to) hell, not freed from the animal womb, not freed from the realm of hungry ghosts, not freed from the plane of deprivation, the bad destinations, the lower realms.

"And even though a disciple of the noble ones lives off lumps of alms food and wears rag-robes, still—because he is endowed with four qualities—he is freed from hell, freed from the animal womb, freed from the realm of hungry ghosts, freed from the plane of deprivation, the bad destinations, the lower realms.

"And what are the four? There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He/she is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have

practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types[1]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"He/she is endowed with these four qualities.[2]

"And between the gaining of the four continents and the gaining of these four qualities, the gaining of the four continents is not equal to one sixteenth of the gaining of these four qualities."[3]

Notes

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

2. These four qualities—the factors of stream-entry—characterize the person who has attained the first of the four levels of awakening.

3. Dhp 178 provides what would appear to be a verse summary of this last paragraph:

> Sole dominion over the earth,
> going to heaven,
> lordship over all worlds:
> The fruit of Stream-entry
> excels them.

See also: *SN 13:1*; *AN 3:74*

To Sāriputta

Sāriputta Sutta (SN 55:5)

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "'A factor for stream entry, a factor for stream entry': This it is said. And what, Sāriputta, is a factor for stream entry?"

"Association with people of integrity, lord, is a factor for stream entry.[1] Listening to the True Dhamma is a factor for stream entry.[2] Appropriate attention is a factor for stream entry.[3] Practice in accordance with the Dhamma is a factor for stream entry."[4]

"Excellent, Sariputta! Excellent! Association with people of integrity is a factor for stream entry. Listening to the True Dhamma is a factor for stream entry. Appropriate attention is a factor for stream entry. Practice in accordance with the Dhamma is a factor for stream entry.

"Sāriputta, 'The stream, the stream': Thus it is said. And what, Sāriputta, is the stream?"

"This noble eightfold path, lord, is the stream: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."[5]

"Excellent, Sariputta! Excellent! This noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the stream.

"Sāriputta, 'A streamwinner, a streamwinner': Thus it is said. And what, Sāriputta, is a streamwinner?"

"Anyone endowed with this noble eightfold path, lord, is a streamwinner."

"Excellent, Sariputta! Excellent! Anyone endowed with this noble eightfold path is a streamwinner."

Notes

1. See MN 110 and AN 4:192.
2. See AN 5:26, AN 5:151, AN 7:80, and AN 8:53.
3. See MN 2, SN 22:122, and SN 46:51.
4. See SN 12:67 and SN 22:39–41.
5. See SN 45:8.

The People of Bamboo Gate
Veḷudvāreyya Sutta (SN 55:7)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a brahman village named Bamboo Gate.

Then the brahman householders of Bamboo Gate heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Bamboo Gate. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Bamboo Gate went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they were sitting there, the brahman householders of Bamboo Gate said to the Blessed One, "Master Gotama, we have wishes, desires, & aims like these: May we live at home crowded with children! May we

experience Kāsi sandalwood! May we wear garlands, scents, & cosmetics! May we enjoy gold & silver! And with the breakup of the body, after death, may we reappear in a good destination, a heavenly world! May Master Gotama teach the Dhamma to us who have wishes, desires, & aims like these, so that we may live at home crowded with children, we may experience Kāsi sandalwood, we may wear garlands, scents, & cosmetics, we may enjoy gold & silver, and with the breakup of the body, after death, we may reappear in a good destination, a heavenly world!"

"Householders, I will teach you a Dhamma sequence that refers to oneself. Listen & pay close attention to it. I will speak."

"As you say, master," the brahman householders of Bamboo Gate responded to the Blessed One.

The Blessed One said, "And what is the Dhamma sequence that refers to oneself?

"There is the case where a disciple of the noble ones reflects thus: 'I love life & don't love death. I love happiness & abhor pain. Now if I—loving life & not loving death, loving happiness & abhorring pain—were to be killed, that would be displeasing & disagreeable to me. And if I were to kill another who loves life & doesn't love death, who loves happiness & abhors pain, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself refrains from taking life, he gets others to refrain from taking life, and he speaks in praise of refraining from taking life. In this way, his bodily behavior is pure in three ways.[1]

"Further, he reflects thus: 'If someone, by way of theft, were to take from me what I haven't given, that would be displeasing & disagreeable to me. And if I, by way of theft, were to take from another what he/she hadn't given, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself refrains from taking, by way of theft, what hasn't been given, he gets others to refrain from taking, by way of theft, what hasn't been given, and he speaks in praise of refraining from

taking, by way of theft, what hasn't been given. In this way, his bodily behavior is pure in three ways.

"Further, he reflects thus: 'If someone were to commit adultery with my wives, that would be displeasing & disagreeable to me. And if I were to commit adultery with the wives of another, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself refrains from sexual misconduct, he gets others to refrain from sexual misconduct, and he speaks in praise of refraining from sexual misconduct. In this way, his bodily behavior is pure in three ways.

"Further, he reflects thus: 'If someone were to damage my well-being by telling a lie, that would be displeasing & disagreeable to me. And if I were to damage the well-being of another by telling a lie, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself refrains from telling lies, he gets others to refrain from telling lies, and he speaks in praise of refraining from telling lies. In this way, his verbal behavior is pure in three ways.

"Further, he reflects thus: 'If someone were to divide me from my friends with divisive speech, that would be displeasing & disagreeable to me. And if I were to divide another from his/her friends with divisive speech, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself refrains from divisive speech, he gets others to refrain from divisive speech, and he speaks in praise of refraining from divisive speech. In this way, his verbal behavior is pure in three ways.

"Further, he reflects thus: 'If someone were to address me with harsh speech, that would be displeasing & disagreeable to me. And if I were to address another with harsh speech, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he himself

refrains from harsh speech, he gets others to refrain from harsh speech, and he speaks in praise of refraining from harsh speech. In this way, his verbal behavior is pure in three ways.

"Further, he reflects thus: 'If someone were to address me with idle chatter, that would be displeasing & disagreeable to me. And if I were to address another with idle chatter, that would be displeasing & disagreeable to the other. What is displeasing & disagreeable to me is displeasing & disagreeable to others. How can I inflict on others what is displeasing & disagreeable to me?' Reflecting in this way, he refrains from idle chatter, gets others to refrain from idle chatter, and speaks in praise of refraining from idle chatter. In this way, his verbal behavior is pure in three ways.

"He is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types[2]—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"Now, householders, when a disciple of the noble ones is endowed with these seven good qualities and these four desirable states, then if he so desires, he himself may state about himself: 'Hell is ended for me;

animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'"

When this was said, the brahman householders of Bamboo Gate said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. We go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember us as lay followers who have gone to him for refuge, from this day forward, for life."

Notes

1. In other words, (1) in refraining from disagreeable behavior on one's own part, (2) in getting others to refrain from it, and (3) in speaking in praise of refraining from it.

2. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: AN 4:55; AN 8:54

To Mahānāma (1)
Mahānāma Sutta (SN 55:21)

I have heard that on one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, this Kapilavatthu is rich & prosperous, populous & crowded, its alleys congested. Sometimes, when I enter Kapilavatthu in the evening after visiting with the Blessed One or with the monks who inspire the mind, I meet up with a runaway elephant, a runaway horse, a runaway chariot, a runaway cart, or a runaway person. At times like that my mindfulness with regard to the Blessed One gets muddled, my mindfulness with regard to the Dhamma… the Saṅgha gets muddled. The thought occurs to me, 'If I were to die at this moment, what would be my destination? What would be my future course?"

"Have no fear, Mahānāma. Have no fear. Your death will not be a bad one, your demise will not be bad. If one's mind has long been nurtured with conviction, nurtured with virtue, nurtured with learning, nurtured with relinquishment, nurtured with discernment, then when the body—endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion—is eaten by crows, vultures, hawks, dogs, hyenas, or all sorts of creatures, nevertheless the mind—long nurtured with conviction, nurtured with virtue, learning, relinquishment, & discernment—rises upward and separates out.

"Suppose a man were to throw a jar of ghee or a jar of oil into a deep lake of water, where it would break. There the shards & jar-fragments would go down, while the ghee or oil would rise upward and separate out. In the same way, if one's mind has long been nurtured with conviction, nurtured with virtue, nurtured with learning, nurtured with

relinquishment, nurtured with discernment, then when the body… is eaten by crows, vultures, hawks, dogs, hyenas, or all sorts of creatures, nevertheless the mind… rises upward and separates out.

"Have no fear, Mahānāma. Have no fear. Your death will not be a bad one, your demise will not be bad."

See also: *SN 22:88*

To Mahānāma (2)
Mahānāma Sutta (SN 55:22)

I have heard that on one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, this Kapilavatthu is rich & prosperous, populous & crowded, its alleys congested. Sometimes, when I enter Kapilavatthu in the evening after visiting with the Blessed One or with the monks who inspire the mind, I meet up with a runaway elephant, a runaway horse, a runaway chariot, a runaway cart, or a runaway person. At times like that my mindfulness with regard to the Blessed One gets muddled, my mindfulness with regard to the Dhamma… the Saṅgha gets muddled. The thought occurs to me, 'If I were to die at this moment, what would be my destination? What would be my future course?"

"Have no fear, Mahānāma! Have no fear! Your death will not be a bad one, your demise will not be bad. A disciple of the noble ones, when endowed with four qualities, leans toward unbinding, slants toward unbinding, inclines toward unbinding. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He/she is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"Suppose a tree were leaning toward the east, slanting toward the east, inclining toward the east. When its root is cut, which way would it fall?"

"In whichever way it was leaning, slanting, and inclining, lord."

"In the same way, Mahānāma, a disciple of the noble ones, when endowed with four qualities, leans toward unbinding, slants toward unbinding, inclines toward unbinding."

With Godha

Godha Sutta (SN 55:23)

At Kapilavatthu. Then Mahānāma the Sakyan went to Godha the Sakyan and, on arrival, said to him, "Godha, endowed with how many qualities do you understand an individual to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening?"

"Endowed with three qualities, Mahānāma, I understand an individual to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening. Which three?

"There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"Endowed with these three qualities, Mahānāma, I understand an individual to be a stream-winner, never again destined for the lower

realms, certain, headed for self-awakening.

"But what about you, Mahānāma? Endowed with how many qualities do *you* understand an individual to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening?"

"Endowed with four qualities, Godha, I understand an individual to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening. Which four?

"There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One… verified confidence in the Dhamma… verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"Endowed with these four qualities, Godha, I understand an individual to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening."

"Wait, Mahānāma. Wait. The Blessed One is the one who would know whether (the stream-winner) is or isn't endowed with these qualities."

"Then come, Godha. Let's go to the Blessed One and, on arrival, inform him of this matter."

So Mahānāma the Sakyan and Godha the Sakyan went to the Blessed One and, on arrival, bowed down to him and sat to one side. As they were sitting there, Mahānāma the Sakyan said to the Blessed One [and here he recounted the entirety of his conversation with Godha the Sakyan].

"There is the case, lord, where a certain Dhamma issue might arise, with the Blessed One on one side and with the Saṅgha of monks on the other side. Whichever side the Blessed One would be on, that's the side where I would be. May the Blessed One remember me as one with such confidence.

"There is the case, lord, where a certain Dhamma issue might arise, with the Blessed One on one side and with the Saṅgha of monks & the

Saṅgha of nuns on the other side. Whichever side the Blessed One would be on, that's the side where I would be. May the Blessed One remember me as one with such confidence.

"There is the case, lord, where a certain Dhamma issue might arise, with the Blessed One on one side and with the Saṅgha of monks, the Saṅgha of nuns, & the male lay followers on the other side. Whichever side the Blessed One would be on, that's the side where I would be. May the Blessed One remember me as one with such confidence.

"There is the case, lord, where a certain Dhamma issue might arise, with the Blessed One on one side and with the Saṅgha of monks, the Saṅgha of nuns, the male lay followers, & the female lay followers on the other side. Whichever side the Blessed One would be on, that's the side where I would be. May the Blessed One remember me as one with such confidence.

"There is the case, lord, where a certain Dhamma issue might arise, with the Blessed One on one side and with the Saṅgha of monks, the Saṅgha of nuns, the male lay followers, the female lay followers, & the cosmos with its devas, Māras, & Brahmās, its generation with its contemplatives & brahmans, its royalty & commonfolk on the other side. Whichever side the Blessed One would be on, that's the side where I would be. May the Blessed One remember me as one with such confidence."

[The Blessed One said:] "When he speaks in this way, Godha, what do you have to say about Mahānāma the Sakyan?"

"When he speaks in this way, lord, I have nothing to say about Mahānāma the Sakyan except that (he is) admirable & skillful."[1]

Note

1. Oddly, this sutta does not say how the Buddha would have addressed the original question: Who was right about the qualities of a stream-winner, Mahānāma or Godha? However, a number of other suttas in this saṁyutta, beginning with SN 55:1, would indicate that Mahānāma was right.

See also: *MN 56*; *SN 12:68*; *AN 6:43*; *Sn 5:Epilogue*

About Sarakāni

Sarakāni Sutta (SN 55:25)

At Kapilavatthu. Now, on that occasion Sarakāni the Sakyan had died and was declared by the Blessed One to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening. Then a number of Sakyans, having met & assembled, were indignant, annoyed, & complained, "Isn't it amazing, good sirs! Isn't it astounding! Now who here *won't* be a stream-winner, in as much as Sarakāni the Sakyan, having died, has been declared by the Blessed One to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening? Sarakāni the Sakyan was one who was incomplete in doing the training!"[1]

Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, he said to the Blessed One, "Just now, lord, when Sarakāni the Sakyan had died, he was declared by the Blessed One to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening. Then a number of Sakyans, having met & assembled, were indignant, annoyed, & complained, 'Isn't it amazing, good sirs! Isn't it astounding! Now who here *won't* be a stream-winner, in as much as Sarakāni the Sakyan, having died, has been declared by the Blessed One to be a stream-winner, never again destined for the lower realms, certain, headed for self-awakening? Sarakāni the Sakyan was one who was incomplete in doing the training!'"

"Mahānāma, any lay follower who has, for a long time, gone for refuge in the Awakened One, gone for refuge in the Dhamma, gone for refuge in the Saṅgha: How could he or she go to the lower realms?[2] For if one speaking rightly were to say of anyone, 'He was a lay follower who had, for a long time, gone for refuge in the Awakened One, gone for refuge in the Dhamma, gone for refuge in the Saṅgha,' it would be of Sarakāni the Sakyan that, speaking rightly, one would say that. Sarakāni the Sakyan was a lay follower who had, for a long time, gone for refuge in the Buddha,

gone for refuge in the Dhamma, gone for refuge in the Saṅgha. How could he go to the lower realms?

"There is the case, Mahānāma, where a certain individual is absolutely devoted to and fully confident in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is absolutely devoted to and fully confident in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is absolutely devoted to and fully confident in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He is one of joyous discernment, swift discernment, and endowed with release. With the ending of effluents, he dwells in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here-&-now. This individual, Mahānāma, is totally freed from hell, totally freed from the animal womb, totally freed from the state of the hungry ghosts, totally freed from planes of deprivation, the bad destinations, & the lower realms.

"There is the case, Mahānāma, where a certain individual is absolutely devoted to and fully confident in the Awakened One… the Dhamma… the Saṅgha…

"He is one of joyous discernment, swift discernment, but not endowed with release. With the ending of the five lower fetters, he is one unbound in between or one unbound on arrival (in a Pure Abode) or one unbound without fabrication (of exertion) or one unbound with fabrication (of exertion) or one going upstream to the Peerless [the Akaniṭṭha heaven, the

highest of the Pure Abodes].[3] This individual, too, is totally freed from hell, totally freed from the animal womb, totally freed from the state of the hungry ghosts, totally freed from planes of deprivation, the bad destinations, & the lower realms.

"There is the case, Mahānāma, where a certain individual is absolutely devoted to and fully confident in the Awakened One… the Dhamma… the Saṅgha…

"He is not one of joyous discernment, swift discernment, and is not endowed with release. With the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he is a once-returner who—on returning only once more to this world—will put an end to stress. This individual, too, is totally freed from hell, totally freed from the animal womb, totally freed from the state of the hungry ghosts, totally freed from planes of deprivation, the bad destinations, & the lower realms.

"There is the case, Mahānāma, where a certain individual is absolutely devoted to and fully confident in the Awakened One… the Dhamma… the Saṅgha…

"He is not one of joyous discernment, swift discernment, and is not endowed with release. With the ending of (the first) three fetters, he is a stream-winner, never again destined for the lower realms, certain, headed for self-awakening. This individual, too, is totally freed from hell, totally freed from the animal womb, totally freed from the state of the hungry ghosts, totally freed from planes of deprivation, the bad destinations, & the lower realms.

"There is the case, Mahānāma, where a certain individual is not absolutely devoted to or fully confident in the Awakened One… the Dhamma… the Saṅgha…

"He is not one of joyous discernment, swift discernment, and is not endowed with release. But he has these qualities: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. He has accepted the dhammas proclaimed by the Tathāgata after scrutinizing them with a measure of discernment. This individual, Mahānāma, is one who does not go to hell, does not go to the animal womb, does not go to the state of the hungry

ghosts, does not go to planes of deprivation, the bad destinations, & the lower realms.[4]

"There is the case, Mahānāma, where a certain individual is not absolutely devoted to or fully confident in the Awakened One… the Dhamma… the Saṅgha…

"He is not one of joyous discernment, swift discernment, and is not endowed with release. But he has these qualities: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment. He has a measure of conviction in and a measure of love for the Tathāgata. This individual, Mahānāma, is one who does not go to hell, does not go to the animal womb, does not go to the state of the hungry ghosts, does not go to planes of deprivation, the bad destinations, & the lower realms.[5]

"Suppose, Mahānama, that there were a poor field with poor soil and with stumps not removed, with seeds that were broken, rotten, damaged by wind & sun, infertile, not well planted; and the sky would not send rain at the right time. Would those seeds exhibit growth, increase, & proliferation?"

"No, lord."

"In the same way, Mahānāma, there is the case where a Dhamma is poorly proclaimed, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened. That, I tell you, is like the poor field. And there a disciple dwells practicing the Dhamma in accordance with [that] Dhamma, practicing masterfully, living in line with [that] Dhamma. That, I tell you, is like the poor seed.

"Now, suppose, Mahānama, that there were a good field with good soil and with stumps well removed, with seeds that were not broken, not rotten, not damaged by wind & sun, fertile, well planted; and the sky would send rain at the right time. Would those seeds exhibit growth, increase, & proliferation?"

"Yes, lord."

"In the same way, Mahānāma, there is the case where a Dhamma is well-proclaimed, well-expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. That, I tell you, is like the

good field. And there a disciple dwells practicing the Dhamma in accordance with the Dhamma, practicing masterfully, living in line with the Dhamma. That, I tell you, is like the good seed.

"And how much more, then, Sarakāni the Sakyan? Sarakāni the Sakyan, at the time of death, was one who was complete in doing of the training."

Notes

1. According to SN 55:24, Sarakāni broke the fifth precept, against taking intoxicants.

2. This statement is in line with a verse in DN 20:

> "Those who have gone to the Buddha for refuge
> will not go to the plane of woe.
> On discarding the human body,
> they will fill the hosts of the devas."

3. For discussions of these types of non-returners, see AN 3:88, notes 3 and 4.

4. Aside from one detail, this individual fits the descriptions of the "Dhamma-follower" given in MN 70 and SN 25:1. The one detail is that SN 25:1 describes him/her as incapable of passing away until he/she has realized the fruit of stream-entry. Here, however, the Dhamma-follower is not said to be released from the lower realms, which would be the case with a stream-winner. Instead, he/she simply will not go to the lower realms at the end of this life.

5. Aside for the same detail mentioned in the preceding note, this individual fits the descriptions of the "faith-follower" given in MN 70 and SN 25:1.

See also: *DN 29*; *MN 118*; *AN 3:87*; *AN 4:123*; *AN 4:125*; *AN 10:75*

To Anāthapiṇḍika (1)
Anāthapiṇḍika Sutta (SN 55:26)

At Sāvatthī. Now, on that occasion Anāthapiṇḍika the householder was diseased, in pain, severely ill. Then he said to one of his men, "Come, my good man. Go to Ven. Sāriputta and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Sāriputta would visit Anāthapiṇḍika's home, out of sympathy for him.'"

Responding, "As you say, lord," to Anāthapiṇḍika the householder, the man went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said, "Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet." Then he said, "It would be good if Ven. Sāriputta would visit Anāthapiṇḍika's home, out of sympathy for him."

Ven. Sāriputta acquiesced with silence.

Then early in the morning, Ven. Sāriputta—having adjusted his under robe and carrying his bowl & outer robe—went to Anāthapiṇḍika's home with Ven. Ānanda as his companion. On arrival, he sat down on a seat made ready. Seated, he said to Anāthapiṇḍika: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"Householder, you don't have the type of suspicion[1] of the Buddha endowed with which an uninstructed run-of-the-mill person—with the

breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have verified confidence in the Buddha: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' As you see that verified confidence in the Buddha in yourself, your pains may immediately grow calm.

"Householder, you don't have the type of suspicion of the Dhamma endowed with which an uninstructed run-of-the-mill person—with the breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' As you see that verified confidence in the Dhamma in yourself, your pains may immediately grow calm.

"Householder, you don't have the type of suspicion of the Saṅgha endowed with which an uninstructed run-of-the-mill person—with the breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types[2]—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' As you see that verified confidence in the Saṅgha in yourself, your pains may immediately grow calm.

"Householder, you don't have the type of poor virtue endowed with which an uninstructed run-of-the-mill person—with the breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have virtues appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. As you see those virtues appealing to the noble ones in yourself, your pains may immediately grow calm.

"Householder, you don't have the type of wrong view endowed with which an uninstructed run-of-the-mill person—with the breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have right view. As you see that right view in yourself, your pains may immediately grow calm.

"Householder, you don't have the type of wrong resolve… wrong speech… wrong action… wrong livelihood… wrong effort… wrong mindfulness… wrong concentration… wrong knowledge… wrong release endowed with which an uninstructed run-of-the-mill person—with the breakup of the body, after death—re-appears in a plane of deprivation, a bad destination, a lower realm, hell. You have right release.[3] As you see that right release in yourself, your pains may immediately grow calm."

Then Anāthapiṇḍika's pains immediately grew calm. So he served Ven. Sāriputta & Ven. Ānanda from his very own dish. Then, when Ven. Sāriputta had finished his meal and had rinsed his bowl & hands, Anāthapiṇḍika the householder, taking a low seat, sat to one side. As he was sitting there, Ven. Sāriputta gave his approval with these verses:

> One whose conviction in the Tathāgata
> is well-established, unshakable;
> whose virtue is admirable,
> appealing to the noble ones, praised;
> who has confidence in the Saṅgha,
> & vision made straight:
> "Not poor," they say of him.
> Not in vain his life.
> So conviction & virtue,
> confidence & Dhamma-vision
> should be cultivated by the intelligent,
> remembering the Buddhas' teachings.[4]

Then Ven. Sāriputta, having given his approval to Anāthapiṇḍika the householder, got up from his seat and left.

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed

One said to him, "Well, now, Ānanda, where are you coming from in the middle of the day?"

"Lord, Anāthapiṇḍika the householder was instructed by Ven. Sāriputta with this & this instruction."

"Sāriputta is wise, Ānanda, & greatly discerning, in that he analyzes the four factors of stream entry into ten implications."

Notes

1. Following the Sri Lankan, Burmese, and PTS editions. The Thai edition here has *aveccappsādena*, "verified confidence," which is surely a mistake.

2. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

3. MN 117 states that the path factors of right knowledge and right release apply only to an arahant. Why they are here attributed to Anāthapiṇḍika, who is a stream-winner, the Commentary does not say.

4. In Thailand, these verses are often chanted in ceremonies for dedicating merit to those who have passed away.

See also: MN 143; SN 46:14; AN 10:60

To Anāthapiṇḍika (2)
Anāthapiṇḍika Sutta (SN 55:27)

At Sāvatthī. Now, on that occasion Anāthapiṇḍika the householder was diseased, in pain, severely ill. Then he said to one of his men, "Come, my good man. Go to Ven. Ānanda and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Ānanda would visit Anāthapiṇḍika's home, out of sympathy for him.'"

Responding, "As you say, lord," to Anāthapiṇḍika the householder, the man went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said, "Venerable sir, Anāthapiṇḍika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet." Then he said, "It would be good if Ven. Ānanda would visit Anāthapiṇḍika's home, out of sympathy for him."

Ven. Ānanda acquiesced with silence.

Then early in the morning, Ven. Ānanda—having adjusted his under robe and carrying his bowl & outer robe—went Anāthapiṇḍika's home. On arrival, he sat down on a seat made ready. Seated, he said to Anāthapiṇḍika: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

"I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

"Householder, for an uninstructed run-of-the-mill person endowed with four qualities, there is dread, there is alarm, there is fear of death as it relates to the next life. Which four?

"There is the case where an uninstructed run-of-the-mill person is endowed with suspicion of the Buddha. As he sees that suspicion of the Buddha within himself, there is dread, there is alarm, there is fear of death as it relates to the next life.

"Further, the uninstructed run-of-the-mill person is endowed with suspicion of the Dhamma. As he sees that suspicion of the Dhamma within himself, there is dread, there is alarm, there is fear of death as it relates to the next life.

"Further, the uninstructed run-of-the-mill person is endowed with suspicion of the Saṅgha. As he sees that suspicion of the Saṅgha within himself, there is dread, there is alarm, there is fear of death as it relates to the next life.

"Further, the uninstructed run-of-the-mill person is endowed with poor virtue. As he sees that poor virtue within himself, there is dread, there is alarm, there is fear of death as it relates to the next life.

"Householder, for an uninstructed run-of-the-mill person endowed with these four qualities, there is dread, there is alarm, there is fear of death as it relates to the next life.

"Now, for an instructed disciple of the noble ones endowed with four qualities, there is no dread, there is no alarm, there is no fear of death as it relates to the next life.[1] Which four?

"There is the case where an instructed disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"Further, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"Further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have

practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types[2]—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"Further, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"Householder, for an instructed disciple of the noble ones person endowed with these four qualities, there is no dread, there is no alarm, there is no fear of death as it relates to the next life."

"I have no fear, venerable Ānanda. Why should I be afraid?[3] I am endowed with verified confidence in the Buddha… the Dhamma… and the Saṅgha.… And as for the training rules appropriate for the laity taught by the Blessed One, I don't see in myself any that have been broken."

"This is a gain for you, householder, a great gain. You have declared the fruit of stream-entry."

Notes

1. This seems to mean that, although one may fear the pain of death, one has no fear of where one will be reborn after death.

2. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

3. Following the Sri Lankan, Burmese, and PTS editions. The Thai edition reads, *tyāhaṁ bhāsissami,* which is an ungrammatical way of saying, "I will say to you."

See also: AN 4:116; AN 4:184; AN 5:179

To the Licchavi
Licchavi Sutta (SN 55:30)

On one occasion the Blessed One was staying near Vesālī in the Gabled Hall in the Great Forest. Then Nandaka, the chief minister of the Licchavis, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "Nandaka, a disciple of the noble ones endowed with four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He/she is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'

"He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

“A disciple of the noble ones endowed with these four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening.

“And further, a disciple of the noble ones endowed with these four qualities is linked with long life, human or divine; is linked with beauty, human or divine; is linked with happiness, human or divine; is linked with status, human or divine; is linked with influence, human or divine.

“I tell you this, Nandaka, not having heard it from any other contemplative or brahman. Instead, I tell you this having known, seen, and realized it for myself.”

When this was said, a certain man said to Nandaka, the chief minister of the Licchavis, “It is now time for your bath, sir.”

[Nandaka responded,] “Enough, I say, with this external bath. I am satisfied with this internal bath: confidence in the Blessed One.”

Bonanzas (1)

Abhisanda Sutta (SN 55:31)

"Monks, there are these four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is the first bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' This is the second bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' This is the third bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. This is the fourth bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"These are four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss."

Bonanzas (2)

Abhisanda Sutta (SN 55:32)

"Monks, there are these four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One.... This is the first bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma.... This is the second bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha.... This is the third bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones lives at home with an awareness cleansed of the stain of stinginess, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is the fourth bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"These are four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss."

Bonanzas (3)

Abhisanda Sutta (SN 55:33)

"Monks, there are these four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One.... This is the first bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma.... This is the second bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha.... This is the third bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"And further, the disciple of the noble ones is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is the fourth bonanza of merit, bonanza of skillfulness, nourishment of bliss.

"These are four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss."

See also: *AN 8:39*

To Nandiya
Nandiya Sutta (SN 55:40)

On one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Then Nandiya the Sakyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, the disciple of the noble ones in whom the factors of stream entry are altogether & in every way lacking: Is he called a disciple of the noble ones who lives heedlessly?"

"Nandiya, the person in whom the factors of stream entry are altogether & in every way lacking I call an outsider, one who stands in the faction of the run-of-the-mill. But as to how a disciple of the noble ones dwells in heedlessness and dwells in heedfulness, listen well and pay attention, I will speak."

"As you say, lord," Nandiya the Sakyan responded to the Blessed One.

The Blessed One said, "And how, Nandiya, does a disciple of the noble ones dwell in heedlessness? There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' Content with that verified confidence in the Awakened One, he doesn't exert himself further in solitude by day or seclusion by night. For him, dwelling thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind doesn't become concentrated. When the mind is unconcentrated, phenomena don't become manifest. When phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' Content with that verified confidence in the Dhamma, he doesn't exert himself further in solitude by day or seclusion by night. For him, dwelling thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind doesn't become centered. When the mind is uncentered, phenomena don't become manifest. When phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"And further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' Content with that verified confidence in the Saṅgha, he doesn't exert himself further in solitude by day or seclusion by night. For him, dwelling thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind doesn't become centered. When the mind is uncentered, phenomena don't become manifest. When phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"And further, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. Content with those virtues appealing to the noble ones, he doesn't exert himself further in solitude by day or seclusion by night. For him, dwelling thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no calm. There being no calm, he dwells in pain. When pained, the mind doesn't become centered. When the mind is uncentered, phenomena don't become manifest. When

phenomena aren't manifest, he is reckoned simply as one who dwells in heedlessness.

"This is how a disciple of the noble ones dwells in heedlessness.

"And how, Nandiya, does a disciple of the noble ones dwell in heedfulness? There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One.... Not content with that verified confidence in the Awakened One, he exerts himself further in solitude by day & seclusion by night. For him, dwelling thus heedfully, joy is born. In one who has joy, rapture is born. The body of one enraptured at heart grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells in heedfulness.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma.... verified confidence in the Saṅgha... virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. Not content with those virtues appealing to the noble ones, he exerts himself further in solitude by day & seclusion by night. For him, dwelling thus heedfully, joy is born. In one who has joy, rapture is born. The body of one enraptured at heart grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells in heedfulness.

"This is how a disciple of the noble ones dwells in heedfulness."

See also: *MN 29–30*; *SN 15*; *SN 35:97*; *SN 48:56*; *SN 56:35–36*; *AN 1:329*; *AN 2:5*; *AN 6:19–20*

Ill

Gilāna Sutta (SN 55:54)

On one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering."

Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, (thinking,) 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' But I haven't heard in the Blessed One's presence, haven't learned in the Blessed One's presence, how a discerning lay follower who is diseased, in pain, severely ill should be instructed by (another) discerning lay follower."

"Mahānāma, a discerning lay follower[1] who is diseased, in pain, severely ill should be reassured by another discerning lay follower with four reassurances: 'Be reassured, friend, that you are endowed with verified confidence in the Awakened One: "Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed."

"'Be reassured, friend, that you have verified confidence in the Dhamma: "The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves."

"'Be reassured, friend, that you have verified confidence in the Saṅgha: "The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four pairs, the eight individuals—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world."

"'Be reassured, friend, that you have virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.'

"Mahānāma, when a discerning lay follower who is diseased, in pain, severely ill has been reassured by another discerning lay follower with these four reassurances, he should be asked: 'Friend, are you concerned for your mother & father?' If he should say, 'I am concerned for my mother & father,' he should be told, 'You, my dear friend, are subject to death. If you feel concern for your mother & father, you're still going to die. If you don't feel concern for your mother & father, you're still going to die. It would be good if you abandoned concern for your mother & father.'

"If he should say, 'My concern for my mother & father has been abandoned,' he should be asked, 'Friend, are you concerned for your wife & children?' If he should say, 'I am concerned for my wife & children,' he should be told, 'You, my dear friend, are subject to death. If you feel concern for your wife & children, you're still going to die. If you don't feel concern for your wife & children, you're still going to die. It would be good if you abandoned concern for your wife & children.'

"If he should say, 'My concern for my wife & children has been abandoned,' he should be asked, 'Friend, are you concerned for the five strings of human sensuality?' If he should say, 'I am concerned for the five strings of human sensuality,' he should be told, 'Friend, divine sensual pleasures are more splendid & more refined than human sensual pleasures. It would be good if, having raised your mind above human sensual pleasures, you set it on the Devas of the Four Great Kings.'

"If he should say, 'My mind is raised above human sensual pleasures and is set on the Devas of the Four Great Kings,' he should be told, 'Friend, the Devas of the Thirty-three are more splendid & more refined than the

Devas of the Four Great Kings. It would be good if, having raised your mind above the Devas of the Four Great Kings, you set it on the Devas of the Thirty-three.'

"If he should say, 'My mind is raised above the Devas of the Four Great Kings and is set on the Devas of the Thirty-three,' he should be told, 'Friend, the Devas of the Hours are more splendid & more refined than the Devas of the Thirty-three. It would be good if, having raised your mind above the Devas of the Thirty-three, you set it on the Devas of the Hours.'

"If he should say, 'My mind is raised above the Devas of the Thirty-three and is set on the Devas of the Hours,' he should be told, 'Friend, the Contented Devas are more splendid & more refined than the Devas of the Hours… the Devas Delighting in Creation are more splendid & more refined than the Contented Devas… the Devas [Muses?] Wielding Power over the Creations of Others are more splendid & more refined than the Devas Delighting in Creation… the Brahmā world is more splendid and more refined than the Devas Wielding Power over the Creations of Others. It would be good if, having raised your mind above the Devas Wielding Power over the Creations of Others, you set it on the Brahmā world.'

"If he should say, 'My mind is raised above the Devas Wielding Power over the Creations of Others and is set on the Brahmā world,' he should be told, 'Friend, even the Brahmā world is inconstant, impermanent, included in self-identity. It would be good if, having raised your mind above the Brahmā world, you brought it to the cessation of self-identity.'

"If he should say, 'My mind is raised above the Brahmā world and is brought to the cessation of self-identity,' then, I tell you, Mahānāma, there is no difference—in terms of release—between the release of that lay follower whose mind is released and the release of a monk whose mind is released."

Note

1. These four reassurances indicate that the "discerning lay follower" is at least a stream-enterer.

See also: *MN 97*; *MN 143*; *SN 22:88*; *AN 4:123*; *AN 4:125*; *AN 6:16*

Concentration

Samādhi Sutta (SN 56:1)

"Develop concentration, monks. A concentrated monk discerns in line with what has come into being. And what does he discern in line with what has come into being?

"He discerns, 'This is stress.' He discerns, 'This is the origination of stress.' He discerns, 'This is the cessation of stress.' He discerns, 'This is the path of practice leading to the cessation of stress.'

"Develop concentration, monks. A concentrated monk discerns in line with what has come into being.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Seclusion

Paṭisallāna Sutta (SN 56:2)

"Take on the duty of seclusion, monks. A secluded monk discerns in line with what has come into being. And what does he discern in line with what has come into being?

"He discerns, 'This is stress.' He discerns, 'This is the origination of stress.' He discerns, 'This is the cessation of stress.' He discerns, 'This is the path of practice leading to the cessation of stress.'

"Take on the duty of seclusion, monks. A secluded monk discerns in line with what has come into being.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Setting the Wheel of Dhamma in Motion
Dhammacakkappavattana Sutta (SN 56:11)

According to Mahāvagga I.6, this was the Buddha's first discourse after his awakening.

* * *

I have heard that on one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. There he addressed the group of five monks:

"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure in connection with sensuality: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to stilling, to direct knowledge, to self-awakening, to unbinding.

"And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to stilling, to direct knowledge, to self-awakening, to unbinding? Precisely this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to stilling, to direct knowledge, to self-awakening, to unbinding.

"Now this, monks, is the noble truth of stress[1]: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.[2]

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.[3]

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.[4]

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress' … 'This noble truth of stress is to be comprehended' … 'This noble truth of stress has been comprehended.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress' … 'This noble truth of the origination of stress is to be abandoned'[5] … 'This noble truth of the origination of stress has been abandoned.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress' … 'This noble truth of the cessation of stress is to be realized' … 'This noble truth of the cessation of stress has been realized.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress' … 'This noble truth of the way of practice leading to the cessation of stress is to be developed' … 'This noble truth of the way of practice leading to the cessation of stress has been developed.'[6]

"And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths[7] as they have come to be—was not pure, I did not claim to have directly awakened to

the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. But as soon as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked[8] is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "Near Vārāṇasī, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā, or anyone at all in the cosmos." On hearing the earth devas' cry, the Devas of the Four Great Kings took up the cry… the Devas of the Thirty-three… the Devas of the Hours… the Contented Devas… the Devas Delighting in Creation … the Devas [Muses?] Wielding Power over the Creations of Others… the Devas of Brahmā's Retinue took up the cry: "Near Vārāṇasī, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā, or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahmā worlds. And this ten-thousand-fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña—Kondañña who knows.

Notes

1. The Pali phrases for the four noble truths are grammatical anomalies. From these anomalies, some scholars have argued that the expression "noble truth" is a later addition to the texts. Others have argued even further that the content of the four truths is also a later addition. Both of these arguments are based on the unproven assumption that the language the Buddha spoke was grammatically regular, and that any irregularities were later corruptions of the language. This assumption forgets that the languages of the Buddha's time were oral dialects, and that the nature of such dialects is to contain many grammatical irregularities. Languages tend to become regular only when being used to govern a large nation state or to produce a large body of literature: events that happened in India only after the Buddha's time. (A European example: Italian was a group of irregular oral dialects until Dante fashioned it into a regular language for the sake of his poetry.) Thus the irregularity of the Pali here is no proof either for the earliness or lateness of this particular teaching.

2. For further discussion of the first noble truth, see DN 22, MN 109, SN 22:48, SN 22:79, SN 38:14, AN 6:63.

3. For further discussion of the second noble truth, see DN 22, SN 12:2, SN 12:64.

4. For further discussion of the fourth noble truth, see MN 117, SN 45:8.

5. Another argument for the lateness of the expression "noble truth" is that a truth—meaning an accurate statement about a body of facts—is not something that should be abandoned. In this case, only the craving is to be abandoned, not the truth about craving. However, in Vedic Sanskrit—as in modern colloquial English—a "truth" can mean both a fact and an accurate statement about a fact. In this case, the "truth" is the fact, not the statement about the fact. The fact of craving is to be abandoned, not the statement about it. Thus the expression is not necessarily late.

6. The discussion in the four paragraphs beginning with the phrase, "Vision arose…" takes two sets of variables—the four noble truths and the three levels of knowledge appropriate to each—and lists their twelve permutations. In ancient Indian philosophical and legal traditions, this sort of discussion is called a wheel. Thus, this passage is the Wheel of Dhamma from which the discourse takes its name.

For other discussions of the duties listed in this wheel, see MN 149, SN 22:23, SN 38:14, and SN 56:30.

7. Scholars who believe that the term "noble truth" was a later addition to the early parts of this sutta ignore the fact that the term reappears here in a perfectly regular way, and that it would be hard to make sense of this passage without the term. Thus there is no reason at all to believe that "noble truth" was a later addition here.

8. On the meaning of "unprovoked," here, see MN 29, note 3.

See also: MN 9; MN 28; MN 141

Real

Tatha Sutta (SN 56:20)

"Monks, these four things are real, not unreal, without alteration. Which four?

"'This is stress,' is real, not unreal, without alteration. 'This is the origination of stress,' is real, not unreal, without alteration. 'This is the cessation of stress,' is real, not unreal, without alteration. 'This is the path of practice leading to the cessation of stress,' is real, not unreal, without alteration.

"These are the four things that are real, not unreal, without alteration.

"Therefore your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Friends

Mittā Sutta (SN 56:26)

"Monks, those for whom you have sympathy and who think you should be listened to—whether friends or companions, relatives or kinsmen: Those you should rouse, direct, & establish for the sake of breaking through to the four noble truths as they have come to be. To which four? To the noble truth of stress, to the noble truth of the origination of stress, to the noble truth of the cessation of stress, & to the noble truth of the path of practice leading to the cessation of stress.

"Those for whom you have sympathy and who think you should be listened to—whether friends or companions, relatives or kinsmen: Those you should rouse, direct, & establish for the sake of breaking through to these four noble truths as they have come to be.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

See also: AN 4:96; AN 4:99; AN 4:201

Real

Tatha Sutta (SN 56:27)

"Monks, there are these four noble truths. Which four? The noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, & the noble truth of the path of practice leading to the cessation of stress.

"These four noble truths are real, not unreal, with no alteration. That is why they are called 'noble truths.'[1]

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Note

1. The Pali term for noble truth, *ariyasacca,* is a compound of two words, *ariya* (noble) and *sacca* (truth). Because the first term of the compound lacks a case ending, its relationship to the second term is not clearly defined, which means that it could be related to the second term in a variety of ways. This is a cause for ambiguity in Pali compounds in general, an ambiguity that is sometimes intentional, in that it allows for the compound to carry many meanings, all of them valid.

The standard English translation of *ariyasacca,* "noble truth," takes *ariya* as an adjective modifying *sacca*. That is the interpretation offered by this sutta. The following sutta, SN 56:28 suggests another interpretation: The truths are called noble because they are espoused by a noble one, i.e., the Buddha. In that case, *ariya-* in *ariyasacca* would be a shortened version of *ariyassa,* of the noble one, or *ariyānaṁ,* of the noble ones. The compilers of the Commentary, instead of allowing for ambiguity here, decided to make that the primary meaning of *ariyasacca.* So they explain away this sutta by saying that noble ones would espouse only truths that are real and not otherwise. Thus, because these are

truths that meet the criteria of the noble ones, they are truths of the noble ones. In other words, the truths are not noble *per se.* Nobility pertains directly only to the noble ones, and only by extension to the truths. However, the sutta makes clear that being real and not otherwise makes the truths, in and of themselves, noble.

Strangely, the Visuddhimagga—a cornerstone of the commentarial literature—cites both this sutta and the following one in its discussion of what makes the noble truths noble, and yet it does not privilege either interpretation over the other. It simply lists, as equally valid alternatives, the idea that the truths are noble *per se,* and that they are the truths of the noble one. See *The Path of Purification,* 16:20–22.

Some modern scholars have taken to an extreme the idea promoted by the commentators to this sutta, saying that the noble truths are true *only* for noble ones, and not for those who are not yet noble. This, however, cannot be the case. In SN 42:11, for instance, the Buddha shows how the second noble truth is clearly true for his listener, who is obviously not a noble one.

The same scholars try to extend their interpretation to the noble eightfold path, saying that the path is not noble *per se,* and that it is a path only for noble ones, but the Pali of the term does not allow for that interpretation at all. It is not a compound and so doesn't contain the ambiguity of compounds. Instead, it is a series of independent terms—*ariyo aṭṭhaṅgiko maggo*—in which the case endings show clearly that "noble" acts as an adjective modifying "path."

See also: SN 56:20

The Cosmos

Loka Sutta (SN 56:28)

"Monks, there are these four noble truths. Which four? The noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, & the noble truth of the path of practice leading to the cessation of stress.

"In this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, the Tathāgata is the noble one. That is why they are called 'noble truths.'

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

See also: Iti 112

Gavampati

Gavampati Sutta (SN 56:30)

On one occasion a larger number of elder monks were staying among the Cetiyas at Sahajani [Sahajati]. And on that occasion a large number of elder monks, after the meal, on returning from their alms round, were sitting gathered together in a pavilion when this discussion arose: "Is it the case that whoever sees stress also sees the origination of stress, the cessation of stress, & the path of practice leading to the cessation of stress?"

When this was said, Ven. Gavampati the Elder said, "Face to face with the Blessed One did I hear this, friends, face to face did I receive it: 'Monks, whoever sees stress also sees the origination of stress, the cessation of stress, & the path of practice leading to the cessation of stress.

"'Whoever sees the origination of stress also sees stress, the cessation of stress, & the path of practice leading to the cessation of stress.

"'Whoever sees the cessation of stress also sees stress, the origination of stress, & the path of practice leading to the cessation of stress.

"'Whoever sees the path of practice leading to the cessation of stress also sees stress, the origination of stress, & the cessation of stress.'"

Siṁsapā Leaves

Siṁsapā Sutta (SN 56:31)

Once the Blessed One was staying near Kosambī in the Siṁsapā forest. Then, picking up a few Siṁsapā leaves with his hand, he asked the monks, "What do you think, monks? Which are more numerous, the few Siṁsapā leaves in my hand or those overhead in the Siṁsapā forest?"

"The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the forest are far more numerous."

"In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous (than what I have taught). And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. That is why I haven't taught them.

"And what have I taught? 'This is stress … This is the origination of stress … This is the cessation of stress … This is the path of practice leading to the cessation of stress': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. This is why I have taught them.

"Therefore your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Acacia

Khadira Sutta (SN 56:32)

"Monks, if anyone were to say, 'Without having broken through to the noble truth of stress as it has come to be, without having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be an impossibility.

"Just as if anyone were to say, 'Having made a basket of acacia leaves or pine needles or myrobalan leaves,[1] I will carry water or a palm fruit,' that would be an impossibility; in the same way, if anyone were to say, 'Without having broken through to the noble truth of stress as it has come to be, without having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be an impossibility.

"But, monks, if anyone were to say, 'Having broken through to the noble truth of stress as it has come to be, having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be a possibility.

"Just as if anyone were to say, 'Having made a basket of lotus leaves or kino leaves or *māluva* leaves,[2] I will carry water or a palm fruit,' that would be a possibility; in the same way, if anyone were to say, 'Having broken through to the noble truth of stress as it has come to be, having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be a possibility.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Notes

1. These leaves are all very small.
2. These leaves are all large enough to weave into a basket.

One Hundred Spears
Sattisata Sutta (SN 56:35)

"Monks, suppose there was a man whose life span was 100 years, who would live to 100. Someone would say to him, 'Look here, fellow. They will stab you at dawn with 100 spears, at noon with 100 spears, & again at evening with 100 spears. You, thus stabbed day after day with 300 spears, will have a lifespan of 100 years, will live to be 100, and at the end of 100 years you will realize the four noble truths that you have never realized before.'

"Monks, a person who desired his own true benefit would do well to take up (the offer). Why is that? From an inconceivable beginning comes transmigration. A beginning point is not evident for the (pain of) blows from spears, swords, & axes. Even if this (offer) were to occur, I tell you that the realization of the four noble truths would not be accompanied by pain & distress. Instead, I tell you, the realization of the four noble truths would be accompanied by pleasure & happiness.

"Which four? The noble truth of stress, the noble truth of the origination of stress, the noble truth of the cessation of stress, and the noble truth of the path of practice leading to the cessation of stress.

"Therefore your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

See also: SN 12:63; SN 15:3; SN 15:13–19

Animals

Pāṇa Sutta (SN 56:36)

"Monks, suppose that a man were to cut down all the grass, sticks, branches, & leaves in India and to gather them into a heap. Having gathered them into a heap, he would make stakes from them, and having made stakes[1] he would impale all the large animals in the sea on large stakes, all the medium-sized animals in the sea on medium-sized stakes, & all the minute animals in the sea on minute stakes. Before he had come to the end of all the sizable animals in the sea, all the grass, sticks, branches, & leaves here in India would have been used up and exhausted. It wouldn't be feasible for him to impale on stakes the even-more-numerous minute animals in the sea. Why is that? Because of the minuteness of their bodies. So great is the plane of deprivation.

"Freed from this great plane of deprivation is the individual consummate in view, who discerns, as it has come to be, that 'This is stress … This is the origination of stress … This is the cessation of stress … This is the path of practice leading to the cessation of stress.'

"Therefore your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Note

1. The reference to making stakes is missing in CDB.

See also: SN 22:100

The Drop-off
Papāta Sutta (SN 56:42)

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then he said to the monks, "Come, monks, let's go to Inspiration [Paṭibhāna] Peak for the day's abiding."

"As you say, lord," the monks responded.

Then the Blessed One together with a large number of monks went to Inspiration Peak. One of the monks saw the huge drop-off from Inspiration Peak and, on seeing it, said to the Blessed One, "Wow, what a huge drop-off! What a really huge drop-off![1] Is there any drop-off more huge & frightening than this?"

"There is, monk, a drop-off more huge & frightening than this."

"And which drop-off, lord, is more huge & frightening than this?"

"Any contemplatives or brahmans who do not know, as it has come to be, that 'This is stress'; who do not know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress': They revel in fabrications leading to birth; they revel in fabrications leading to aging; they revel in fabrications leading to death; they revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they drop over the drop-off of birth. They drop over the drop-off of aging… the drop-off of death… the drop-off of sorrow, lamentation, pain, distress, & despair. They are not totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not totally released, I tell you, from suffering & stress.

"But as for any contemplatives or brahmans who do know, as it has come to be, that 'This is stress'; who know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress': They don't revel in fabrications leading to birth; don't revel in fabrications leading to aging; don't revel in fabrications leading to death; don't revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Not reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Not fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't drop over the drop-off of birth. They don't drop over the drop-off of aging, don't drop over the drop-off of death, don't drop over the drop-off of sorrow, lamentation, pain, distress, & despair. They are totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are totally released, I tell you, from suffering & stress.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Note

1. The Thai edition has "really huge drop-off" here. The Burmese and PTS editions have "really frightening drop-off." Both readings are found in parallel passages in other suttas in this section in all three editions, so it's hard to decide which reading is more likely to be the original one.

Gabled

Kūṭa Sutta (SN 56:44)

"Monks, if anyone were to say, 'Without having broken through to the noble truth of stress as it has come to be, without having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be an impossibility. Just as if someone were to say, 'Without having built the lower story of a gabled building, I will put up the upper story,' that would be an impossibility; in the same way, if anyone were to say, 'Without having broken through to the noble truth of stress as it has come to be, without having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be an impossibility.

"If anyone were to say, 'Having broken through to the noble truth of stress as it has come to be, having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be a possibility. Just as if someone were to say, 'Having built the lower story of a gabled building, I will put up the upper story,' that would be a possibility; in the same way, if anyone were to say, 'Having broken through to the noble truth of stress as it has come to be, having broken through to the noble truth of the origination of stress… the cessation of stress… the path of practice leading to the cessation of stress, as it has come to be, I will bring about the right ending of stress,' that would be a possibility.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty

is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

The Horsehair
Vāla Sutta (SN 56:45)

On one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Then in the early morning, Ven. Ānanda, having adjusted his lower robe and taking his bowl & outer robe, went into Vesālī for alms. He saw a large number of Licchavi boys practicing archery in the stadium building. From a distance they were shooting arrows through a tiny keyhole without missing, one right after the other. On seeing this, the thought occurred to him, "How trained these Licchavi boys are, how well-trained these Licchavi boys are, in that from a distance they can shoot arrows through a tiny keyhole without missing, one right after the other!"

Then, having gone for alms in Vesālī, after his meal, returning from his alms round, Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Just now, lord, in the early morning, having adjusted my lower robe and taking my bowl & outer robe, I went into Vesālī for alms. I saw a large number of Licchavi boys practicing archery in the stadium building. From a distance they were shooting arrows through a tiny keyhole without missing, one right after the other. On seeing this, the thought occurred to me 'How trained these Licchavi boys are, how well-trained these Licchavi boys are, in that from a distance they can shoot arrows through a tiny keyhole without missing, one right after the other!'"

"What do you think, Ānanda? Which is harder to do, harder to master —to shoot arrows through a tiny keyhole without missing, one right after the other, or to take a horsehair split into seven strands and pierce tip with a tip?"[1]

"This, lord, is harder to do, harder to master—to take a horsehair split into seven strands and pierce tip with a tip."

"And they, Ānanda, pierce what is even harder to pierce, those who pierce, as it has come to be, that 'This is stress'; who pierce, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.'

"Therefore, Ānanda, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Note

1. The Commentary tries to convert this feat into an archery trick, in which one fastens a strand of horsehair on an eggplant and another strand on the tip of an arrow, and then backs off to shoot the hair on the eggplant with the hair fastened on the arrow. This, however, sounds more like one of the impossible feats of marksmanship that Mark Twain once chided James Fennimore Cooper for including in his *Deerslayer* books. Even assuming that the hair on the arrow could withstand the force of the air pushing it back and actually stick straight ahead to pierce the other hair, the speed and force of the arrow would demolish any evidence that it had actually done so. Thus it seems more likely that the Buddha is describing a more delicate feat bearing more resemblance to the delicacy required in penetrating the four noble truths.

Darkness

Andhakāra Sutta (SN 56:46)

"There is, monks, an inter-cosmic [intergalactic?] void, an unrestrained darkness, a pitch-black darkness, where even the light of the sun & moon —so mighty, so powerful—doesn't reach."

When this was said, one of the monks said to the Blessed One, "Wow, what a great darkness! What a really great darkness! Is there any darkness greater & more frightening than that?"

"There is, monk, a darkness greater & more frightening than that."

"And which darkness, lord, is greater & more frightening than that?"

"Any contemplatives or brahmans who do not know, as it has come to be, that 'This is stress'; who do not know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress': They revel in fabrications leading to birth; they revel in fabrications leading to aging; they revel in fabrications leading to death; they revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they drop into the darkness of birth. They drop into the darkness of aging… the darkness of death… darkness of sorrow, lamentation, pain, distress, & despair. They are not totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not totally released, I tell you, from suffering & stress.

"But as for any contemplatives or brahmans who do know, as it has come to be, that 'This is stress'; who know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the

path of practice leading to the cessation of stress': They don't revel in fabrications leading to birth; don't revel in fabrications leading to aging; don't revel in fabrications leading to death; don't revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Not reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Not fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't drop into the darkness of birth. They don't drop into the darkness of aging, don't drop into the darkness of death, don't drop into the darkness of sorrow, lamentation, pain, distress, & despair. They are totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are totally released, I tell you, from suffering & stress.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

The Hole
Chiggaḷa Sutta (SN 56:48)

"Monks, suppose that this great earth were totally covered with water, and a man were to toss a yoke with a single hole there. A wind from the east would push it west; a wind from the west would push it east. A wind from the north would push it south; a wind from the south would push it north. And suppose a blind sea turtle were there. It would come to the surface once every one hundred years. Now what do you think? Would that blind sea turtle, coming to the surface once every one hundred years, stick his neck into the yoke with a single hole?"

"It would be a sheer coincidence, lord, that the blind sea turtle, coming to the surface once every one hundred years, would stick his neck into the yoke with a single hole."

"It's likewise a sheer coincidence that one obtains the human state. It's likewise a sheer coincidence that a Tathāgata, worthy & rightly self-awakened, arises in the world. It's likewise a sheer coincidence that a Dhamma & Vinaya expounded by a Tathāgata appears in the world. Now, this human state has been obtained. A Tathāgata, worthy & rightly self-awakened, has arisen in the world. A Dhamma & Vinaya expounded by a Tathāgata appears in the world.

"Therefore your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Dust

Paṁsu Suttas (SN 56:102–113)

Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It doesn't even count. It's no comparison. It's not even a fraction, this little bit of dust the Blessed One has picked up with the tip of his fingernail, when compared with the great earth.

"In the same way, monks, few are the beings who, on passing away from the human realm, are reborn among human beings. Far more are the beings who, on passing away from the human realm, are reborn in hell.

"Therefore your duty is the contemplation, 'This is stress… This is the origination of stress… This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It doesn't even count. It's no comparison. It's not even a fraction, this little bit of dust the Blessed One has picked up with the tip of his fingernail, when compared with the great earth.

"In the same way, monks, few are the beings who, on passing away from the human realm, are reborn among human beings. Far more are the beings who, on passing away from the human realm, are reborn in the animal womb… in the domain of the hungry ghosts.

… "In the same way, monks, few are the beings who, on passing away from the human realm, are reborn among devas. Far more are the beings who, on passing away from the human realm, are reborn in hell… in the animal womb… in the domain of the hungry ghosts.

… "In the same way, monks, few are the beings who, on passing away from the deva realm, are reborn among devas. Far more are the beings who, on passing away from the deva realm, are reborn in hell… in the animal womb… in the domain of the hungry ghosts.

… "In the same way, monks, few are the beings who, on passing away from the deva realm, are reborn among human beings. Far more are the beings who, on passing away from the deva realm, are reborn in hell… in the animal womb… in the domain of the hungry ghosts.

"Therefore your duty is the contemplation, 'This is stress… This is the origination of stress… This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Volume Four:

An Anthology from the

AṄGUTTARA NIKĀYA

The Aṅguttara Nikāya, a collection of short to medium-length discourses, takes its name from the way the discourses are grouped by the number of their parts (aṅga), *with the number growing progressively higher* (uttara) *with each group. No single English term can convey the full meaning of this name, although the translation* Numerical Collection *gives a workable idea of the principle behind it. The complete collection, counting all its formulaic expansions, contains more than 9,500 discourses. When these expansions are not counted, the total comes to approximately 2,300 discourses, of which 416 are translated here.*

Ones

A Single Thing
Ekadhamma Suttas (AN 1:21–30, 39–40)

21. "I don't envision a single thing that, when undeveloped, is as unpliant as the mind. The mind, when undeveloped, is unpliant."

22. "I don't envision a single thing that, when developed, is as pliant as the mind. The mind, when developed, is pliant."

23. "I don't envision a single thing that, when undeveloped, leads to such great harm as the mind. The mind, when undeveloped, leads to great harm."

24. "I don't envision a single thing that, when developed, leads to such great benefit as the mind. The mind, when developed, leads to great benefit."

25. "I don't envision a single thing that, when undeveloped & unapparent, leads to such great harm as the mind. The mind, when undeveloped & unapparent, leads to great harm."

26. "I don't envision a single thing that, when developed & apparent, leads to such great benefit as the mind. The mind, when developed & apparent, leads to great benefit."

27. "I don't envision a single thing that, when undeveloped & uncultivated, leads to such great harm as the mind. The mind, when undeveloped & uncultivated, leads to great harm."

28. "I don't envision a single thing that, when developed & cultivated, leads to such great benefit as the mind. The mind, when developed & cultivated, leads to great benefit."

29. "I don't envision a single thing that, when undeveloped & uncultivated, brings about such suffering & stress as the mind. The mind,

when undeveloped & uncultivated, brings about suffering & stress."

30. "I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind. The mind, when developed & cultivated, brings about happiness."

39. "I don't envision a single thing that—when untamed, unguarded, unprotected, unrestrained—leads to such great harm as the mind. The mind—when untamed, unguarded, unprotected, unrestrained—leads to great harm."

40. "I don't envision a single thing that—when tamed, guarded, protected, restrained—leads to such great benefit as the mind. The mind—when tamed, guarded, protected, restrained—leads to great benefit."

A Pool of Water
Udakarahada Suttas (AN 1:45–46)

45. "Suppose there were a pool of water—sullied, turbid, and muddy. A man with good eyesight standing there on the bank would not see shells, gravel, and pebbles, or shoals of fish swimming about and resting. Why is that? Because of the sullied nature of the water. In the same way, that a monk with a sullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision: Such a thing is impossible. Why is that? Because of the sullied nature of his mind."

46. "Suppose there were a pool of water—clear, limpid, and unsullied. A man with good eyesight standing there on the bank would see shells, gravel, & pebbles, and also shoals of fish swimming about and resting. Why is that? Because of the unsullied nature of the water. In the same way, that a monk with an unsullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision: Such a thing is possible. Why is that? Because of the unsullied nature of his mind."

See also: DN 2

Soft

Mudu Sutta (AN 1:48)

"Just as, of all trees, the balsam is foremost in terms of softness and pliancy, in the same way I don't envision a single thing that, when developed & cultivated, is as soft & pliant as the mind. The mind, when developed & cultivated, is soft & pliant."

Quick to Reverse Itself
Lahu-parivaṭṭa Sutta (AN 1:49)

"I don't envision a single thing that is as quick to reverse itself as the mind—so much so that there is no satisfactory simile for how quick to reverse itself it is."

See also: SN 22:100

Luminous

Pabhassara Suttas (AN 1:50–53)

"Luminous, monks, is the mind.[1] And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it has come to be, which is why I tell you that—for the uninstructed run-of-the-mill person—there is no development of the mind."

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it has come to be, which is why I tell you that—for the well-instructed disciple of the noble ones—there is development of the mind."

Note

1. This statement has engendered a great deal of controversy over the centuries. The commentary maintains that "mind" here refers to the *bhavaṅga-citta*, the momentary mental state between periods when the mental stream adverts to objects, but this statement raises more questions than it answers. There is no reference to the bhavaṅga-citta or the mental stream in any of the suttas (they appear first in an Abhidhamma treatise, the Paṭṭhāna); and because the commentaries compare the bhavaṅga-citta to deep sleep, why is it called luminous? And why would the perception of its luminosity be a prerequisite for developing the mind? And further, if "mind" in this discourse means bhavaṅga-citta, what would it mean to develop the bhavaṅga-citta?

Another interpretation equates the luminosity of the mind with the "consciousness without surface," described as "luminous" in MN 49 and DN 11, but this interpretation also has problems. According to MN 49, that consciousness is not mediated by anything in the describable world, not even

the "Allness of the All," so how could it possibly be defiled? And, because it's not realized until the goal of the practice is reached, why would the perception of its luminosity be a prerequisite for developing the mind? And again, if "mind" here means consciousness without surface, how could the sutta talk of its development?

A more reasonable approach to understanding the statement can be derived from taking it in context: the luminous mind is the mind that the meditator is trying to develop. To perceive its luminosity means understanding that defilements such as greed, aversion, or delusion are not intrinsic to its nature and are not a necessary part of awareness. Without this understanding, it would be impossible to practice. With this understanding, however, one can make an effort to cut away existing defilements, leaving the mind in the stage that MN 24 calls "purity in terms of mind." This would correspond to the luminous level of concentration described in the standard simile for the fourth jhāna: "And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—(the monk) enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness." From this state it is possible to develop the discernment that not only cuts away existing defilements but also uproots any potential for them to ever arise again. Only in the stages of awakening that follow on those acts of discernment would "consciousness without surface" be realized.

See also: *AN 10:61*

Increase in Discernment

Paññāvuḍḍhi Sutta (AN 1:77—82)

77. "Next to nothing, monks, is loss of relatives. This is the worst loss: loss of discernment."

78. "Next to nothing, monks, is increase in relatives. This is the foremost increase: increase in discernment. Therefore, monks, you should train yourselves: 'We will grow in the increase of discernment.' That's how you should train yourselves."

79. "Next to nothing, monks, is loss of wealth. This is the worst loss: loss of discernment."

80. "Next to nothing, monks, is increase in wealth. This is the foremost increase: increase in discernment. Therefore, monks, you should train yourselves: 'We will grow in the increase of discernment.' That's how you should train yourselves."

81. "Next to nothing, monks, is loss of status. This is the worst loss: loss of discernment."

82. "Next to nothing, monks, is increase in status. This is the foremost increase: increase in discernment. Therefore, monks, you should train yourselves: 'We will grow in the increase of discernment.' That's how you should train yourselves."

See also: AN 5:130; Sn 2:4

For the Benefit of Many People
Bahujanahitāya Sutta (AN 1:140–141)

"Monks, any monks who explain not-Dhamma as not-Dhamma are practicing for the welfare of many people, for the happiness of many people, for the benefit of many people, for the welfare & happiness of human beings & devas. They amass much merit and help this True Dhamma to remain."

"Monks, any monks who explain Dhamma as Dhamma are practicing for the welfare of many people, for the happiness of many people, for the benefit of many people, for the welfare & happiness of human beings & devas. They amass much merit and help this True Dhamma to remain."

See also: SN 16:13; SN 20:7; AN 7:56

Foul-smelling
Duggandha Sutta (AN 1:329)

"Monks, just as even a tiny amount of feces is foul-smelling, in the same way, I don't praise even a tiny amount of becoming[1]—even as much as a finger-snap."

Note

1. *Bhava*—a sense of identity in a world of experience. According to the Commentary, the Buddha here is referring to the states of becoming that a person who has attained the first level of awakening is still subject to. In other words, this passage is meant to discourage complacency and to give rise to the sense of heedfulness that will motivate one to continue on the path to full awakening. See SN 55:40 and *The Paradox of Becoming*.

See also: *MN 60*; *AN 3:77—78*; *AN 4:10*

The Taste of the Goal
Attharasa Sutta (AN 1:347)

"Monks, just as the delightful parks, delightful groves, landscapes, & lotus ponds in this Jambudīpa are few, while the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities are more numerous, in the same way, those who have gained the taste of the goal, the taste of the Dhamma, the taste of release are few, while those who have not gained the taste of the goal, the taste of the Dhamma, the taste of release are more numerous.

"Therefore, monks, you should train yourselves: 'We will gain the taste of the goal, the taste of the Dhamma, the taste of release.' That's how you should train yourselves."

See also: SN 13:2; SN 20:2; AN 8:19; Dhp 85–89; Dhp 174

Twos

Penalties

Vajja Sutta (AN 2:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, there are these two penalties. Which two? Penalties in the present life and penalties in lives to come.

"And which are penalties in the present life? There is the case where a certain person sees a thief, a criminal, who, when captured by a king, they torture in many ways. They flog him with whips, beat him with canes, beat him with clubs; they cut off his hands, cut off his feet, cut off his hands & feet; they cut off his ears, cut off his nose, cut off his ears & nose; they subject him to the 'porridge pot,' the 'polished-shell shave,' the 'Rāhu's mouth,' the 'flaming garland,' the 'blazing hand,' the 'grass-duty (ascetic),' the 'bark-dress (ascetic),' the 'burning antelope,' the 'meat hooks,' the 'coin-gouging,' the 'lye pickling,' the 'pivot on a stake,' the 'rolled-up bed'; they have him splashed with boiling oil, devoured by dogs, impaled alive on stakes; they have his head cut off with a sword.

"The thought occurs to him [the first man], 'It's because of these sorts of evil actions that when a thief, a criminal, is captured by a king, they torture him in many ways. They flog him with whips … they have his head cut off with a sword. And if I were to do this sort of evil action and I, too, were captured by a king, they would torture me in many ways. They would flog me with whips … they would have my head cut off with a sword.'

"So, fearing penalties in the present life, he doesn't go around plundering the belongings of others.

"These, monks, are called penalties in the present life.

"And which are penalties in lives to come?

"There is the case where a certain man considers, 'Bodily misconduct has an evil result[1] in a life to come. Verbal misconduct has an evil result in a life to come. Mental misconduct has an evil result in a life to come. If I were to engage in bodily misconduct, verbal misconduct, & mental misconduct, then how could I not—on the break-up of the body, after death—re-appear in a plane of deprivation, a bad destination, a lower realm, in hell?'

"So, fearing penalties in lives to come, he abandons bodily misconduct and develops right bodily conduct. He abandons verbal misconduct and develops right verbal conduct. He abandons mental misconduct and develops right mental conduct. He keeps himself pure.

"These, monks, are called penalties in lives to come.

"Therefore, monks, you should train yourselves: 'We will fear penalties in the present life. We will fear penalties in lives to come. We will be wary of penalties, seeing danger in penalties.' That's how you should train yourselves. It is to be expected of one who is wary of penalties, who sees danger in penalties, that he will be released from all penalties."

Note

1. The Burmese and Sri Lankan editions of the Canon say, "evil, painful result," here and in the parallel passages.

See also: MN 13; MN 14; MN 41; MN 97; MN 130; MN 135; SN 42:6; AN 4:85; Dhp 246–248; Dhp 306–319

Exertions

Padhāna Sutta (AN 2:2)

"Monks, there are these two exertions that are hard to maintain in the world. Which two? The exertion of laypeople living at home for the sake of producing cloth, almsfood, lodging, & medicinal requisites for curing the sick. And the exertion of those who have gone forth from home for the sake of relinquishing all acquisitions.

"These are the two exertions that are hard to maintain in the world.

"Of these two exertions, this is the foremost: the exertion for the sake of relinquishing all acquisitions.

"Therefore, monks, you should train yourselves: 'We will exert ourselves in the exertion for the sake of relinquishing all acquisitions.' That's how you should train yourselves."

See also: AN 3:40; AN 5:75–76; AN 6:55; Dhp 302; Iti 82; Iti 107

Relentlessly
Appaṭivāṇa Sutta (AN 2:5)

"Monks, I have known two qualities through experience: discontent with regard to skillful qualities[1] and unrelenting exertion. Relentlessly I exerted myself, (thinking,) 'Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing my persistence.' From this heedfulness of mine was attained awakening. From this heedfulness of mine was attained the unexcelled freedom from bondage.

"You, too, monks, should relentlessly exert yourselves, (thinking,) 'Gladly would we let the flesh & blood in our bodies dry up, leaving just the skin, tendons, & bones, but if we have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing our persistence.' You, too, in no long time will enter & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for yourselves in the here & now.

"Thus you should train yourselves: 'We will relentlessly exert ourselves, (thinking,) "Gladly would we let the flesh & blood in our bodies dry up, leaving just the skin, tendons, & bones, but if we have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing our persistence."' That's how you should train yourselves."

Note

1. In other words, not allowing oneself to rest content merely with the skillful qualities developed on the path. In the Buddha's biography, this point is illustrated by his refusal to rest content with the formless absorptions he mastered under his first two teachers. See MN 36. Contentment, of course, is a

virtue on the path, but as AN 4:28 shows, it is a quality to be developed around the material requisites of life. As this discourse shows, it is not to be applied to mental qualities. MN 2 makes a similar point: One should endure pains and harsh words, but should not endure the presence of unskillful states in the mind.

See also: MN 29–30; MN 70; SN 35:97; SN 55:40; AN 4:178; AN 5:77—80; AN 5:180; AN 6:20; AN 6:60; AN 10:51

Guardians of the World
Lokapāla Sutta (AN 2:9)

"Monks, these two bright qualities guard the world. Which two? Shame & compunction. If these two bright qualities did not guard the world, there would be no recognition of 'mother' here, no recognition of 'mother's sister,' 'uncle's wife,' 'teacher's wife,' or 'wives of those who deserve respect.' The world would be immersed in promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities guard the world, there is recognition of 'mother,' 'mother's sister,' 'uncle's wife,' 'teacher's wife,' & 'wives of those who deserve respect.'"

See also: AN 6:45; AN 7:6; Iti 34; Iti 40; Iti 42

Categorically
Ekaṁsena Sutta (AN 2:18)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "I say categorically, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done."

"Given that the Blessed One has declared, lord, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, what drawbacks can one expect when doing what should not be done?"

"Given that I have declared, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, these are the drawbacks one can expect when doing what should not be done: One can fault oneself; observant people, on close examination, criticize one; one's bad reputation gets spread about; one dies confused; and—on the break-up of the body, after death—one reappears in a plane of deprivation, a bad destination, a lower realm, hell. Given that I have declared, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, these are the drawbacks one can expect when doing what should not be done.

"I say categorically, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done."

"Given that the Blessed One has declared, lord, that good bodily conduct, good verbal conduct, & good mental conduct should be done, what rewards can one expect when doing what should be done?"

"Given that I have declared, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done, these are the rewards one can expect when doing what should be done: One doesn't fault oneself; observant people, on close examination, praise one; one's good reputation gets spread about; one dies unconfused; and—on the

break-up of the body, after death—one reappears in a good destination, a heavenly world. Given that I have declared, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done, these are the rewards one can expect when doing what should be done."

See also: *DN 9*; *AN 11:16*

Skillful & Unskillful
Kusal'akusala Sutta (AN 2:19)

"Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, 'Abandon what is unskillful.' But because it is possible to abandon what is unskillful, I say to you, 'Abandon what is unskillful.' If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, 'Abandon what is unskillful.' But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, 'Abandon what is unskillful.'

"Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, 'Develop what is skillful.' But because it is possible to develop what is skillful, I say to you, 'Develop what is skillful.' If this development of what is skillful were conducive to harm and pain, I would not say to you, 'Develop what is skillful.' But because this development of what is skillful is conducive to benefit and pleasure, I say to you, 'Develop what is skillful.'"

See also: SN 22:2; Iti 39

Fools & Wise People

Bāla-paṇḍita Sutta (AN 2:21)

"Monks, these two are fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

"These two are wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people."

See also: DN 2; MN 140; AN 2:99; AN 4:159

What Was Not Said
Abhāsita Sutta (AN 2:23)

"Monks, these two slander the Tathāgata. Which two? He who explains what was not said or spoken by the Tathāgata as said or spoken by the Tathāgata. And he who explains what was said or spoken by the Tathāgata as not said or spoken by the Tathāgata. These are the two who slander the Tathāgata."

See also: MN 22; MN 38

A Meaning to be Inferred
Neyyattha Sutta (AN 2:24)

"Monks, these two slander the Tathāgata. Which two? He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred. These are the two who slander the Tathāgata."

A Share in Clear Knowing
Vijjā-bhāgiya Sutta (AN 2:29)

"These two qualities have a share in clear knowing. Which two? Tranquility *[samatha]* & insight *[vipassanā]*.

"When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned."

See also: MN 149; SN 35:204; AN 4:94; AN 4:170; AN 10:71,

Release

Vimutti Sutta (AN 2:30)

"Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release."

See also: DN 15; SN 12:70; SN 20:4–5; AN 9:43—45

Gratitude

Kataññu Suttas (AN 2:31–32)

"Monks, I will teach you the level of a person of no integrity and the level of a person of integrity. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Now what is the level of a person of no integrity? A person of no integrity is ungrateful & unthankful. This ingratitude, this lack of thankfulness, is advocated by rude people. It is entirely on the level of people of no integrity. A person of integrity is grateful & thankful. This gratitude, this thankfulness, is advocated by civil people. It is entirely on the level of people of integrity."

"I tell you, monks, there are two people who are not easy to repay. Which two?

Your mother & father. Even if you were to carry your mother on one shoulder & your father on the other shoulder for 100 years, and were to look after them by anointing, massaging, bathing, & rubbing their limbs, and they were to defecate & urinate right there [on your shoulders], you would not in that way pay or repay your parents. If you were to establish your mother & father in absolute sovereignty over this great earth, abounding in the seven treasures, you would not in that way pay or repay your parents. Why is that? Mother & father do much for their children. They care for them, they nourish them, they introduce them to this world. But anyone who rouses his unbelieving mother & father, settles & establishes them in conviction; rouses his unvirtuous mother & father, settles & establishes them in virtue; rouses his stingy mother & father, settles & establishes them in generosity; rouses his foolish mother & father, settles & establishes them in discernment: To this extent one pays & repays one's mother & father."

See also: *MN 110*; *SN 7:14*; *AN 2:118*; *AN 4:32*; *AN 4:73*; *Iti 106*

Like-minded

Samacitta Sutta (AN 2:35)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, I will teach you the person fettered outside & the person fettered inside. Listen to that & pay careful attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Sāriputta said, "And which, friends, is the person fettered inside? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. He—with the breakup of the body, after death—reappears in a certain deva-host. Falling from there, he is a returner, one who returns to this state of being.[1] This is called a person fettered inside, a returner, one who returns to this state of being.

"And which is the person fettered outside? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. He enters & remains in a certain peaceful awareness release.[2] He—with the breakup of the body, after death—reappears in a certain deva-host. Falling from there, he is a non-returner, one who doesn't return to this state of being.[3] This is called a person fettered outside, a non-returner, one who doesn't return to this state of being.

"Then again, a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. He is one who practices for disenchantment, for dispassion, for & the cessation of sensuality. He is one who practices for disenchantment, for dispassion, for & the cessation of becoming. He is one who practices for the ending of craving. He is one who practices for the ending of greed. He—with the breakup of the body, after death—reappears in a certain deva-host. Falling from there, he is a non-returner, one who doesn't return to this state of being. This is called a person fettered outside, a non-returner, one who doesn't return to this state of being."

Then many Like-minded Devas went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there, they said to him, "Lord, Ven. Sāriputta, in the Eastern Monastery, the palace of Migāra's mother, is teaching the monks about the person fettered inside & the person fettered outside. The assembly is overjoyed. It would be good, lord, if the Blessed One went to Ven. Sāriputta, out of sympathy."[4]

The Blessed One acquiesced with silence.

Then—just as a strong man might extend his flexed arm or flex his extended arm—the Blessed One disappeared from Jeta's Grove and reappeared in the Eastern Monastery, the palace of Migāra's mother, right in front of Ven. Sāriputta. He sat down on a seat laid out. Ven. Sāriputta, bowing down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Just now, Sāriputta, many Like-minded Devas went to me and, on arrival, having bowed down to me, stood to one side. As they were standing there, they said to me, 'Lord, Ven. Sāriputta, in the Eastern Monastery, the palace of Migāra's mother, is teaching the monks about the person fettered inside & the person fettered outside. The assembly is overjoyed. It would be good, lord, if the Blessed One went to Ven. Sāriputta, out of sympathy.'

"Those devas, Sāriputta— whether there are ten, twenty, thirty, forty, fifty, or sixty—can stand on an area the size of a hole pierced by the point of an awl[5] and not disturb one another. And if the thought should occur

to you, 'Surely it was there [in their heaven] that those devas developed such a mind-state that—whether there are ten, twenty, thirty, forty, fifty, or sixty—they can stand on an area the size of a hole pierced by the point of an awl and not disturb one another,' it shouldn't be seen that way. It was right here[6] that they developed such a mind-state that—whether there are ten, twenty, thirty, forty, fifty, or sixty—they can stand on an area the size of a hole pierced by the point of an awl and not disturb one another.

"Therefore, Sāriputta, you should train yourselves, 'We will be peaceful in our faculties & peaceful in our hearts.' That's how you should train yourselves. When you are peaceful in your faculties & peaceful in your hearts, peaceful will be your bodily actions, peaceful your verbal actions, peaceful your mental actions. [Thinking,] 'We will render only peaceful service to our fellows in the holy life': That's how you should train yourselves.

"The wanderers of other sects are lost, Sāriputta, in that they don't get to hear this Dhamma sequence."

Notes

1. This state = the human realm. According to the Commentary, "inside" here means sensual levels of becoming; "outside" means form and formless levels of becoming. Alternatively, it says that "inside" denotes the five lower fetters, whereas "outside" denotes the five higher fetters. It illustrates the idea that a person fettered inside can sojourn in the higher levels of becoming before returning to this state with an analogy: a calf fettered by a tether to a post inside a corral but whose tether is long enough for it to lie down for a while outside of the corral. Similarly, a person fettered outside who is currently alive in this state is like a calf tethered to a post outside of a corral but who is currently lying down in the corral.

2. A concentration attainment. See AN 2:30, AN 6:13; SN 42:8, AN 8:63, and SN 46:54.

3. This individual, after leaving that deva realm, will either be reborn in one of the Pure Abodes or will gain unbinding. See AN 3:88.

4. The Commentary states that there were many more devas present at Ven. Sāriputta's talk than the ones who went to see the Buddha, and that a large number of the devas listening to the discourse attained noble attainments. In fact, the Commentary, groups this sutta with the Mahāsamaya Sutta (DN 20),

the Cūḷarāhulovāda Sutta (MN 147), and the Maṅgala Sutta (Sn 2:4) as having been particularly fruitful in this regard. Of these suttas, however, only MN 147 states that devas reached a noble attainment while listening to it.

5. *Āragga-koṭi-nitudana-mattam-pi* (*-matte-pi* in the Burmese and Sri Lankan editions). NDB misses the word *nitudana*, "piercing," in this compound, and so defines the space as equal to the tip of the awl. The translation in GSB, however, is correct.

6. According to the Commentary, "here" can mean either here in the human realm or here in the Dhamma-Vinaya of a Buddha.

See also: *AN 3:77–78*; *AN 3:85–87*; *AN 4:123–126*; *Ud 4:4*

To Ārāmadaṇḍa

Ārāmadaṇḍa Sutta (AN 2:36)

On one occasion Ven. Mahā Kaccāna was staying at Varaṇā on the shore of Kaddama (Muddy) Lake. Then Ārāmadaṇḍa the brahman went to Ven. Mahā Kaccāna and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna, "What is the cause, Master Kaccāna, what is the reason, why noble warriors dispute with noble warriors, brahmans dispute with brahmans, and householders dispute with householders?"

"Brahman, it's with relishing, possession, greed, bondage, & entrenchment in passion for sensuality as a cause that noble warriors dispute with noble warriors, brahmans dispute with brahmans, and householders dispute with householders."

"And what is the cause, Master Kaccāna, what is the reason, why contemplatives dispute with contemplatives?"

"Brahman, it's with relishing, possession, greed, bondage, & entrenchment in passion for views as a cause that contemplatives dispute with contemplatives."

"And is there anyone in the world, Master Kaccāna, who has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views?"

"There is, brahman, someone in the world who has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views."

"And who in the world, Master Kaccāna, has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views?"

"There is, brahman, in the eastern countryside, a city named Sāvatthī. There the Blessed One—the Worthy One, the Rightly Self-awakened One—is now dwelling. That Blessed One has overcome this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views."

When this was said, Ārāmadaṇḍa the brahman—getting up from his seat, arranging his robe over one shoulder, lowering his right knee to the ground, and raising his hands palm-to-palm over the heart—exclaimed three times: "Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! For that Blessed One is one who has overcome both this relishing, possession, greed, bondage, & entrenchment in passion for sensuality, and this relishing, possession, greed, bondage, & entrenchment in passion for views!

"Magnificent, Master Kaccāna! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Kaccāna—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Kaccāna remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *MN 13–14*; *MN 72*; *AN 10:93*; *Sn 4:3–5*; *Sn 4:8–13*

To Kaṇḍarāyana

Kaṇḍarāyana Sutta (AN 2:37)

On one occasion Ven. Mahā Kaccāna was staying near Madhura in the Gundā Forest. Then Kaṇḍarāyana the brahman went to Ven. Mahā Kaccāna and on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Kaccāna, "I have heard it said, Master Kaccāna, that, 'Kaccāna the contemplative does not raise his hands in respect to aged, venerable brahmans—advanced in years, come to the last stage of life—nor does he rise up to greet them, nor does he offer them a seat.' Insofar as you don't raise your hands in respect to aged, venerable brahmans—advanced in years, come to the last stage of life—nor rise up to greet them, nor offer them a seat, that is simply not right, Master Kaccāna."

"Brahman, the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—has declared the level of one who is venerable and the level of one who is a youngster. Even if one is venerable—80, 90, 100 years old—yet if one partakes of sensuality, lives in the midst of sensuality, burns with sensual fever, is chewed up by sensual thoughts, and is eager in the search for sensuality, then one is reckoned simply as a young fool, not an elder.

"But if one is a youngster, youthful—a black-haired young person endowed with the blessings of youth in the first stage of life—yet does not partake of sensuality, does not live in the midst of sensuality, does not burn with sensual fever, is not chewed up by sensual thoughts, and is not eager in the search for sensuality, then one is reckoned as a wise elder."

When this was said, Kaṇḍarāyana the brahman rose up from his seat, arranged his cloak over one shoulder, and bowed down at the feet of the monks who were youngsters, (saying,) "You, sirs, are the venerable ones,

standing on the level of those who are venerable. We are the youngsters, standing on the level of those who are youngsters.

"Magnificent, Master Kaccāna! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Kaccāna—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Kaccāna remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *SN 3:1*; *Dhp 260–261*

Bombast

Ukkācita Sutta (AN 2:46)

"Monks, there are these two assemblies. Which two? The assembly trained in bombast and not in cross-questioning, and the assembly trained in cross-questioning and not in bombast.

"And which is the assembly trained in bombast and not in cross-questioning?

There is the case where in any assembly when the discourses of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are recited, the monks don't listen, don't lend ear, don't set their hearts on knowing them, don't regard them as worth grasping or mastering. But when discourses that are literary works—the works of poets, artful in sound, artful in expression, the work of outsiders, words of disciples—are recited, they listen, they lend ear, they set their hearts on knowing them, they regard them as worth grasping & mastering. Yet when they have mastered that Dhamma, they don't cross-question one another about it, don't dissect: 'How is this? What is the meaning of this?' They don't make open what isn't open, don't make plain what isn't plain, don't dispel doubt on its various doubtful points. This is called an assembly trained in bombast, not in cross-questioning.

"And which is the assembly trained in cross-questioning and not in bombast?

"There is the case where in any assembly when discourses that are literary works—the works of poets, artful in sound, artful in rhetoric, the work of outsiders, words of disciples—are recited, the monks don't listen, don't lend ear, don't set their hearts on knowing them; don't regard them as worth grasping or mastering. But when the discourses of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are recited, they listen, they lend ear, they set their hearts on knowing them, they regard them as worth grasping & mastering. And when they

have mastered that Dhamma, they cross-question one another about it and dissect it: 'How is this? What is the meaning of this?' They make open what isn't open, make plain what isn't plain, dispel doubt on its various doubtful points. This is called an assembly trained in cross-questioning and not in bombast."

See also: *MN 146*; *AN 5:79*; *AN 6:51*

Communal Living

Sannivāsa Sutta (AN 2:61)

"Monks, I will teach you the communal living of the bad & the communal living of the good. Listen to that & pay careful attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "And how is there the communal living of the bad? And how do the bad live together?

"There is the case where the thought occurs to an elder monk, 'I should not correct an elder monk, nor should I correct a monk of middling standing, nor should I correct a newcoming monk.

"'If an elder monk were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.

"'If a monk of middle standing were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.

"'If a newcoming monk were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.'

"The thought occurs to a monk of middle standing…

"The thought occurs to a newcoming monk, 'I should not correct an elder monk, nor should I correct a monk of middling standing, nor should I correct a newcoming monk.

"'If an elder monk were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.

"'If a monk of middle standing were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.

"'If a newcoming monk were to correct me, he would correct me unsympathetic for my welfare, and not sympathetic for my welfare. I would say, "No," and that would annoy him. Even seeing (my offense), I wouldn't make amends.'

"This, monks, is how there is the communal living of the bad, and this is how the bad live together.

"And how is there the communal living of the good? And how do the good live together?

"There is the case where the thought occurs to an elder monk, 'I should correct an elder monk, I should correct a monk of middling standing, and I should correct a newcoming monk.

"'If an elder monk were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.

"'If a monk of middle standing were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.

"'If a newcoming monk were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.'

"The thought occurs to a monk of middle standing…

"The thought occurs to a newcoming monk, 'I should correct an elder monk, I should correct a monk of middling standing, and I should correct a newcoming monk.

"'If an elder monk were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.

"'If a monk of middle standing were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.

"'If a newcoming monk were to correct me, he would correct me sympathetic for my welfare, and not unsympathetic for my welfare. I would say, "Good," and that would not annoy him. Seeing (my offense), I would make amends.'

"This, monks, is how there is the communal living of the good, and this is how the good live together."

See also: *AN 3:96*; *AN 10:18*

Pleasures

Sukha Sutta (AN 2:74)

"Monks, there are these two pleasures. Which two? Pleasure with enjoyment as its object & pleasure with equanimity as its object. There are these two pleasures. And the foremost of these two pleasures is pleasure with equanimity as its object."

Fools

Bāla Sutta (AN 2:99)

"Monks, these two are fools. Which two? The one who takes up a burden that hasn't fallen to him, and the one who doesn't take up a burden that has. These two are fools."

See also: AN 5:159

Hard to Find
Dullabhā Sutta (AN 2:118)

"Monks, these two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful for a kindness done and feels obligated to repay it. These two people are hard to find in the world."

See also: AN 2:31—32; AN 4:32

Rarely Having Enough
Duttappaya Sutta (AN 2:120)

"Monks, these two persons rarely have enough. Which two? One who piles [hoards] gain & gain, and one who spends [squanders] gain & gain. These two persons rarely have enough."

See also: *AN 4:28*

Voice

Ghosa Suttas (AN 2:123–124)

"Monks, there are these two conditions for the arising of wrong view. Which two? The voice of another[1] and inappropriate attention. These are the two conditions for the arising of wrong view."

"Monks, there are these two conditions for the arising of right view. Which two? The voice of another and appropriate attention. These are the two conditions for the arising of right view."

Note

1. The Commentary identifies "voice of another" *(parato ghoso)* as meaning, in the case of the first sutta, the voice of another person teaching what is not true Dhamma, and in the case of the second sutta, the voice of another person teaching true Dhamma.

However, Woodward's translation for the PTS renders *parato ghoso* as "a voice from another world," and in a footnote he interprets it as "clairaudience from another (world)." To summarize his reasoning: If ordinary speech were meant, the word *vācā* or *vācī* would have been used instead of *ghoso;* and if another person were meant, *aññassa* or *aññatarassa* would have been used instead of *parato.* Finally, he notes that this passage appears also in MN 43 following a statement of "abnormal powers," which apparently is meant to show that, in context, this statement must refer to the type of psychic knowledge that derives from abnormal powers.

There are several problems with this interpretation, the first being that it leaves no room for an event happening many times in the Canon: people gaining right view simply on hearing the words of another person. One scholar has tried to get around this objection, saying that the voice from another world must refer to the voice of the Buddha or to one of the noble disciples who gained awakening on hearing the Buddha's own voice. The implication here is that only the words of these two classes of people can inspire right view. This position, however, is disproved by the fact that in Mv.I.23.5 Ven. Sāriputta, who

at that point has not yet met the Buddha, is able to inspire the arising of the Dhamma eye in Ven. Moggallāna. This passage appears in the long origin story leading up to the rules dealing with ordination, and makes an important point in validating the tradition of ordination: that a person who has not met the Buddha can still inspire right view and even awakening in the mind of another. So the Canon itself disproves both of these otherworldly interpretations of this statement.

As for Woodward's linguistic arguments: It is hard for a non-native speaker of a dead language to know the reasoning in the mind of a native speaker in that language, but it might have been the case that the Buddha avoided the word *aññassa* for "other" because it could have easily been confused for another meaning of *aññassa*, "pertaining to the knowledge of an arahant." As for *vācī* and *aññatarassa*, neither of them fits the context. *Vācī* is a stem-form used in compounds, and *aññatarassa* means "of a certain person." This leaves *vācā*, "statement" as a possible alternative, but perhaps the Buddha chose *ghoso* to leave room for the possibility that there are times when one can bring another to his/her senses simply by clearing one's throat.

Finally, concerning the passage from MN 43: This sutta is a long series of questions and answers that abruptly switch from topic to topic, so it's hard to say that the sutta provides a clear sense of context for any of its statements. That said, however, it's not even the case that this passage follows on a statement about abnormal powers. It actually follows on two questions about discernment, which in turn follow on a discussion of the formless jhānas—apparently the "abnormal powers" mentioned by Woodward—and as AN 9:36 and MN 140 show, it's possible to develop discernment based on these attainments without psychic powers.

Without Investigating
Ananuvicca Sutta (AN 2:134)

"Endowed with two qualities, the fool—incompetent, a person of no integrity—keeps himself injured & impaired. He's blameworthy, open to being blamed by the observant, & generates much demerit. Which two?

"Without investigating it, without examining it, he shows confidence in a matter that merits skepticism. Without investigating it, without examining it, he shows skepticism toward a matter that merits confidence.

"Endowed with these two qualities, the fool—incompetent, a person of no integrity—keeps himself injured & impaired. He's blameworthy, open to being blamed by the observant, & generates much demerit.

"Endowed with two qualities, the wise person—competent, a person of integrity—keeps himself uninjured & unimpaired. He's blameless, not open to being blamed by the observant, & generates much merit. Which two?

"Investigating it, examining it, he shows skepticism toward a matter that merits skepticism. Investigating it, examining it, he shows confidence in a matter that merits confidence.

"Endowed with these two qualities, the wise person—competent, a person of integrity—keeps himself uninjured & unimpaired. He's blameless, not open to being blamed by the observant, & generates much merit."

See also: MN 56; AN 3:66

Threes

Danger

Bhaya Sutta (AN 3:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, whatever dangers arise all arise from a fool, and not from a wise person. Whatever disasters arise all arise from a fool, and not from a wise person. Whatever troubles arise all arise from a fool, and not from a wise person.

"Just as a fire, released from a house of reeds or a house of grass, burns even gabled houses, plastered inside & out, draft-free, with close-fitting doors & windows shut against the wind; in the same way, whatever dangers arise all arise from a fool, and not from a wise person. Whatever disasters arise all arise from a fool, and not from a wise person. Whatever troubles arise all arise from a fool and not from a wise person.

"Thus, monks, a fool brings danger; a wise person brings no danger. A fool brings disasters; a wise person brings no disasters. A fool brings trouble; a wise person brings no trouble.

"There is no danger from a wise person. There are no disasters from a wise person. There is no trouble from a wise person.

"Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool.[1] We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves."

Note

1. In other words, we will bring no dangers, disasters, or trouble. For two other lists of a fool's three characteristics, see AN 3:2 and AN 3:5.

See also: AN 2:21; AN 2:99; AN 2:134; AN 3:2; AN 3:5

Characterized (by Action)
Lakkhaṇa Sutta (AN 3:2)

"Monks, a fool is characterized by his/her actions. A wise person is characterized by his/her actions. It is through the activities of one's life that one's discernment shines.

"A person endowed with three things is to be recognized as a fool. Which three? Bodily misconduct, verbal misconduct, mental misconduct. A person endowed with these three things is to be recognized as a fool.

"A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.

"Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool. We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves."

See also: MN 41; AN 4:115; AN 10:176; AN 11:18; Dhp 60–75

Inappropriately
Ayoniso Sutta (AN 3:5)

"Monks, a person endowed with three qualities is to be recognized as a fool. Which three? He formulates a question inappropriately. He answers a question inappropriately. When another answers a question appropriately —having chosen circumscribed, coherent words & phrases—he doesn't approve of it. A person endowed with these three qualities is to be recognized as a fool.

"Monks, a person endowed with three qualities is to be recognized as a wise person. Which three? He formulates a question appropriately. He answers a question appropriately. When another answers a question appropriately—having chosen circumscribed, coherent words & phrases —he approves of it. A person endowed with these three qualities is to be recognized as a wise person."

See also: MN 2; AN 3:68; AN 4:42; AN 4:192

Impurities
Mala Sutta (AN 3:10)

"Monks, when one is endowed with three qualities, without abandoning three impurities, then as if one had been carried off, one would thus be placed in hell. Which three? One is unvirtuous and hasn't abandoned the impurity of being unvirtuous. One is envious and hasn't abandoned the impurity of envy. One is stingy and hasn't abandoned the impurity of stinginess. When one is endowed with these three qualities, without abandoning these three impurities, then as if one had been carried off, one would thus be placed in hell.

"Monks, when one is endowed with three qualities, having abandoned three impurities, then as if one had been carried off, one would thus be placed in heaven. Which three? One is virtuous and has abandoned the impurity of being unvirtuous. One is not envious and has abandoned the impurity of envy. One is not stingy and has abandoned the impurity of stinginess. When one is endowed with these three qualities, having abandoned these three impurities, then as if one had been carried off, one would thus be placed in heaven."

See also: AN 5:254–259; Dhp XVIII

The Chariot Maker
Pacetana Sutta (AN 3:15)

On one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Once, monks, there was a king named Pacetana. One day King Pacetana said to his chariot maker, 'My good chariot maker, in six months time from now a battle will take place. Can you make me a new pair of chariot wheels?'

"'Yes, your majesty, I can,' the chariot maker replied to the king.

"Then in six months minus six days the chariot maker finished one wheel. King Pacetana said to him, 'In six days time from now the battle will take place. Will the pair of chariot wheels be finished?'

"'Your majesty, in these six months minus six days, I have finished one wheel.'

"'But can you finish the second wheel in these six days?'

"'Yes, your majesty, I can,' the chariot maker replied to the king.

Then, after finishing the second wheel in six days, the chariot maker took the pair of wheels to the king and, on arrival, said to him, 'Here is your new pair of chariot wheels all finished, your majesty.'

"'And what is the difference between your wheel that took six months minus six days to finish, and your wheel that took six days to finish? I don't see any difference between them at all.'

"'There is a difference between them, your majesty. Look at the difference.' Then the chariot maker took the chariot wheel that took six days to finish and set it rolling. Going as far as its momentum carried it, it twirled around and around and fell to the ground. But then he took the chariot wheel that took six months minus six days to finish and set it

rolling. Going as far as its momentum carried it, it stood still as if fixed on an axle.

"'Now what is the reason, my good chariot maker, what is the cause, why the chariot wheel that took six days to finish, when set rolling, goes as far as its momentum carries it and then, twirling around and around, falls to the ground? And what is the reason, what is the cause, why the chariot wheel that took six months minus six days to finish, when set rolling, goes as far as its momentum carries it and then stands still as if fixed on an axle?'

"'Your majesty, as for the wheel that took six days to finish, its rim is crooked, with faults & flaws. Its spokes are crooked, with faults & flaws. Its hub is crooked, with faults & flaws. Because its rim… spokes… (&) hub are crooked, with faults & flaws, when set rolling it goes as far as its momentum carries it and then, twirling around and around, falls to the ground. But as for the wheel that took six months minus six days to finish, its rim is not crooked, with no faults or flaws. Its spokes are not crooked, with no faults or flaws. Its hub is not crooked, with no faults or flaws. Because its rim… spokes… (&) hub are not crooked, with no faults or flaws, when set rolling it goes as far as its momentum carries it and then stands still as if fixed on an axle.'

"Now, monks, the thought may occur to you that the chariot maker on that occasion was someone else, but it shouldn't be seen in that way. I myself was the chariot maker on that occasion. I was skilled in dealing with the crookedness, the faults, the flaws of wood. Now I am a worthy one, rightly self-awakened, skilled in dealing with the crookedness, faults, & flaws of bodily action; skilled in dealing with the crookedness, faults, & flaws of verbal action; skilled in dealing with the crookedness, faults, & flaws of mental action.

"Any monk or nun in whom the crookedness, faults, & flaws of bodily action are not abandoned; the crookedness, faults, & flaws of verbal action are not abandoned; the crookedness, faults, & flaws of mental action are not abandoned has fallen away from this Dhamma & Vinaya, just like the wheel that took six days to finish. But any monk or nun in whom the crookedness, faults, & flaws of bodily action are abandoned; the crookedness, faults, & flaws of verbal action are abandoned; the

crookedness, faults, & flaws of mental action are abandoned stands firm in this Dhamma & Vinaya, just like the wheel that took six months minus six days to finish.

"Thus you should train yourselves: 'We will abandon crookedness, faults, & flaws in bodily action. We will abandon crookedness, faults, & flaws in verbal action. We will abandon crookedness, faults, & flaws in mental action.' That's how you should train yourselves."

See also: SN 56:11; AN 3:110; AN 3:129; AN 9:20; Ud 5:5; Sn 4:4; Sn 4:7

The Shopkeeper
Pāpaṇika Sutta (AN 3:20)

"Monks, a shopkeeper endowed with three factors will, in no long time, achieve greatness & abundance in terms of wealth. Which three? There is the case where a shopkeeper has a good eye, is astute, & is consummate in his backing.

"And how does a shopkeeper have a good eye? There is the case where a shopkeeper knows of an item: 'This item can be bought at this price and sold at this price; the cost will be this much, and the profit this much.' This is how a shopkeeper has a good eye.

"And how is a shopkeeper astute? There is the case where a shopkeeper is skilled in buying & selling an item. This is how a shopkeeper is astute.

"And how is a shopkeeper consummate in his backing? There is the case where householders or householders' sons know of a shopkeeper, 'This shopkeeper has a good eye & is astute. He is capable of supporting his wife & children and repaying our investment at regular intervals.' They offer him wealth, [saying,] 'Here, my friend, having made wealth from this, support your wife & children and repay us at regular intervals.' This is how a shopkeeper is consummate in his backing.

"A shopkeeper endowed with these three factors will, in no long time, achieve greatness & abundance in terms of wealth.

"Monks, a monk endowed with three factors will, in no long time, achieve greatness & abundance in terms of skillful qualities. Which three? There is the case where a monk has a good eye, is astute, & is consummate in his backing.

"And how does a monk have a good eye? There is the case where a monk discerns, as it has come to be, that 'This is stress.'… 'This is the origination of stress.'… 'This is the cessation of stress.'… 'This is the path of

practice leading to the cessation of stress.' This is how a monk has a good eye.

"And how is a monk astute? There is the case where a monk keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is how a monk is astute.

"And how is a monk consummate in his backing? There is the case where a monk—approaching at regular intervals those monks who are learned, to whom the tradition has come down, who have memorized the suttas, memorized the Vinaya, memorized the mātikas [lists of Dhamma topics]—asks & questions them, 'How is this, venerable sirs? What is the meaning of this?' Those venerable ones make open what isn't open, make plain what isn't plain, dispel doubt on various doubtful points. This is how a monk is consummate in his backing.

"Monks, a monk endowed with these three factors will, in no long time, achieve greatness & abundance in terms of skillful qualities."

See also: DN 26; AN 2:46; AN 7:6

Sick People
Gilāna Sutta (AN 3:22)

"There are these three types of sick people to be found existing in the world. Which three?

"There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will not recover from that illness. There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will recover from that illness. There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing—but not if he doesn't—that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"These are the three types of sick people to be found existing in the world.

"In the same way, these three types of people, like the three types of sick people, are to be found existing in the world. Which three?

"There is the case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will not alight on the lawfulness, the rightness of skillful qualities. There is the

case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will alight on the lawfulness, the rightness of skillful qualities. There is the case of the person who will alight on the lawfulness, the rightness of skillful qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata, but not if he doesn't.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata—but not if he doesn't—that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

See also: *DN 12*; *MN 63*; *MN 75*; *MN 105*; *SN 6:1*; *SN 42:7*; *AN 10:108*; *Iti 100*

Great Benefactors
Bahukāra Sutta (AN 3:24)

"Monks, these three persons are one's great benefactors. Which three?

"The person through whom one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Saṅgha for refuge: This is one's great benefactor.

"Further, the person through whom one discerns, as it has come to be, that 'This is stress.'… 'This is the origination of stress.'… 'This is the cessation of stress.'… 'This is the path of practice leading to the cessation of stress.': This is one's great benefactor.

"Further, the person through whom one—with the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now: This is one's great benefactor.

"These three persons, monks, are one's great benefactors. And I tell you: One has no other benefactor greater than these three. And I tell you, too, that it's not easy for one to repay these three benefactors by bowing down, by rising up in greeting, by raising one's hands palm-to-palm in front of the heart, by performing services in line with seniority, or by presenting them with robes, almsfood, lodging, or medicinal requisites used for curing the sick."

See also: SN 22:59; SN 56:11; AN 2:31–32; AN 3:115

Upside Down
Avakujja Sutta (AN 3:30)

"Monks, there are these three types of persons to be found existing in the world. Which three? The person of upside down discernment, the person of lap discernment, and the person of wide-open discernment.

"And which is the person of upside-down discernment? There is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. He, while sitting in that seat, doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. Having gotten up from that seat, he doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. Just as when a pot is turned upside down, water poured there runs off and doesn't stay; in the same way, there is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. He, while sitting in that seat, doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. Having gotten up from that seat, he doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. This is called a person of upside down discernment.

"And which is the person of lap discernment? There is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely

perfect, surpassingly pure. He, while sitting in that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having gotten up from that seat, he doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. Just as when a person has various foods strewn over his lap—sesame seeds, husked rice, cakes, & jujubes—and when getting up, his mindfulness lapsed, he would scatter them; in the same way, there is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. He, while sitting in that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having gotten up from that seat, he doesn't attend to the beginning of that talk, doesn't attend to the middle, doesn't attend to the end. This is called a person of lap discernment.

"And which is the person of wide open discernment? There is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. He, while sitting in that seat, attends to the beginning of that talk, attends to the middle, attends to the end. And having gotten up from that seat, attends to the beginning of that talk, attends to the middle, attends to the end. Just as when a pot is set right side up, water poured there stays and doesn't run off; in the same way, there is the case where a person, having gone to a monastery, often listens to the Dhamma in the presence of the monks. The monks teach him the Dhamma admirable in the beginning, admirable in the middle, admirable in the end. They expound the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. He, while sitting in that seat, attends to the beginning of that talk, attends to the middle, attends to the end. And having gotten up from that seat, attends to the beginning of that talk, attends to the middle, attends to the end. This is called a person of wide open discernment."

A man of upside down discernment—

stupid, injudicious,
even if he often goes in the presence of the monks,
can't grasp anything
like the beginning, middle, or end of a talk,
for discernment isn't found in him.

A man of lap discernment
is said to be better than that one.
If he often goes in the presence of the monks,
while sitting in that seat, grasps the words
of the beginning, middle, & end of the talk,
but getting up, he doesn't discern anything like that,
for he forgets what he had grasped.

But a man of wide open discernment
is said to be better than those ones.
If he often goes in the presence of the monks,
while sitting in that seat, he grasps the words
of the beginning, middle, & end of the talk.
He remembers—the person of undivided mind,
with the best of resolves.
Practicing the Dhamma in line with the Dhamma,
he'll put an end
to suffering & stress.

See also: MN 95; AN 5:151; AN 5:202; AN 6:86–88

To Ven. Ānanda

Ānanda Sutta (AN 3:32)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, could it be that a monk would have a concentration-attainment of such a sort that, with regard to this conscious body, he would have no I-making or mine-making conceit-obsession, that with regard to all external themes [topics of concentration] he would have no I-making or mine-making conceit-obsession, and that he would enter & remain in the awareness-release & discernment-release in which there is no I-making or mine-making conceit-obsession for one entering & remaining in it?"

"It could be, Ānanda, that a monk would have a concentration-attainment of a such a sort…."

"But how, lord, could a monk have a concentration-attainment of such a sort…?"

"There is the case, Ānanda, where a monk is percipient in this way: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' This is how a monk would have a concentration-attainment of a such a sort that, with regard to this conscious body, he would have no I-making or mine-making conceit-obsession, that with regard to all external themes [topics of concentration] he would have no I-making or mine-making conceit-obsession, and that he would enter & remain in the awareness-release & discernment-release in which there is no I-making or mine-making conceit-obsession for one entering & remaining in it.

"And it was in reference to this that I said, in Puṇṇaka's Questions in the Pārāyana [Sn 5:3]:

He who has fathomed
the high & low in the world,
for whom there is nothing
perturbing in the world—
    evaporated,[1] undesiring,
    untroubled, at peace—
he, I tell you, has crossed over birth
        & aging.

Note

1. According to Nd II, this means that one's bodily, verbal, and mental misconduct has evaporated away, along with all one's defilements.

See also: *AN 9:36*

To Ven. Sāriputta

Sāriputta Sutta (AN 3:33)

Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Sāriputta, I could teach the Dhamma in brief, I could teach the Dhamma in detail, I could teach the Dhamma in brief & in detail, but those who would understand the Dhamma are hard to find."

"This is the time, Blessed One, this is the time, One Well Gone, that the Blessed One should teach the Dhamma in brief, should teach the Dhamma in detail, should teach the Dhamma in brief & in detail. There will be those who would understand."

"Then, Sāriputta, you should train yourselves: 'There will be no I-making or mine-making conceit-obsession with regard to this conscious body. There will be no I-making or mine-making conceit-obsession with regard to all external themes [topics of concentration]. We will enter & remain in the awareness-release & discernment-release where there is no I-making or my-making conceit-obsession for one entering & remaining in it.' That's how you should train yourselves. When there is in a monk no I-making or my-making conceit-obsession with regard to this conscious body, no I-making or my-making conceit-obsession with regard to all external themes, and when he enters & remains in the awareness-release & discernment-release where there is no I-making or my-making conceit-obsession for one entering & remaining in it, he is called a monk who has cut through craving, has ripped off the fetter, and—from rightly breaking through conceit—has put an end to suffering & stress.

"And it was in reference to this that I said, in Udaka's Questions in the Pārāyana [Sn 5:13]:

> "The abandoning
> both of sensual desires,

& of unhappiness,
the dispelling of sloth,
the warding off of anxieties,
equanimity-&-mindfulness purified,
with inspection of mental qualities
swift in the forefront:
That I call the gnosis of emancipation,[1]
the breaking open
of ignorance."

Note

1. The state of mind described here corresponds to the five-factored noble right concentration described in AN 5:28, and analyzed more fully in AN 9:36. For further discussion, see Section III/F in *The Wings to Awakening* and the essays, "Jhāna Not by the Numbers" and "Silence Isn't Mandatory."

Causes

Nidāna Sutta (AN 3:34)

An action (kamma) performed by an arahant bears no kammic fruit. This sutta explains why.

* * *

"Monks, these three are causes for the origination of actions. Which three? Greed is a cause for the origination of actions. Aversion is a cause for the origination of actions. Delusion is a cause for the origination of actions.

"Any action performed with greed—born of greed, caused by greed, originating from greed: Wherever one's selfhood *[atta-bhāva]* turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with aversion—born of aversion, caused by aversion, originating from aversion: Wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with delusion—born of delusion, caused by delusion, originating from delusion: Wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain: Those seeds would thus come to growth, increase, & abundance. In the same way, any action

performed with greed… performed with aversion… performed with delusion—born of delusion, caused by delusion, originating from delusion: Wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"These are three causes for the origination of actions.

"Now, these three are (further) causes for the origination of actions. Which three? Non-greed is a cause for the origination of actions. Non-aversion is a cause for the origination of actions. Non-delusion is a cause for the origination of actions.

"Any action performed with non-greed—born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-aversion—born of non-aversion, caused by non-aversion, originating from non-aversion: When aversion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-delusion—born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and a man would burn them with fire and, burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, any action performed with non-greed… performed with non-aversion… performed with non-delusion—born of non-

delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"These, monks, are three causes for the origination of action."

A person unknowing:
the actions performed by him,
born of greed, born of aversion,
& born of delusion,
whether many or few,
are experienced right here:
    No other ground is found.[1]

So a monk, knowing,
    sheds
greed, aversion, & delusion;
giving rise to clear knowledge, he
    sheds
all bad destinations.[2]

Notes

1. According to the Commentary, "right here" means within the stream of one's own "selfhood" (atta-bhāva), i.e., one's own chain of rebirth. "No other ground is found" means that the fruit of the action is not experienced by any other person's chain of rebirth.

2. The Commentary notes that this verse refers to the attainment of arahantship, and that an arahant—in reaching nibbāna—sheds not only bad destinations, but also good ones.

The word "sheds" acts as a "lamp" in this verse—it appears only once, but functions in two phrases, as I have rendered it in the translation. On the use of the lamp as a literary figure of speech, see the Introduction to *Dhammapada: A Translation.*

See also: SN 12:64; SN 22:54; SN 42:8; AN 3:77; AN 3:101

To Hatthaka

Hatthaka Sutta (AN 3:35)

On one occasion the Blessed One was staying near Āḷavī on a spread of leaves by a cattle track in a siṁsapā forest. Then Hatthaka of Āḷavī, out roaming & rambling for exercise, saw the Blessed One sitting on a spread of leaves by the cattle track in the siṁsapā forest. On seeing him, he went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I hope the Blessed One has slept in ease."

"Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one."

"But cold, lord, is the winter night. The 'Between-the-Eights'[1] is a time of snowfall. Hard is the ground trampled by cattle hooves. Thin is the spread of leaves. Sparse are the leaves in the trees. Thin are your ochre robes. And cold blows the Verambhā wind. Yet still the Blessed One says, 'Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one.'"

"In that case, young man, I will question you in return. Answer as you see fit. Now, what do you think? Suppose a householder or householder's son has a house with a gabled roof, plastered inside & out, draft-free, with close-fitting door & windows shut against the wind. Inside he has a throne-like bed spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, & red cushions on either side. And there a lamp would be burning, and his four wives, with their many charms, would be attending to him. Would he sleep in ease, or not? Or how does this strike you?"

"Yes, lord, he would sleep in ease. Of those in the world who sleep in ease, he would be one."

"But what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion so that—burned with those passion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those passion-born fevers—burned with which the householder or householder's son would sleep miserably—that passion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of aversion so that—burned with those aversion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those aversion-born fevers—burned with which the householder or householder's son would sleep miserably—that aversion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of delusion so that—burned with those delusion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those delusion-born fevers—burned with which the householder or householder's son would sleep miserably—that delusion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Always, always,
he sleeps in ease:
the brahman totally unbound,

who doesn't adhere
to sensual pleasures,
who's without acquisitions
        & cooled.

Having
                cut all ties
                & subdued fear in the heart,
calmed,
he sleeps in ease,
                having reached peace
                of awareness."

Note

1. The "Between-the-Eights" is a period in February, regarded in northern India as the coldest part of the year.

See also: *SN 10:8*; *Ud 2:10*; *Thag 6:2*

Refinement
Sukhamāla Sutta (AN 3:39)

"Monks, I lived in refinement, utmost refinement, total refinement. My father even had lotus ponds made in our palace: one where red lotuses bloomed, one where white lotuses bloomed, one where blue lotuses bloomed, all for my sake. I used no sandalwood that was not from Vārāṇasī. My turban was from Vārāṇasī, as were my tunic, my lower garments, & my outer cloak. A white sunshade was held over me day & night to protect me from cold, heat, dust, dirt, & dew.

"I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season I was entertained in the rainy-season palace by minstrels without a single man among them, and I did not once come down from the palace. Whereas the servants, workers, & retainers in other people's homes are fed meals of lentil soup & broken rice, in my father's home the servants, workers, & retainers were fed wheat, rice, & meat.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to aging, not beyond aging, sees another who is aged, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to aging, not beyond aging. If I—who am subject to aging, not beyond aging—were to be repelled, ashamed, & disgusted on seeing another person who is aged, that would not be fitting for me.' As I noticed this, the (typical) young person's intoxication with youth entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to illness, not beyond illness, sees another who is ill, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to illness, not beyond illness. And if I—who am subject to illness, not beyond illness—were to be repelled, ashamed, & disgusted on seeing

another person who is ill, that would not be fitting for me.' As I noticed this, the healthy person's intoxication with health entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to death, not beyond death, sees another who is dead, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to death, not beyond death. And if I—who am subject to death, not beyond death—were to be repelled, ashamed, & disgusted on seeing another person who is dead, that would not be fitting for me.' As I noticed this, the living person's intoxication with life entirely dropped away.[1]

"Monks, there are these three forms of intoxication. Which three? Intoxication with youth, intoxication with health, intoxication with life.

"Drunk with the intoxication of youth, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of health, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of life, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of youth, a monk leaves the training and returns to the lower life. Drunk with the intoxication of health, a monk leaves the training and returns to the lower life. Drunk with the intoxication of life, a monk leaves the training and returns to the lower life."

‘Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.’

As I maintained this attitude—
knowing the Dhamma
without acquisitions—
I overcame all intoxication
with health, youth, & life
as one who sees
renunciation as rest.

For me, energy arose,
unbinding was clearly seen.
There’s now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return.

Note

1. The PTS edition treats this sutta as two suttas, divided at this point. Asian traditions, however, treat it as one. The autobiographical verse at the conclusion of the second half fits neatly with the autobiographical first half, which suggests that the two halves were originally meant to go together.

See also: *MN 26*; *MN 36*; *MN 82*; *AN 5:57*; *Sn 3:1*; *Sn 3:2*; *Sn 4:15*

Governing Principles
Ādhipateyya Sutta (AN 3:40)

"There are these three governing principles. Which three? The self as a governing principle, the cosmos as a governing principle, and the Dhamma as a governing principle.

"And what is the self as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It is not for the sake of robes that I have gone forth from the home life into homelessness; it is not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now, if I were to seek the same sort of sensual pleasures that I abandoned in going forth from home into homelessness —or a worse sort—that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made himself his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the self as a governing principle.

"And what is the cosmos as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It's not for the sake of robes that I have gone forth from the home life into homelessness; it's not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows,

lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now if I, having gone forth, were to think thoughts of sensuality, thoughts of ill will, or thoughts of harmfulness: Great is the community of this cosmos, and in the great community of this cosmos there are contemplatives & brahmans endowed with psychic power, clairvoyant, skilled (in reading) the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities." There are also devas endowed with psychic power, clairvoyant, skilled (in reading) the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities."' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made the cosmos his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the cosmos as a governing principle.

"And what is the Dhamma as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It's not for the sake of robes that I have gone forth from the home life into homelessness; it's not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now, the Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves. There are companions in the

holy life who dwell knowing & seeing it. If I—having gone forth in this well-taught Dhamma & Vinaya—were to remain lazy & heedless, that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made the Dhamma his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the Dhamma as a governing principle.

"These are the three governing principles."

There is
in the cosmos
no
secret
place
for one
who has done
an
evil
deed.

Your own self knows, my good man,
whether you are true
or false.
You underestimate the fine witness
that is yourself,
you with evil
in yourself
that then you hide.

The devas & Tathāgatas see the fool
who goes about
off-pitch in the cosmos.

Thus you should go about
self-governed,
mindful;
governed by the cosmos,

masterful,
absorbed in jhāna;
governed by the Dhamma,
acting in line
with the Dhamma.

The sage who makes an effort
in truth
doesn't fall back.

Whoever through striving
—overpowering Māra,
conquering the Ender[1]—
touches the stopping of birth,
is
Such,[2]
a knower of the cosmos,
wise,
a sage
unfashioned
with regard to all things.

Notes

1. The Ender: an epithet for Māra, who as repeated mortality keeps putting an end to things.

2. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

See also: *MN 24*; *SN 51:15*; *AN 4:159*; *AN 4:245*

Instances

Ṭhāna Sutta (AN 3:42)

"In these three instances, monks, one can be recognized as a person of conviction & confidence. Which three? One wants to see virtuous people. One wants to hear the True Dhamma. One's awareness cleansed of the stain of stinginess, one lives at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. In these three instances, monks, one can be recognized as a person of conviction & confidence."

> One who wants to see virtuous ones,
> & wants to hear the True Dhamma
> —having subdued the stain of stinginess—
> is said to have conviction.

See also: AN 5:38; AN 7:6; Iti 107

Fabricated

Saṅkhata Sutta (AN 3:47–48)

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration [literally: otherness] while staying is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration while staying is discernable.

"These are three unfabricated characteristics of what is unfabricated."

Alternative translation:

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration [literally: otherness] of what stays is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration of what stays is discernable.

"These are three unfabricated characteristics of what is unfabricated."

See also: SN 43; Ud 8:3; Iti 43

A Mountain

Pabbata Sutta (AN 3:49)

"Monks, the great Sal trees that live in dependence on the Himalayas, the king of mountains, prosper in terms of three kinds of prosperity. Which three? They prosper in terms of branches, leaves, & foliage. They prosper in terms of bark & shoots. They prosper in terms of softwood and heartwood. The great Sal trees that grow in dependence on the Himalayas, the king of mountains, prosper in terms of these three kinds of prosperity.

"In the same way, the descendants who live in dependence on a clansman of conviction prosper in terms of three kinds of prosperity. Which three? They prosper in terms of conviction. They prosper in terms of virtue. They prosper in terms of discernment. The descendants who live in dependence on a clansman of conviction prosper in terms of these three kinds of prosperity.

Like a mountain of rock
in the wilderness, in a mighty grove,
dependent on which there prosper
lords of the forest, great trees—
    in the same way,
those who here live dependent on
a clansman of conviction
—consummate in virtue—
    prosper:
        wife & children,
        friends, dependents, & kin.

Seeing the virtue of that virtuous one,
his liberality & good conduct,
those who are perceptive
    follow suit.

Having, here in this world,
followed the Dhamma,
the path to a good destination,
they delight in the world of the devas,
enjoying the pleasures they desire.

See also: *AN 8:54*

Ardency

Ātappa Sutta (AN 3:50)

"In three instances, monks, ardency should be exercised. Which three?

"Ardency should be exercised for the non-arising of unarisen evil, unskillful qualities.

"Ardency should be exercised for the arising of unarisen skillful qualities.

"Ardency should be exercised for enduring bodily feelings that have arisen and are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life.

"When one exercises ardency for the non-arising of unarisen evil, unskillful qualities, when one exercises ardency for the arising of unarisen skillful qualities, and when one exercises ardency for enduring bodily feelings that have arisen and are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life, then one is said to be a monk who is ardent, adept, & mindful for the right ending of suffering & stress."

See also: SN 16:2; Iti 34

Two People (1)
Dvejana Sutta (AN 3:52)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmans, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is swept away by aging, by illness, by death. With the world thus swept away by aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

It's swept along:
    life, its next-to-nothing span.
For one swept on by aging
    no shelters exist.
Keeping sight of this danger in death,
do merit-deeds
    that bring bliss.

When you're restrained here
    in body, speech, & awareness;
when you make merit while still alive:

That will be for your bliss after death.

See also: *MN 82*; *SN 1:41*; *SN 3:19–20*; *AN 7:6—7*; *Khp 8*; *Iti 22*; *Iti 60*

Two People (2)
Dvejana Sutta (AN 3:53)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmans, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is on fire with aging, illness, & death. With the world thus on fire with aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

When a house is aflame,
the vessel salvaged
is the one that will be of use,
    not the one left there to burn.

So when the world is on fire
with aging & death,
you should salvage (your wealth) by giving:
    What's given is well salvaged.

When you're restrained here

in body, speech, & awareness;
when you make merit while still alive:
That will be for your bliss after death.

To Vaccha (on Giving)
Vaccha Sutta (AN 3:58)

Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, I have heard that 'Gotama the contemplative says this: "Only to me should a gift be given, and not to others. Only to my disciples should a gift be given, and not to others. Only what is given to me bears great fruit, and not what is given to others. Only what is given to my disciples bears great fruit, and not what is given to the disciples of others."' Now those who report this: Are they reporting the Master Gotama's actual words, are they not misrepresenting him with what is unfactual, are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma will have grounds for criticizing them? For we don't want to misrepresent the Master Gotama."

"Vaccha, whoever says this: 'Gotama the contemplative says this: "Only to me should a gift be given.… Only what is given to my disciples bears great fruit, and not what is given to the disciples of others," is not reporting my actual words, is misrepresenting me with what is unfactual & untrue.

"Vaccha, whoever prevents another from giving a gift creates three obstructions, three impediments. Which three? He creates an obstruction to the merit of the giver, an obstruction to the recipient's gains, and prior to that he undermines and harms his own self. Whoever prevents another from giving a gift creates these three obstructions, these three impediments.

"I tell you, Vaccha, even if a person throws the rinsings of a bowl or a cup into a village pool or pond, thinking, 'May whatever animals live here feed on this,' that would be a source of merit, to say nothing of what is given to human beings. But I do say that what is given to a virtuous

person is of great fruit, and not so much what is given to an unvirtuous person. And the virtuous person has abandoned five factors and is endowed with five.

"Which five has he abandoned? He has abandoned sensual desire… ill will… sloth & drowsiness… restlessness & anxiety… uncertainty. These are the five factors he has abandoned. And with which five is he endowed? He is endowed with the aggregate of virtue of one beyond training… the aggregate of concentration of one beyond training… the aggregate of discernment of one beyond training… the aggregate of release of one beyond training… the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"I tell you: What is given to one who has abandoned these five factors and is endowed with these five, bears great fruit.

"In a herd of cattle,
whether black, white,
ruddy, brown,
dappled, uniform,
or pigeon gray:
If a bull is born—
tame, enduring,
consummate in strength,
& swift—
people yoke him to burdens,
regardless of his color.
In the same way,
wherever one is born
among human beings—
noble warriors, brahmans,
merchants, workers,
outcastes, or scavengers—
if one is tame, with good practices,
righteous, consummate in virtue,
a speaker of truth, with conscience at heart,
one
who's abandoned birth & death,

completed the holy life
put down the burden,
done the task
effluent-free,
gone beyond all dhammas,
through lack of clinging unbound:

Offerings to this spotless field
bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.
While those who do come near the good
—regarded as enlightened,
discerning—
whose conviction in the One Well-Gone
has taken root,
is established:
They go to the world of the devas
or are reborn here in good family.
Step by step
they reach
unbinding
: they
who are wise."

See also: *SN 3:24*; *AN 5:34*; *AN 5:179*; *AN 7:49*; *Ud 3:7*

To Saṅgārava

Saṅgārava Sutta (AN 3:61)

Then the brahman Saṅgārava went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I say, Master Gotama. We brahmans perform sacrifices and get others to perform sacrifices. And whoever performs a sacrifice, whoever gets others to perform a sacrifice, they have all practiced a practice of merit—the business of a sacrifice—(that benefits) countless beings. But whoever, leaving his family, has gone forth from the home life into homelessness, and tames his single self, brings his single self into tune, brings his single self to unbinding: his practice of merit—this business of going forth—is one (that benefits) only one being."

"Very well then, brahman, in that case I will cross-question you. Answer as you see fit. What do you think? There is the case where a Tathāgata appears in the world, a worthy one, rightly-self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He says: 'Here! This is the path, this is the practice which, having practiced, I make known the unexcelled gaining of a footing in the holy life,[1] having directly known & realized it for myself. Come! You, too, practice in such a way that you will remain in the unexcelled gaining of a footing in the holy life, having directly known & realized it for yourselves.' Thus the Teacher teaches the Dhamma, and others practice, for authenticity *[tathattā]*.[2] And there are countless hundreds of them, countless thousands of them, countless hundreds of thousands of them. This being the case, is this practice of merit—this business of going-forth—one that benefits countless beings, or only one being?"

"This being the case, Master Gotama, this practice of merit—this business of going-forth—is one that benefits countless beings."

When this was said, Ven. Ānanda said to the brahman Saṅgārava, "Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?"

When this was said, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

A second time, Ven. Ānanda said to him, "I didn't ask you whom you worship and whom you praise. I ask you, 'Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?'"

A second time, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

A third time, Ven. Ānanda said to him, "I didn't ask you whom you worship and whom you praise. I ask you, 'Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?'"

A third time, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

Then the thought occurred to the Blessed One, "Being asked a legitimate question by Ānanda up to the third time, the brahman Saṅgārava evades it and does not reply to it. Suppose I were to get him out (of this dilemma)."

So the Blessed One said to the brahman Saṅgārava, "Brahman, what was the topic of conversation that arose today when the royal court sat gathered in the royal palace?"

"Master Gotama, this was the topic of conversation that arose today when the royal court sat gathered in the royal palace: 'In the past, there were fewer monks but more who, endowed with superior human attainments, displayed the miracle of psychic power. Now there are more monks but fewer who, endowed with superior human attainments, display the miracle of psychic power. This, Master Gotama, was the topic

of conversation that arose today when the royal court sat gathered in the royal palace."

"Brahman, there are these three miracles. Which three? The miracle of psychic power, the miracle of telepathy, & the miracle of instruction.

"And what is the miracle of psychic power? There is the case where a certain person wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds. This is called the miracle of psychic power.

"And what is the miracle of telepathy? There is the case where a certain person reads (another person' thoughts) by means of a sign [vision], (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision, but by hearing the voice of human beings, non-human beings, or devas, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision; not by hearing the voice of human beings, non-human beings, or devas; but by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts and evaluating, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision; not by hearing the voice of human beings, non-human beings, or devas; not by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts

and evaluating; but by encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, he discerns, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' And however much he may read, that's exactly how it is, and not otherwise.

"This, brahman, is the miracle of telepathy.

"And what is the miracle of instruction? There is the case where a certain person gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.' This is called the miracle of instruction.

"And these are the three miracles.

"Now, brahman, of these three miracles, which one appeals to you as the highest & most sublime?"

"Master Gotama, of these three miracles, the miracle of psychic power where a certain person wields manifold psychic powers… (and) exercises influence with his body even as far as the Brahmā worlds: That is a miracle experienced only by him who does it; it belongs only to him who does it. It seems to me to be of the nature of an illusion.

"As for the miracle where a certain person by means of a sign or vision… by hearing the voice of human beings, non-human beings, or devas… by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts and evaluating, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' … (or) who by encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, he discerns, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' And however much he may read, that's exactly how it is, and not otherwise: That is a miracle experienced only by him who does it; it belongs only to him who does it. It seems to me to be of the nature of an illusion.

"As for the miracle where a certain person gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that': this is the miracle that, of the three, appeals to me as the highest & most sublime.

"How amazing, Master Gotama! How astounding, how well this has been said by Master Gotama. And we hold that Master Gotama is endowed with these three marvels: Master Gotama wields manifold psychic powers… (and) exercises influence with his body even as far as the Brahmā worlds. … By encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, Master Gotama discerns, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' Master Gotama gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"

"Well, brahman, you are certainly being rude & presumptuous in making this statement, but still I will respond to you. Yes, I wield manifold psychic powers… (and) exercise influence with my body even as far as the Brahmā worlds; … by encompassing with my own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, I discern, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' I give instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"

"Aside from Master Gotama, is there another monk who is endowed with these three miracles?"

"Brahman, there are not only one hundred other monks… two… three… four… five hundred other monks: The monks who are endowed with these three miracles are many more than that."

"And, Master Gotama, where do those monks now live?"

"In this very same Saṅgha of monks."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Notes

1. The Commentary divides this phrase into two: the "unexcelled" refers to nibbāna; the footing *(ogādha)* in the holy life refers to the path of arahantship. The analogy here is that of crossing a stream: as one approaches the far shore, one reaches a point where one can touch bottom and gain a footing; even though one is not yet on the shore, one is safe from being swept away. Throughout the Canon, however, the word *ogādha*—"gaining a footing," "coming ashore"—is frequently used in connection with unbinding and the deathless. See in particular AN 7:15.

2. *Tathattā* literally means "thus-ness." On the thus-ness of the Tathāgata, see Iti 112.

See also: *DN 2*; *DN 11*; *SN 41:4*; *AN 4:35*; *AN 4:95—96*; *AN 4:99*

Sectarians

Titthа Sutta (AN 3:62)

"Monks, there are these three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though they may explain otherwise, remain stuck in (a doctrine of) inaction. Which three?

"There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by what was done in the past.' There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by a supreme being's act of creation.' There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all without cause & without condition.'

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all caused by what was done in the past,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy… malicious… a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy… malicious… a holder of wrong views because of a supreme being's act of creation.' When one falls back on a supreme being's act of creation as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my second righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all without cause, without condition,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy… malicious… a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"These are the three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though they may explain otherwise, remain stuck in inaction.

"But this Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. And which

Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans? 'There are these six properties' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. 'There are these six media of sensory contact' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. 'There are these four noble truths' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans.

"'"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property. '"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. '"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a

form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear… Smelling an aroma via the nose… Tasting a flavor via the tongue… Touching a tactile sensation via the body… Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. '"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress?

From the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth. From the cessation of birth, then old age & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said."

See also: DN 2; MN 101; SN 42:7–8; AN 3:66; AN 3:101; Ud 6:5–6

Dangers
Bhaya Sutta (AN 3:63)

"Monks, uneducated run-of-the-mill people describe three things as mother-&-child-separating dangers. Which three?

"There comes a time when a great fire-conflagration breaks out. When a great fire-conflagration breaks out, it burns villages, towns, & cities. When it is burning villages, towns, & cities, a mother there can't get to her child, and the child can't get to its mother. This is the first thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"Then again there comes a time when a great cloud arises. When a great cloud arises, a great flood of water is produced. When a great flood of water is produced, it floods villages, towns, & cities. When it is flooding villages, towns, & cities, a mother there can't get to her child, and the child can't get to its mother. This is the second thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"Then again there comes a time when there is danger and an invasion of savage tribes. Taking power, they surround the countryside. When this happens, a mother there can't get to her child, and the child can't get to its mother. This is the third thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"These are the three things that uneducated run-of-the-mill people describe as mother-&-child-separating dangers.

"But there are these three things that are mother-&-child-uniting dangers, yet run-of-the-mill people describe them as mother-&-child-separating dangers. Which three?

"There comes a time when a great fire-conflagration breaks out. When a great fire-conflagration breaks out, it burns villages, towns, & cities. When it is burning villages, towns, & cities, there are times when it so

happens that a mother can get to her child, and the child can get to its mother. This is the first thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"Then again there comes a time when a great cloud arises. When a great cloud arises, a great flood of water is produced. When a great flood of water is produced, it floods villages, towns, & cities. When it is flooding villages, towns, & cities, there are times when it so happens that a mother can get to her child, and the child can get to its mother. This is the second thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"Then again there comes a time when there is danger and an invasion of savage tribes. Taking power, they surround the countryside. When this happens, there are times when it so happens that a mother can get to her child, and the child can get to its mother. This is the third thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"These are the three things that are mother-&-child-uniting dangers, yet run-of-the-mill people describe them as mother-&-child-separating dangers.

"There are these three things that are (genuine) mother-&-child-separating dangers. Which three? The danger of aging, the danger of illness, the danger of death.

"A mother can't get (her wish) with regard to her child who is aging, 'I am aging, but may my child not age.' A child can't get (its wish) with regard to its mother who is aging, 'I am aging, but may my mother not age.'

"A mother can't get (her wish) with regard to her child who is growing ill, 'I am growing ill, but may my child not grow ill.' A child can't get (its wish) with regard to its mother who is growing ill, 'I am growing ill, but may my mother not grow ill.'

"A mother can't get (her wish) with regard to her child who is dying, 'I am dying, but may my child not die.' A child can't get (its wish) with regard to its mother who is dying, 'I am dying, but may my mother not die.'

"These are the three things that are (genuine) mother-&-child-separating dangers.

"There is a path, there is a practice, that leads to the abandoning and overcoming of these three mother-&-child-uniting dangers and these three mother-&-child-separating dangers.

"And which is that path, which is that practice…? Just this very noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"This is the path, this the practice, that leads to the abandoning and overcoming of these three mother-&-child-uniting dangers and these three mother-&-child-separating dangers."

See also: *MN 87*; *SN 15:3*; *SN 42:11*; *AN 5:49*; *AN 5:57*; *Ud 8:8*; *Thig 3:5*; *Thig 10*

At Venāga

Venāga Sutta (AN 3:64)

On one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at Venāgapura, a brahman town of the Kosalans. The brahman householders of Venāgapura heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Venāgapura went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they were sitting there, the brahman Vaccagotta of Venāgapura said to the Blessed One, "How amazing, Master Gotama! How astounding! How clear Master Gotama's faculties are; how pure his complexion, & bright!

"Just as a yellow jujube fruit in the autumn is pure & bright, in the same way, clear are Master Gotama's faculties, pure his complexion, & bright!

"Just as a palmyra fruit, freshly removed from its stalk, is pure & bright, in the same way, clear are Master Gotama's faculties, pure his complexion, & bright!

"Just as an ornament of gold from the Jambū River—well-crafted by a skilled goldsmith, very skillfully wrought & placed on a red brocade—shines, glows, & radiates, in the same way, clear are Master Gotama's faculties, pure his complexion, & bright!

"Whatever high or luxurious beds there are—a dais, a throne, a long-haired coverlet, a decorated coverlet, a white spread made of animal hair, a wool coverlet with floral designs, a blanket of cotton batting, a wool coverlet decorated with animals, a wool covering with fleece on both sides, a wool covering with fleece on one side, a silken sheet decorated with jewels, fringed with silver or gold, a dancer's carpet, an elephant-back rug, a horse-back rug, a chariot rug, a spread of black antelope skins, a sheet of kadali-deer hide, a bed with a canopy above, a bed with red cushions at either end: Surely Master Gotama obtains them at will, without trouble, without difficulty!"

"But, brahman, those high or luxurious beds—a dais, a throne… a bed with red cushions at either end—are rarely obtained by one gone forth, and even if obtained, are not allowable.

"However, there are these three high & luxurious beds that I now obtain at will, without trouble, without difficulty. Which three? The divine high & luxurious bed, the Brahmā high & luxurious bed, the noble high & luxurious bed. These are the three high & luxurious beds that I now obtain at will, without trouble, without difficulty."

"But which, Master Gotama, is the divine high & luxurious bed that Master Gotama now obtains at will, without trouble, without difficulty?"

"There is the case, brahman, where I dwell in dependence on a village or town. Early in the morning, having adjusted my under robe and carrying my bowl & robes, I enter that village or town for alms. After my meal, returning from my alms round, I go right into the forest. Gathering

the grass & leaves there into a pile, I sit down cross-legged with my body erect, establishing mindfulness to the fore.

"Quite secluded from sensuality, secluded from unskillful qualities, I enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, I enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, I remain in equanimity, mindful & alert, and sense pleasure with the body. I enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain."

"If, brahman, having become like this, I am walking back & forth, my walking back & forth on that occasion is divine. If, having become like this, I am standing, my standing on that occasion is divine. If, having become like this, I am sitting, my sitting on that occasion is divine. If, having become like this, I am lying down, this, on that occasion, is my divine high & luxurious bed."

"How amazing, Master Gotama! How astounding! Who else aside from Master Gotama could obtain at will, without trouble, without difficulty, such a divine high & luxurious bed?

"But which, Master Gotama, is the Brahmā high & luxurious bed that Master Gotama now obtains at will, without trouble, without difficulty?"

"There is the case, brahman, where I dwell in dependence on a village or town. Early in the morning, having adjusted my under robe and carrying my bowl & robes, I enter that village or town for alms. After my meal, returning from my alms round, I go right into the forest. Gathering the grass & leaves there into a pile, I sit down cross-legged with my body erect, establishing mindfulness to the fore.

"I dwell pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, I dwell pervading the all-encompassing cosmos with an awareness imbued

with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. I dwell pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, I dwell pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

"If, brahman, having become like this, I am walking back & forth, my walking back & forth on that occasion is Brahmā-like. If, having become like this, I am standing, my standing on that occasion is Brahmā-like. If, having become like this, I am sitting, my sitting on that occasion is Brahmā-like. If, having become like this, I am lying down, this, on that occasion, is my Brahmā high & luxurious bed."

"How amazing, Master Gotama! How astounding! Who else aside from Master Gotama could obtain at will, without trouble, without difficulty, such a Brahmā high & luxurious bed?

"But which, Master Gotama, is the noble high & luxurious bed that Master Gotama now obtains at will, without trouble, without difficulty?"

"There is the case, brahman, where I dwell in dependence on a village or town. Early in the morning, having adjusted my under robe and carrying my bowl & robes, I enter that village or town for alms. After my meal, returning from my alms round, I go right into the forest. Gathering the grass & leaves there into a pile, I sit down cross-legged with my body erect, establishing mindfulness to the fore.

"I discern: 'Passion has been abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Aversion has been abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Delusion has been abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"If, brahman, having become like this, I am walking back & forth, my walking back & forth on that occasion is noble. If, having become like this, I am standing, my standing on that occasion is noble. If, having become like this, I am sitting, my sitting on that occasion is noble. If,

having become like this, I am lying down, this, on that occasion, is my noble high & luxurious bed."

"How amazing, Master Gotama! How astounding! Who else aside from Master Gotama could obtain at will, without trouble, without difficulty, such a noble high & luxurious bed?

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. We go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember us as lay followers who have gone to him for refuge, from this day forward, for life."

See also: *SN 1:10*; *SN 10:8*; *AN 3:35*; *AN 7:60*; *Ud 2:10*; *Thag 6:2*

To the Kālāmas

Kālāma Sutta (AN 3:66)

Although this discourse is often cited as the Buddha's carte blanche for following one's own sense of right and wrong, it actually sets a standard much more rigorous than that. Traditions are not to be followed simply because they are traditions. Reports (such as historical accounts or news) are not to be followed simply because the source seems reliable. One's own preferences are not to be followed simply because they seem logical or resonate with one's feelings. Instead, any view or belief must be tested by the results it yields when put into practice; and—to guard against the possibility of any bias or limitations in one's understanding of those results—they must further be checked against the experience of people who are observant and wise. The ability to question and test one's beliefs in an appropriate way is called appropriate attention. The ability to recognize and chose wise people as mentors is called having admirable friends. According to Iti 16–17, these are, respectively, the most important internal and external factors for attaining the goal of the practice. For further thoughts on how to test a belief in practice, see MN 60, MN 61, MN 95, AN 7:80, and AN 8:53. For thoughts on how to judge whether another person is wise, see MN 110, AN 4:192, and AN 8:54.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at Kesaputta, a town of the Kālāmas. The Kālāmas of Kesaputta heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct

knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the Kālāmas of Kesaputta went to the Blessed One. On arrival, some of them bowed down to the Blessed One and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they were sitting there, the Kālāmas of Kesaputta said to the Blessed One, "Lord, there are some contemplatives & brahmans who come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, disparage them, show contempt for them, & pull them to pieces. And then other contemplatives & brahmans come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, disparage them, show contempt for them, & pull them to pieces. They leave us absolutely uncertain & in doubt: Which of these venerable contemplatives & brahmans are speaking the truth, and which ones are lying?"

"Of course you are uncertain, Kālāmas. Of course you are in doubt. When there are reasons for doubt, uncertainty is born. So in this case, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the observant; these qualities, when adopted & carried out, lead to harm & to suffering'—then you should abandon them.

"What do you think, Kālāmas? When greed arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this greedy person, overcome by greed, his mind possessed by greed, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kālāmas? When aversion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this aversive person, overcome by aversion, his mind possessed by aversion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kālāmas? When delusion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this deluded person, overcome by delusion, his mind possessed by delusion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"So what do you think, Kālāmas: Are these qualities skillful or unskillful?"

"Unskillful, lord."

"Blameworthy or blameless?"

"Blameworthy, lord."

"Criticized by the observant or praised by the observant?"

"Criticized by the observant, lord."

"When adopted & carried out, do they lead to harm & to suffering, or not?"

"When adopted & carried out, they lead to harm & to suffering. That is how it appears to us."

"So, as I said, Kālāmas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the observant; these qualities, when adopted & carried out, lead to harm & to suffering"—then you should abandon them.' Thus was it said. And in reference to this was it said.

"Now, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the observant; these qualities, when adopted & carried out, lead to welfare & to happiness'—then you should enter & remain in them.

"What do you think, Kālāmas? When lack of greed arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this ungreedy person, not overcome by greed, his mind not possessed by greed, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kālāmas? When lack of aversion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this unaversive person, not overcome by aversion, his mind not possessed by aversion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kālāmas? When lack of delusion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this undeluded person, not overcome by delusion, his mind not possessed by delusion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"So what do you think, Kālāmas: Are these qualities skillful or unskillful?"

"Skillful, lord."

"Blameworthy or blameless?"

"Blameless, lord."

"Criticized by the observant or praised by the observant?"

"Praised by the observant, lord."

"When adopted & carried out, do they lead to welfare & to happiness, or not?"

"When adopted & carried out, they lead to welfare & to happiness. That is how it appears to us."

"So, as I said, Kālāmas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are skillful; these qualities are blameless; these qualities are praised by the observant; these qualities, when adopted & carried out, lead to welfare & to happiness"—then you should enter & remain in them.' Thus was it said. And in reference to this was it said.

"Now, Kālāmas, one who is a disciple of the noble ones—thus devoid of greed, devoid of ill will, undeluded, alert, & resolute—keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps

pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with empathetic joy. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with empathetic joy: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

"Now, Kālāmas, one who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here & now:

"'If there is a world after death, if there is the fruit & result of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, a heavenly world.' This is the first assurance he acquires.

"'But if there is no world after death, if there is no fruit & result of actions rightly & wrongly done, then here in the present life I look after myself with ease—free from hostility, free from ill will, free from trouble.' This is the second assurance he acquires.

"'If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?' This is

the third assurance he acquires.

"'But if no evil is done through acting, then I can assume myself pure in both respects.' This is the fourth assurance he acquires.

"One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires these four assurances in the here & now."

"So it is, Blessed One. So it is, O One Well-Gone. One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here & now:

"'If there is a world after death, if there is the fruit & result of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, a heavenly world.' This is the first assurance he acquires.

"'But if there is no world after death, if there is no fruit & result of actions rightly & wrongly done, then here in the present life I look after myself with ease—free from hostility, free from ill will, free from trouble.' This is the second assurance he acquires.

"'If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?' This is the third assurance he acquires.

"'But if no evil is done through acting, then I can assume myself pure in both ways.' This is the fourth assurance he acquires.

"One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires these four assurances in the here & now.

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. We go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember us as lay followers who have gone to him for refuge, from this day forward, for life."

See also: SN 20:4; SN 42:8; AN 3:62; AN 3:101; AN 11:16; Iti 22; Iti 27

Topics for Discussion
Kathāvatthu Sutta (AN 3:68)

"Monks, there are these three topics for discussion. Which three?

"One may talk about the past, saying, 'Thus it was in the past.' One may talk about the future, saying, 'Thus it will be in the future.' Or one may talk about now in the present, saying, 'Thus it is now in the present.'

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, doesn't give a categorical answer to a question deserving a categorical answer, doesn't give an analytical (qualified) answer to a question deserving an analytical answer, doesn't give a counter-question to a question deserving a counter-question, doesn't put aside a question deserving to be put aside, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, gives a categorical answer to a question deserving a categorical answer, gives an analytical answer to a question deserving an analytical answer, gives a counter-question to a question deserving a counter-question, and puts aside a question deserving to be put aside, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, doesn't stand by what is possible and impossible, doesn't stand by agreed-upon assumptions, doesn't stand by teachings known to be true,[1] doesn't stand by standard procedure, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, stands by what is possible and impossible, stands by agreed-upon assumptions, stands by teachings known to be true, stands by standard procedure, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, wanders from one thing to another, pulls the discussion off the topic, shows anger & aversion and sulks, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, doesn't wander from one thing to another, doesn't pull the discussion off the topic, doesn't show anger or aversion or sulk, then —that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, puts down (the questioner), crushes him, ridicules him, grasps at his little mistakes, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, doesn't put down (the questioner), doesn't crush him, doesn't ridicule him, doesn't grasp at his little mistakes, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as drawing near or not drawing near. One who lends ear draws near; one who doesn't lend ear doesn't draw near. Drawing near, one clearly knows one quality, comprehends one quality, abandons one quality, and realizes one quality.[2] Clearly knowing one quality, comprehending one quality, abandoning one quality, and realizing one quality, one touches right release. For that's the purpose of discussion, that's the purpose of counsel, that's the purpose of drawing near, that's the purpose of lending ear: i.e., the liberation of the mind through lack of clinging/sustenance.

Those who discuss
when angered, dogmatic, arrogant,
  following what's not the noble ones' way,
  seeking to expose each other's faults,
delight in each other's misspoken word,
  slip, stumble, defeat.
    Noble ones
    don't speak in that way.

If wise people, knowing the right time,

want to speak,
then, words connected with justice,
following the ways of the noble ones:
That's what the enlightened ones speak,
without anger or arrogance,
with a mind not boiling over,
without vehemence, without spite.
    Without envy
they speak from right knowledge.
They would delight in what's well-said
and not disparage what's not.
They don't study to find fault,
don't grasp at little mistakes.
don't put down, don't crush,
don't speak random words.

For the purpose of knowledge,
for the purpose of (inspiring) clear confidence,
counsel that's true:
    That's how noble ones give counsel.
    That's the noble ones' counsel.
Knowing this, the intelligent
should give counsel without arrogance.

Notes

1. Reading *aññātavāda* with the Burmese edition. An alternate translation would be, "the teachings of those who know."

2. According to the Commentary, these qualities are, respectively, the noble truth of the path, the noble truth of stress, the noble truth of the origination of stress, and the noble truth of the cessation of stress.

See also: MN 58; MN 110; MN 113; SN 22:3; AN 4:42; AN 4:192; AN 5:165; Sn 4:8

Sectarians

Titthiya Sutta (AN 3:69)

"Monks, if you are asked by wanderers of other sects, 'Friends, there are these three qualities. Which three? Passion, aversion, & delusion. These are the three qualities. Now what is the difference, what the distinction, what the distinguishing factor among these three qualities?'—when thus asked, how would you answer those wanderers of other sects?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, if you are asked by wanderers of other sects, 'Friends, there are these three qualities. Which three? Passion, aversion, & delusion. These are the three qualities. Now what is the difference, what the distinction, what the distinguishing factor among these three qualities?'—when thus asked, you should answer those wanderers of other sects in this way, 'Friends, passion carries little blame and is slow to fade. Aversion carries great blame and is quick to fade. Delusion carries great blame and is slow to fade.

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen passion arises, or arisen passion tends to growth & abundance?' 'The theme of the attractive,' it should be said. 'For one who attends inappropriately to the theme of the attractive, unarisen passion arises and arisen passion tends to growth & abundance…'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen aversion arises, or arisen aversion tends to growth & abundance?' 'The theme of irritation,' it should be said. 'For one who

attends inappropriately to the theme of irritation, unarisen aversion arises and arisen aversion tends to growth & abundance…'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen delusion arises, or arisen delusion tends to growth & abundance?' 'Inappropriate attention,' it should be said. 'For one who attends inappropriately, unarisen delusion arises and arisen delusion tends to growth & abundance…'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen passion does not arise, or arisen passion is abandoned?' 'The theme of the unattractive' it should be said. 'For one who attends appropriately to the theme of the unattractive, unarisen passion does not arise and arisen passion is abandoned…'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen aversion does not arise, or arisen aversion is abandoned?' 'Goodwill as an awareness-release,' it should be said. 'For one who attends appropriately to goodwill as an awareness-release, unarisen aversion does not arise and arisen aversion is abandoned…'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen delusion does not arise, or arisen delusion is abandoned?' 'Appropriate attention,' it should be said. 'For one who attends appropriately, unarisen delusion does not arise and arisen delusion is abandoned. This is the reason, this the cause, why unarisen delusion does not arise and arisen delusion is abandoned.'"

See also: MN 2; MN 9; SN 22:122; SN 46:51; AN 3:133; Iti 16

Roots

Mūla Sutta (AN 3:70)

"Monks, there are these three roots of what is unskillful. Which three? Greed is a root of what is unskillful, aversion is a root of what is unskillful, delusion is a root of what is unskillful.

"Greed itself is unskillful. Whatever a greedy person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a greedy person—his mind overcome with greed, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities/events—born of greed, caused by greed, originated through greed, conditioned by greed—come into play.

"Aversion itself is unskillful. Whatever an aversive person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering an aversive person—his mind overcome with aversion, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities—born of aversion, caused by aversion, originated through aversion, conditioned by aversion—come into play.

"Delusion itself is unskillful. Whatever a deluded person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a deluded person—his mind overcome with delusion, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities—born of delusion, caused by delusion, originated through delusion, conditioned by delusion—come into play.

"And a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya. Why…? Because of having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power.' When told what is factual, he denies it and doesn't acknowledge it. When told what is unfactual, he doesn't make an ardent effort to untangle it (to see), 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya.

"A person like this—his mind overcome with evil, unskillful qualities born of greed… born of aversion… born of delusion, his mind consumed—dwells in suffering right in the here & now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

"Just as a Sal tree, a birch, or an aspen, when smothered & surrounded by three parasitic vines, falls into misfortune, falls into disaster, falls into misfortune & disaster, in the same way, a person like this—his mind overcome with evil, unskillful qualities born of greed… born of aversion… born of delusion, his mind consumed—dwells in suffering right in the here & now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

"These are the three roots of what is unskillful.

"Now, there are these three roots of what is skillful. Which three? Lack of greed is a root of what is skillful, lack of aversion is a root of what is skillful, lack of delusion is a root of what is skillful.

"Lack of greed itself is skillful. Whatever an ungreedy person fabricates by means of body, speech, or intellect, that too is skillful. Whatever suffering an ungreedy person—his mind not overcome with greed, his mind not consumed—does not wrongly inflict on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is skillful. Thus it is that many skillful qualities—born of lack of greed,

caused by lack of greed, originated through lack of greed, conditioned by lack of greed—come into play.

"Lack of aversion itself is skillful…

"Lack of delusion itself is skillful. Whatever an undeluded person fabricates by means of body, speech, or intellect, that too is skillful. Whatever suffering an undeluded person—his mind not overcome with delusion, his mind not consumed—does not wrongly inflict on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is skillful. Thus it is that many skillful qualities—born of lack of delusion, caused by lack of delusion, originated through lack of delusion, conditioned by lack of delusion—come into play.

"And a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya. Why…? Because of not having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power.' When told what is factual, he acknowledges it and does not deny it. When told what is unfactual, he makes an ardent effort to untangle it (to see), 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya.

"In a person like this, evil, unskillful qualities born of greed… born of aversion… born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in the here & now—feeling unthreatened, placid, unfeverish—and is unbound right in the here & now.

"Just as if there were a Sal tree, a birch, or an aspen, smothered & surrounded by three parasitic vines. A man would come along, carrying a spade & a basket. He would cut the vines at the root and, having cut them at the root, would dig around them. Having dug around them, he would pull them out, even down to the rootlets. He would cut the stalks of the vines. Having cut them, he would slice them into splinters. Having sliced

them into splinters, he would pound them into bits. Having pounded them into bits, he would dry them in the wind & sun. Having dried them in the wind & sun, he would burn them in a fire. Having burned them in a fire, he would reduce them to powdered ash. Having reduced them to powdered ash, he would winnow them before a high wind or let them be washed away in a swift-flowing stream. In that way the parasitic vines would have their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, in a person like this, evil, unskillful qualities born of greed… born of aversion… born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in the here & now—feeling unthreatened, placid, unfeverish—and is unbound right in the here & now.

"These are the three roots of what is skillful."

See also: *MN 9*; *MN 90*; *SN 3:5*; *SN 3:7*; *SN 3:14–15*; *SN 3:25*; *AN 3:34*; *Ud 2:10*

The Roots of the Uposatha
Mūluposatha Sutta (AN 3:71)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Now at that time—it being the uposatha day—Visākhā, Migāra's mother, went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, "Well now, Visākhā, why are you coming in the middle of the day?"

"Today I am observing the uposatha, lord."

"Visākhā, there are these three uposathas. Which three? The uposatha of a cowherd, the uposatha of the Jains, and the uposatha of the noble ones.

"And what is the uposatha of a cowherd? Just as when a cowherd returns the cattle to their owners in the late afternoon, he reflects: 'Today the cattle wandered to that spot and this, drank at this spot and that; tomorrow they will wander to that spot and this, will drink at this spot and that'; in the same way, there is the case where a certain person observing the uposatha reflects, 'Today I ate this sort of non-staple food and that sort of staple food. Tomorrow I will eat that sort of non-staple food and this sort of staple food.' He spends the day with an awareness imbued with that covetousness, with that greed. Such is the uposatha of a cowherd, Visākhā. When this uposatha of a cowherd is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the Jains? There are the contemplatives called the Nigaṇṭhas [Jains]. They get their disciple to undertake the following practice: 'Here, my good man. Lay down the rod with regard to beings who live more than 100 leagues to the east… more than 100 leagues to the west… more than 100 leagues to the north… more than 100 leagues to the south.' Thus they get the disciple to undertake kindness & sympathy to some beings, but not to others.

"On the uposatha day, they get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: "I am nothing by anything or of anything. Thus there is nothing by anything or of anything that is mine."' Yet in spite of that, his parents know of him that 'This is our child.' And he knows of them that 'These are my parents.' His wives & children know of him that 'This is our husband & father.' And he knows of them that 'These are my wives & children.' His workers & slaves know of him that 'This is our master.' And he knows of them that 'These are my workers & slaves.' Thus at a time when he should be persuaded to undertake truthfulness, he is persuaded to undertake falsehood. At the end of the night, he resumes the consumption of his belongings, even though they aren't given back to him. This counts as stealing, I tell you. Such is the uposatha of the Jains, Visākhā. When this uposatha of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the noble ones? It is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where a disciple of the noble ones recollects the Tathāgata, thus: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' As he is recollecting the Tathāgata, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the head is cleansed through the proper technique. And how is the head cleansed through the proper technique? Through the use of cosmetic paste & clay & the appropriate human effort. This is how the head is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathāgata.... As he is recollecting the Tathāgata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahmā-uposatha. He lives with Brahmā [= the Buddha]. It is owing to Brahmā that his mind is calmed, that joy arises, and that whatever defilements there are in his

mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Dhamma, thus: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' As he is recollecting the Dhamma, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the body is cleansed through the proper technique. And how is the body cleansed through the proper technique? Through the use of scouring balls & bath powder & the appropriate human effort. This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma.... As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Saṅgha, thus: 'The Saṅgha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' As he

is recollecting the Saṅgha, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when clothing is cleansed through the proper technique. And how is clothing cleansed through the proper technique? Through the use of salt earth & lye & cow dung & the appropriate human effort. This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Saṅgha.… As he is recollecting the Saṅgha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Saṅgha-uposatha. He lives with the Saṅgha. It is owing to the Saṅgha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects his own virtues, thus: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' As he is recollecting virtue, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a mirror is cleansed through the proper technique. And how is a mirror cleansed through the proper technique? Through the use of oil & ashes & chamois & the appropriate human effort. This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues.… As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the devas, thus: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas Delighting in Creation, the Devas [Muses?] Wielding Power over the Creations of Others, the Devas of Brahmā's retinue, the devas beyond them. Whatever conviction they were endowed with that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well.' As he is recollecting the devas, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when gold is cleansed through the proper technique. And how is gold cleansed through the proper technique? Through the use of a furnace, salt earth, red chalk, a blow-pipe, tongs, & the appropriate human effort. This is how gold is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the devas.... As he is recollecting the devas, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Deva-uposatha. He lives with the devas. It is owing to the devas that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"And further, the disciple of the noble ones reflects thus: 'As long as they live, the arahants—abandoning the taking of life—abstain from the

taking of life. They dwell with their rod laid down, their knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Today I too, for this day & night—abandoning the taking of life—abstain from the taking of life. I dwell with my rod laid down, my knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning the taking of what is not given—abstain from taking what is not given. They take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. Today I too, for this day & night—abandoning the taking of what is not given—abstain from taking what is not given. I take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. Today I too, for this day & night—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning the telling of lies—abstain from telling lies. They speak the truth, hold to the truth, are firm, reliable, no deceivers of the world. Today I too, for this day & night—abandoning the telling of lies—abstain from telling lies. I speak the truth, hold to the truth, am firm, reliable, no deceiver of the world. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. Today I too, for this day & night—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants live on one meal a day, abstaining from food at night, refraining from food at the wrong time of day [from noon until dawn]. Today I too, for this day & night, live on one meal, abstaining from food at night, refraining from food at the wrong time of day. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants abstain from dancing, singing, music, watching shows, wearing garlands, beautifying themselves with perfumes & cosmetics. Today I too, for this day & night, abstain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. They make low beds, on a pallet or a spread of straw. Today I too, for this day & night—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. I make a low bed, on a pallet or a spread of straw.'

"Such is the uposatha of the noble ones, Visākhā. When this uposatha of the noble ones is undertaken, it is of great fruit & great benefit, of great glory & great radiance. And how is it of great fruit & great benefit, of great glory & great radiance?

"Suppose that one were to exercise kingship, rule, & sovereignty over these sixteen great lands replete with the seven treasures, i.e., over the Aṅgas, Magadhans, Kasis, Kosalans, Vajjians, Mallans, Cetis, Vaṁsās, Kurus, Pañcālas, Macchas, Surasenas, Assakas, Avantis, Gandhārans, & Kambojans: It would not be worth one-sixteenth of this uposatha endowed with eight factors. Why is that? Kingship over human beings is a meager thing when compared with heavenly bliss.

"Fifty human years are equal to one day & night among the Devas of the Four Great Kings. Thirty such days & nights make a month. Twelve such months make a year. Five hundred such heavenly years constitute the life-span among the Devas of the Four Great Kings. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Four Great Kings. It was in

reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"A human century is equal to one day & night among the Devas of the Thirty-Three. Thirty such days & nights make a month… One thousand such heavenly years constitute the life-span among the Devas of the Thirty-three. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Thirty-three. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"Two human centuries are equal to one day & night among the Devas of the Hours… Two thousand such heavenly years constitute the life-span among the Devas of the Hours…

"Four human centuries are equal to one day & night among the Contented Devas… Four thousand such heavenly years constitute the life-span among the Contented Devas…

Eight human centuries is equal to one day & night among the Devas Delighting in Creation… Eight thousand such heavenly years constitute the life-span among the Devas who Delight in Creation…

Sixteen human centuries are equal to one day & night among the Devas Wielding Power over the Creations of Others. Thirty such days & nights make a month. Twelve such months make a year. Sixteen thousand such heavenly years constitute the life-span among the Devas Wielding Power over the Creations of Others. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas Wielding Power over the Creations of Others. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'"

One should not kill a being
  or take what is not given;
should not tell a lie
  or be a drinker of strong drink;
should abstain from uncelibacy, the sexual act;

should not eat at night, the wrong time of day;
should not wear a garland or use a scent;
should sleep on a pallet, a mat spread on the ground—
for this eight-factored uposatha
has been proclaimed by the Awakened One
to lead to the end
    of suffering & stress.

The moon & sun, both fair to see,
shedding radiance wherever they go,
& scattering darkness as they move through space,
brighten the sky, illumining the quarters.
Within their range is found wealth:
    pearl, crystal, beryl,
    lucky-gem, platinum, nugget-gold,
    & the refined gold called 'Haṭaka.'
        Yet they—
    like the light of all stars
    when compared with the moon—
aren't worth one sixteenth
of the eight-factored uposatha.

So whoever—man or woman—
is endowed with the virtues
of the eight-factored uposatha,
having done meritorious deeds,
productive of bliss,
    beyond reproach, goes
    to the heavenly state.

See also: AN 3:102; AN 7:49; AN 10:46; AN 11:12

To Channa the Wanderer
Channa Sutta (AN 3:72)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Channa the wanderer[1] went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Do you, too, friend Ānanda, advocate the abandoning of passion? Do you advocate the abandoning of aversion? Do you advocate the abandoning of delusion?"

"Yes, friend, we advocate the abandoning of passion, the abandoning of aversion, & the abandoning of delusion."

"But, friend Ānanda, seeing what drawbacks in passion do you advocate the abandoning of passion? Seeing what drawbacks in aversion do you advocate the abandoning of aversion? Seeing what drawbacks in delusion do you advocate the abandoning of delusion?"

"A person impassioned, his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A person impassioned, his mind bound up, overcome with passion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion,

he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned aversion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"An aversive person, his mind bound up, overcome with aversion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned aversion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"An aversive person, his mind bound up, overcome with aversion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned aversion, he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Aversion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"A deluded person, his mind bound up, overcome with delusion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned delusion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A deluded person, his mind bound up, overcome with delusion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned delusion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A deluded person, his mind bound up, overcome with delusion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned delusion, he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Delusion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"Seeing these drawbacks in passion we advocate the abandoning of passion. Seeing these drawbacks in aversion we advocate the abandoning of aversion. Seeing these drawbacks in delusion we advocate the abandoning of delusion."

"But is there, my friend, a path, is there a way to the abandoning of that passion, aversion, & delusion?"

"Yes, my friend, there is a path, there is a way to the abandoning of that passion, aversion, & delusion."

"And what is that path, my friend, what is that way to the abandoning of that passion, aversion, & delusion?"

"Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, my friend, this is the way to the abandoning of that passion, aversion, & delusion."

"It is an auspicious path, my friend, it is an auspicious way to the abandoning of that passion, aversion, & delusion—enough, friend Ānanda, for the sake of heedfulness."

Note

1. This is not the same Channa as the one mentioned in DN 16, SN 22:90, or the origin story to Saṅghādisesa 12.

See also: SN 22:2; SN 51:15; AN 3:73

To the Fatalists' Student
Ājīvaka Sutta (AN 3:73)

I have heard that on one occasion Ven. Ānanda was staying near Kosambī in Ghosita's monastery. Then a certain householder, a disciple of the Fatalists [Ājīvakas], went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is Well-Gone?"

"In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think? Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—is their Dhamma well-taught or not? Or how does this strike you?"

"Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. That's how it strikes me."

"And what do you think, householder? Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—have they practiced well in this world or not? Or how does this strike you?"

"Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. That's how it strikes me."

"And what do you think, householder? Those whose passion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising; those whose aversion is abandoned… whose delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development,

not destined for future arising—are they, in this world, Well-Gone or not? Or how does this strike you?"

"Sir, those whose passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising—they, in this world, are Well-Gone. That's how it strikes me."

"In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. Those whose passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising—they, in this world, are Well-Gone.'"

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.

"You, venerable sir, teach the Dhamma for the abandoning of passion… aversion… delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion… aversion… delusion. You have practiced well in this world. Your passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. You, in this world, are Well-Gone.

"Magnificent, Master Ānanda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ānanda—through many lines of reasoning—made the Dhamma clear. I go to the Buddha for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Ānanda remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: DN 16; AN 10:94

To the Sakyan
Sakka Sutta (AN 3:74)

I have heard that on one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dhamma taught by the Blessed One that 'There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?"

Then the thought occurred to Ven. Ānanda, "Here the Blessed One has just recovered from being ill, is not long recovered from his illness, and yet Mahānāma the Sakyan asks him this very deep question. What if I were to take Mahānāma the Sakyan to one side and teach him the Dhamma?" So Ven. Ānanda, taking Mahānāma the Sakyan by the arm, led him to one side and said to him, "Mahānāma, the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an arahant]. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete.

"And what is the virtue of one who is in training? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the virtue of one who is in training.

"And what is the concentration of one who is in training? There is the case where a monk—quite secluded from sensuality,[1] secluded from unskillful qualities[2]—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the concentration of one who is in training.

"And what is the discernment of one who is in training? There is the case where a monk discerns as it has come to be that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is called the discernment of one who is in training.

"Then there is the disciple of the noble ones—thus consummate in virtue, thus consummate in concentration, thus consummate in discernment—who, through the ending of the effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"In this way, Mahānāma, the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."[3]

Notes

1. For the meaning of sensuality here, see AN 6:63.

2. "And what, monks, are unskillful qualities? Wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong

mindfulness, wrong concentration." —*SN 45:22*

3. Ven. Ānanda has answered Mahānāma's question by noting that the concentration of one in training precedes both the discernment of one in training and the discernment of one whose training is complete, whereas the discernment of one in training has preceded the concentration of one whose training is complete.

See also: *MN 48*; *MN 117*; *SN 22:5*; *SN 35:99*; *SN 55:33*; *AN 5:28*; *AN 9:36*

Becoming (1)
Bhava Sutta (AN 3:77)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Lord, this word, 'becoming, becoming'—to what extent is there becoming?"[1]

"Ānanda, if there were no kamma ripening in the sensuality-property, would sensuality-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture.[2] The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the form-property, would form-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a middling property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the formless-property, would formless-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming."

Notes

1. Notice that the Buddha, instead of giving a definition of becoming *(bhava)* in response to this question, simply notes that becoming occurs on three levels. Nowhere in the suttas does he define the term *becoming,* but a survey of how he uses the term in different contexts suggests that it means a sense of identity in a particular world of experience: your sense of what you are, focused on a particular desire, in your personal sense of the world as related to that desire. In other words, it is both a psychological and a cosmological concept. For more on this topic, see *The Paradox of Becoming,* Introduction and Chapter One.

2. In this analogy, "kamma" apparently means intention and the result of intention, both past and present. This would thus cover the six sense media (SN 35:145), the first four of the aggregates (SN 22:54), and the four nutriments for consciousness (SN 12:64). As the analogy here suggests, these elements of experience create the range of possibilities for a sense of becoming. If your past and present kamma don't contain a particular possibility, a corresponding type of becoming can't be developed. The only becomings you can experience are those from within the range of possibilities provided by your kamma. Consciousness and craving locate a particular opportunity from those possibilities that, through the nourishment of craving, they develop into an actual state of becoming. A similar analogy appears in SN 22:54. For more on this topic, see *The Paradox of Becoming,* Chapter Two.

Becoming (2)
Bhava Sutta (AN 3:78)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Lord, this word, 'becoming, becoming'—to what extent is there becoming?"

"Ānanda, if there were no kamma ripening in the sensuality-property, would sensuality-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the form-property, would form-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by ignorance & fettered by craving is established in/tuned to a middling property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the formless-property, would formless-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by ignorance & fettered by craving is established in/tuned to a refined

property. Thus there is the production of renewed becoming in the future. This is how there is becoming."

See also: *MN 60*; *AN 1:329*

Habit & Practice

Sīlabbata Sutta (AN 3:79)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Ānanda, every habit & practice, every life, every holy life that is followed as of essential worth: is every one of them fruitful?"

"Lord, that is not (to be answered) with a categorical answer."

"In that case, Ānanda, give an analytical answer."

"When—by following a life of habit & practice, a life, a holy life that is followed as of essential worth—one's unskillful mental qualities increase while one's skillful mental qualities decline: That sort of habit & practice, life, holy life that is followed as of essential worth is fruitless. But when—by following a life of habit & practice, a life, a holy life that is followed as of essential worth—one's unskillful mental qualities decline while one's skillful mental qualities increase: That sort of habit & practice, life, holy life that is followed as of essential worth is fruitful."

That is what Ven. Ānanda said, and the Teacher approved. Then Ven. Ānanda, (realizing,) "The Teacher approves of me," got up from his seat and, having bowed down to the Blessed One and circumambulating him, left.

Then not long after Ven. Ānanda had left, the Blessed One said to the monks, "Monks, Ānanda is still in training, but it would not be easy to find his equal in discernment."

See also: DN 16; AN 3:68; AN 3:73; AN 4:42; AN 4:192; AN 10:94

The Donkey
Gadrabha Sutta (AN 3:83)

"Monks, it is just as if a donkey were following right after a herd of cattle, saying, 'I too am a cow! I too am a cow!' Its color is not that of a cow, its voice is not that of a cow, its hoof is not that of a cow, and yet it still keeps following right after the herd of cattle, saying, 'I too am a cow! I too am a cow!' In the same way, there is the case where a certain monk follows right after the Saṅgha of monks, saying, 'I too am a monk! I too am a monk!' He doesn't have the other monks' desire for undertaking the training in heightened virtue, doesn't have their desire for undertaking the training in heightened mind [concentration], doesn't have their desire for undertaking the training in heightened discernment, and yet he still keeps following right after the Saṅgha of monks, saying, 'I too am a monk! I too am a monk!'

"So you should train yourselves: 'Strong will be our desire for undertaking the training in heightened virtue; strong will be our desire for undertaking the training in heightened mind; strong will be our desire for undertaking the training in heightened discernment.' That is how you should train yourselves."

See also: AN 3:90—91; AN 4:178

The Vajjian Monk
Vajjiputta Sutta (AN 3:85)

On one occasion the Blessed One was staying near Vesālī in the Great Forest. Then a certain Vajjian monk approached him and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, this recitation of more than 150 training rules comes every fortnight.[1] I cannot train in reference to them."

"Monk, can you train in reference to the three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment?"[2]

"Yes, lord, I can train in reference to the three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment."

"Then train in reference to those three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment. As you train in heightened virtue, heightened mind, & heightened discernment, your passion, aversion, & delusion—when trained in heightened virtue, heightened mind, & heightened discernment—will be abandoned. You—with the abandoning of passion, the abandoning of aversion, the abandoning of delusion—will not do anything unskillful or engage in any evil."

Later on, that monk trained in reference to heightened virtue, heightened mind, & heightened discernment. His passion, aversion, & delusion—when trained in heightened virtue, heightened mind, & heightened discernment were abandoned. He—with the abandoning of passion, the abandoning of aversion, the abandoning of delusion—did not do anything unskillful or engage in any evil.

Notes

1. This statement refers to the Pāṭimokkha recitation, which contains 227 rules. Some have argued that this statement is proof that the Pāṭimokkha currently contains some rules that it did not contain in the Buddha's time. However, this assertion ignores two points: (a) The sutta texts are notoriously vague about large numbers, and—given their manner in reporting large numbers—"more than 150" could cover anything from 150 to 250 rules. (b) The Buddha added rules to the Pāṭimokkha over the course of many years. This sutta may have taken place earlier in his life before the Pāṭimokkha had reached its current size.

2. For definitions of these trainings, see AN 3:90.

One in Training
Sekhin Sutta (1) (AN 3:87)

"Monks, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves.[1] There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.[2] These are the three trainings under which all that is gathered.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of (the first) three fetters, he is a stream-winner, never again destined for states of woe, certain, headed for self-awakening.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he is a once-returner, who—on returning only once more to this world—will put an end to stress.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of the five lower fetters, he is due to spontaneously reappear (in the Pure Abodes), there to be totally unbound, destined never again to return from that world.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, wholly accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of effluents, he dwells in the effluent-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now.

"Those who are partially accomplished attain a part; those who are wholly accomplished, the whole. The training rules, I tell you, are not in vain."

Notes

1. See AN 3:85, note 1.
2. For definitions of these trainings, see AN 3:90.

One in Training
Sekhin Sutta (2) (AN 3:88)

"Monks, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves.[1] There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.[2] These are the three trainings under which all that is gathered.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules.

"With the ending of (the first) three fetters, he is one who has seven more times at most. Having transmigrated and wandered on among devas and human beings, he will put an end to stress.

"(Or) he is one going from good family to good family [i.e., rebirth in the human realm or any of the deva realms]. Having transmigrated and wandered on among two or three good families, he will put an end to stress.

"(Or) he is one with one seed. Having arisen only once more in the human realm, he will put an end to stress.

"(Or), with the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he is a once-returner who—on returning only once more to this world—will put an end to stress.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules.

"With the ending of the five lower fetters, he is one going upstream to the Peerless [the Akaniṭṭha heaven, the highest of the Pure Abodes].[3]

"(Or), with the ending of the five lower fetters, he is one unbound with fabrication (of exertion).

"(Or), with the ending of the five lower fetters, he is one unbound without fabrication (of exertion).

"(Or), with the ending of the five lower fetters, he is one unbound on arrival (in a Pure Abode).[4]

"(Or), with the ending of the five lower fetters, he is one unbound in between.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, wholly accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of effluents, he dwells in the effluent-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now.

"Those who are partially accomplished attain a part; those who are wholly accomplished, the whole. The training rules, I tell you, are not in vain."

Notes

1. See AN 3:85, note 1.

2. For definitions of these trainings, see AN 3:90.

3. According to the Commentary, this category of non-returner first appears spontaneously in any of the first four levels of the five Pure Abodes—among the Aviha (Not Falling Away) devas, the Atappa (Untroubled) devas, the Sudassa (Good-looking) devas, or the Sudassī (Clear-seeing) devas—and then appears spontaneously in progressively higher levels until reaching the highest, the Akaniṭṭha (Peerless) Pure Abode, there to be unbound.

4. The Commentary defines this category and the following one with this example: Suppose that a non-returner appears spontaneously in the Aviha (Not Falling Away) Pure Abode, where the lifespan is 1,000 eons. If he/she attains unbinding after the first 100 eons, he/she is classed as one unbound on arrival. If he/she attains unbinding anywhere from between the first day in that Pure Abode up through the first 400 eons, he/she is classed as one unbound in between. For a non-returner appearing spontaneously in any of the higher Pure Abodes, where the lifespans get progressively longer, the same proportions would hold.

This way of classifying these two categories, however, doesn't make much sense for two reasons. (a) The sutta lists the categories in ascending order, and there's little reason to class one who takes 400 eons to attain unbinding higher than one who takes only 100 eons to do so. (b) The second category actually includes the first, so there would seem to be little reason to distinguish them as two separate categories.

It would make better sense to define the categories this way: One who attains unbinding relatively soon after arriving in a Pure Abode is one unbound on arrival. One who attains unbinding after leaving the human realm but before reaching a Pure Abode would be one unbound in between.

See also: *MN 70*; *SN 12:68*; *SN 22:89*; *AN 4:131*; *AN 9:36*; *AN 10:13*

Trainings (1)
Sikkha Sutta (AN 3:90)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk discerns as it has come to be that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is called the training in heightened discernment.

“These are the three trainings.”

Trainings (2)
Sikkha Sutta (AN 3:91)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk, through the ending of the effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. This is called the training in heightened discernment.

"These are the three trainings."

Heightened virtue,
heightened mind,
heightened discernment:
persistent,
firm,
steadfast,
absorbed in jhāna,
mindful,
with guarded faculties,
you should practice them—

as in front,
so behind;
as behind,
so in front;
as below,
so above;
as above,
so below;
as by day,
so by night;
as by night,
so by day;

conquering all the directions
with limitless concentration.

This is called
the practice of training,
as well as the pure way of life.
(Following it,) you're called
self-awakened in the world,
enlightened,
one who's taken the path
to its end.

With the cessation of sensory consciousness
of one released in the stopping of craving,
the liberation of awareness

of one released in the stopping of craving,
is like the unbinding
of a flame.[1]

Note

1. For a discussion of this image, see *The Mind Like Fire Unbound.*

Urgent

Accāyika Sutta (AN 3:93)

"There are these three urgent duties of a farming householder. Which three?

"There is the case where a farming householder quickly gets his field well-plowed & well-harrowed. Having quickly gotten his field well-plowed & well-harrowed, he quickly plants the seed. Having quickly planted the seed, he quickly lets in the water & then lets it out.

"These are the three urgent duties of a farming householder. Now, that farming householder does not have the power or might (to say:) 'May my crops spring up today, may the grains appear tomorrow, and may they ripen the next day.' But when the time has come, the farming householder's crops spring up, the grains appear, and they ripen.

"In the same way, there are these three urgent duties of a monk. Which three? The undertaking of the training in heightened virtue, the undertaking of the training in heightened mind, the undertaking of the training in heightened discernment. These are the three urgent duties of a monk. Now, that monk does not have the power or might (to say:) 'May my mind be released from effluents through lack of clinging/sustenance today or tomorrow or the next day.' But when the time has come, his mind is released from effluents through lack of clinging/sustenance.

"Thus, monks, you should train yourselves: 'Strong will be our desire for the undertaking of the training in heightened virtue. Strong will be our desire for the undertaking of the training in heightened mind. Strong will be our desire for the undertaking of the training in heightened discernment.' That's how you should train yourselves."

See also: SN 22:101

Autumn

Sarada Sutta (AN 3:95)

"Monks, just as in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles; in the same way, when the dustless, stainless Dhamma eye arises in a noble disciple, together with its arising three fetters are abandoned by the noble disciple: self-identification view, doubt, and grasping at habits & practices. Afterwards, when he leaves two qualities—greed & ill will—then, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. If the noble disciple passes away at that time, there is no fetter bound by which he would return to this world."

See also: AN 3:87–88

Assemblies

Parisā Sutta (AN 3:96)

"Monks, there are these three assemblies. Which three? The assembly of the supreme, the factional assembly, the harmonious assembly.

"And which is the assembly of the supreme? There is the case where—in whatever assembly the elder monks are not lax or luxurious, have shunned the tossing away of their duties, have taken the lead in seclusion, and have aroused persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized—the next generation follows their example. They, too, are not lax or luxurious. They shun the tossing away of their duties, they take the lead in seclusion, and they arouse persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is called the assembly of the supreme.

"And which is the factional assembly? There is the case where, in whatever assembly the monks keep arguing, quarreling, & disputing, stabbing one another with weapons of the mouth, that is called the factional assembly.

"And which is the harmonious assembly? There is the case where, in whatever assembly the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, that is called the harmonious assembly.

"Now, when the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, at that time the monks produce much merit, at that time they dwell in a Brahmā dwelling, i.e., empathetic joy as an awareness release. When one is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"Just as when the devas pour rain in heavy drops on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the large lakes… the little rivers… the large rivers. When the large rivers are full, they fill the ocean. In the same way, when the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, at that time the monks produce much merit, at that time they dwell in a Brahmā dwelling, i.e., empathetic joy as an awareness release. When one is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"These, monks, are the three assemblies."

See also: AN 5:26; AN 5:79–80; AN 6:12; AN 7:21; Dhp 194; Iti 18–19

The Thoroughbred
Ājāniya Sutta (AN 3:97)

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk discerns as it has come to be that 'This is stress.' He discerns as it has come to be that 'This is the origination of stress.' He discerns as it has come to be that 'This is the cessation of stress.' He discerns as it has come

to be that 'This is the path of practice leading to the cessation of stress.'[1] This is how a monk is consummate in speed.

"Endowed with these three qualities is a monk deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

Note

1. This formula indicates that the monk is a stream-winner.

See also: *DN 26*; *SN 35:153*; *SN 47:6–7*; *AN 4:111*; *AN 4:113*; *AN 5:139—140*; *AN 8:13—14*; *AN 11:10*

The Thoroughbred (2)
Ājāniya Sutta (AN 3:98)

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk, with the wasting away of the five lower fetters, is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, destined never again to return from that world. This is how a monk is consummate in speed.

"Endowed with these three qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: *DN 26*; *AN 3:100*; *AN 4:111*; *AN 4:113*; *AN 5:2*; *AN 5:139–140*; *AN 8:13–14*; *AN 11:10*

The Thoroughbred (3)
Ājāniya Sutta (AN 3:99)

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk, with the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is how a monk is consummate in speed.

"Endowed with these three qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: *DN 26*; *SN 47:6–7*; *AN 3:100*; *AN 4:111*; *AN 4:113*; *AN 5:139–140*; *AN 8:13–14*; *AN 11:10*

Bark-fiber Cloth
Potthaka Sutta (AN 3:100)

"Monks, a new piece of bark-fiber cloth is ugly, rough to the touch, and of next-to-no value. A piece of bark-fiber cloth of middle standing [in terms of its age] is ugly, rough to the touch, and of next-to-no value. An old piece of bark-fiber cloth is ugly, rough to the touch, and of next-to-no value. People use an old piece of bark-fiber cloth to scrub pots or they throw it away on a trash heap.

"In the same way, monks, when a new monk is unvirtuous & of bad character, that, I tell you, is his ugliness. Just as a piece of bark-fiber cloth is ugly, this person, I tell you, is like that.

"For those who associate with him, resort to him, eat with him, attend to him, & follow his example, that will be for their long-term harm & suffering. That, I tell you, is his being rough to the touch. Just as a piece of bark-fiber cloth is rough to the touch, this person, I tell you, is like that.

"For those from whom he receives robes, alms food, lodging, & medicinal requisites for curing the sick, there is no great fruit, no great reward. That, I tell you, is his being of next-to-no value. Just as a piece of bark-fiber cloth is of next-to-no value, this person, I tell you, is like that.

"When a monk of middle standing is unvirtuous & of bad character…

"When an elder monk is unvirtuous & of bad character, that, I tell you, is his ugliness. Just as a piece of bark-fiber cloth is ugly, this person, I tell you, is like that.

"For those who associate with him, resort to him, eat with him, attend to him, & follow his example, that will be for their long-term harm & suffering. That, I tell you, is his being rough to the touch. Just as a piece of bark-fiber cloth is rough to the touch, this person, I tell you, is like that.

"For those from whom he receives robes, alms food, lodging, & medicinal requisites for curing the sick, there is no great fruit, no great

reward. That, I tell you, is his being of next-to-no value. Just as a piece of bark-fiber cloth is of next-to-no value, this person, I tell you, is like that.

"And when an elder monk like this speaks in the midst of the Sangha, the monks say to him, 'What's the use of you—foolish, inexperienced—speaking? One would suppose that *you* should be spoken to!'

"He, provoked & displeased, lets loose with the sorts of words such that the Sangha throws him out,[1] just like a piece of bark-fiber cloth on a trash heap.

"Monks, a new piece of Kāsi cloth is beautiful, smooth to the touch, and of great value. A piece of Kāsi cloth of middle standing is beautiful, smooth to the touch, and of great value. An old piece of Kāsi cloth is beautiful, smooth to the touch, and of great value. People use an old piece of Kāsi cloth as a wrapping for gems or they keep it in a scented chest.

"In the same way, monks, when a new monk is virtuous & of admirable character, that, I tell you, is his beauty. Just as a piece of Kāsi cloth is beautiful, this person, I tell you, is like that.

"For those who associate with him, resort to him, eat with him, attend to him, & follow his example, that will be for their long-term welfare & happiness. That, I tell you, is his being smooth to the touch. Just as a piece of Kāsi cloth is smooth to the touch, this person, I tell you, is like that.

"For those from whom he receives robes, alms food, lodging, & medicinal requisites for curing the sick, there is great fruit, great reward. That, I tell you, is his being of great value. Just as a piece of Kāsi cloth is of great value, this person, I tell you, is like that.

"When a monk of middle standing is virtuous & of admirable character…

"When an elder monk is virtuous & of admirable character, that, I tell you, is his beauty. Just as a piece of Kāsi cloth is beautiful, this person, I tell you, is like that.

"For those who associate with him, resort to him, eat with him, attend to him, & follow his example, that will be for their long-term welfare & happiness. That, I tell you, is his being smooth to the touch. Just as a piece of Kāsi cloth is smooth to the touch, this person, I tell you, is like that.

"For those from whom he receives robes, alms food, lodging, & medicinal requisites for curing the sick, there is great fruit, great reward. That, I tell you, is his being of great value. Just as a piece of Kāsi cloth is of great value, this person, I tell you, is like that.

"And when an elder monk like this speaks in the midst of the Sangha, the monks say [to one another], 'Be quiet, friends. The elder monk is speaking Dhamma & Vinaya!'[2]

"Therefore, monks, you should train yourselves: 'We will be like Kāsi cloth, and not like bark-fiber cloth.' That's how you should train yourselves."

Notes

1. *Ukkhipati.* In the formal language of the Vinaya, this means that they suspend him from the Saṅgha. None of the monks will have anything to do with him until he mends his ways. See *The Buddhist Monastic Code,* volume two, chapter 20.

2. The *Puggalapaññatti,* an Abhidhamma text, when describing the three individuals like Kāsi cloth, completes the analogy here by saying, "His words should be kept in safe keeping, like a piece of Kāsi cloth in a scented trunk."

See also: DN 26; MN 7

The Salt Crystal
Loṇaphala Sutta (AN 3:101)

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body,[1] undeveloped in virtue, undeveloped in mind, undeveloped in discernment:[2] restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable.[3] A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to

drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual (the first) takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a dollar *[kahāpaṇa],* is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar… for a dollar… for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar… for a dollar… for one hundred dollars. And what sort of person is not thrown into jail for half a dollar… for a dollar… for one hundred dollars? There is the case where a person is wealthy, with many

belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar… for a dollar… for one hundred dollars.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress."[4]

Notes

1. According to MN 36, this means that pleasure can invade this individual's mind and remain there.

2. Again according to MN 36, this means that pain can invade this individual's mind and remain there.

3. Immeasurable concentration. See AN 3:65 *(PTS—AN 3:66).*

4. For a discussion of this discourse in the general context of the Buddha's teaching on kamma (karma), see *The Wings to Awakening,* Section I/B.

See also: MN 86; MN 136; SN 20:4; SN 42:8; AN 5:79; AN 11:16

The Dirt-washer
Paṁsudhovaka Sutta (AN 3:102)

"There are these gross impurities in gold: dirty sand, gravel, & grit. The dirt-washer or his apprentice, having placed (the gold) in a vat, washes it again & again until he has washed them away.

"When he is rid of them, there remain the moderate impurities in the gold: coarse sand & fine grit. He washes the gold again & again until he has washed them away.

"When he is rid of them, there remain the fine impurities in the gold: fine sand & black dust. The dirt-washer or his apprentice washes the gold again & again until he has washed them away.

"When he is rid of them, there remains just the gold dust. The goldsmith or his apprentice, having placed it in a crucible, blows on it again & again to blow away the dross. The gold, as long as it has not been blown on again & again to the point where the impurities are blown away, as long as it is not refined & free from dross, is not pliant, malleable, or luminous. It is brittle and not ready to be worked. But there comes a time when the goldsmith or his apprentice has blown on the gold again & again until the dross is blown away. The gold, having been blown on again & again to the point where the impurities are blown away, is then refined, free from dross, pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, there are these gross impurities in a monk intent on heightened mind: misconduct in body, speech, & mind. These the monk —aware & able by nature—abandons, destroys, dispels, wipes out of existence. When he is rid of them, there remain in him the moderate impurities: thoughts of sensuality, ill will, & harmfulness. These he abandons, destroys, dispels, wipes out of existence. When he is rid of them

there remain in him the fine impurities: thoughts of his caste, thoughts of his home district, thoughts related to not wanting to be despised. These he abandons, destroys, dispels, wipes out of existence.

"When he is rid of them, there remain only thoughts of the Dhamma. His concentration is neither peaceful nor refined, has not yet attained calm or unification, and is kept in place by the fabrication of forceful restraint. But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. His concentration is peaceful & refined, has attained calm & unification, and is no longer kept in place by the fabrication of forceful restraint.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind[1] as 'an enlarged mind,' and an unenlarged

mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[2] as 'a released mind,' and an unreleased mind as 'an unreleased mind.' He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly,

fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

Notes

1. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

2. On the various levels of release, see DN 15, MN 43, and AN 9:43—45.

See also: MN 19–20; SN 51:20; AN 3:71; AN 5:28

Themes

Nimitta Sutta (AN 3:103)

"A monk intent on heightened mind should attend periodically to three themes: He should attend periodically to the theme of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it's possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it's possible that his mind would tend to restlessness. If he were to attend solely to the theme of equanimity, it's possible that his mind would not be rightly concentrated for the ending of the effluents. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, & not brittle. It is rightly concentrated for the ending of the effluents.

"Just as if a goldsmith or goldsmith's apprentice were to set up a smelter. Having set up the smelter, he would fire the receptacle. Having fired the receptacle, he would take hold of some gold with his tongs and place it in the receptacle. Periodically he would blow on it, periodically sprinkle it with water, periodically examine it closely. If he were solely to blow on it, it's possible that the gold would burn up. If he were solely to sprinkle it with water, it's possible that the gold would grow cold. If he were solely to examine it closely, it's possible that the gold would not come to full perfection. But when he periodically blows on it, periodically sprinkles it with water, periodically examines it closely, the gold becomes pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, a monk intent on heightened mind should attend periodically to three themes: He should attend periodically to the theme of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it's possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it's possible that his mind would tend to restlessness. If he were to attend solely to the theme of equanimity, it's possible that his mind would not be rightly concentrated for the ending of the effluents. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, and not brittle. It is rightly concentrated for the ending of the effluents.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He

discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination,

a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: *MN 101*; *MN 118*; *MN 140*; *SN 46:53*; *SN 47:8*; *SN 51:20*; *AN 6:85*

Before

Pubbe Sutta (AN 3:104)

"Monks, before my self-awakening, when I was still just an unawakened bodhisatta, the thought occurred to me: 'What is the allure of the cosmos? What is the drawback of the cosmos? What is the escape from the cosmos?'

"Then the thought occurred to me, 'Whatever pleasure & joy arises dependent on the cosmos: That is the allure of the cosmos. The fact that the cosmos is inconstant, stressful, subject to change: That is the drawback of the cosmos. The subduing of desire & passion, the abandoning of desire & passion for the cosmos: That is the escape from the cosmos.

"Now, as long as I did not have direct knowledge, as it has come to be, of the allure as the allure, of the drawback as the drawback, and of the escape as the escape with regard to the cosmos, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people. But when I did have direct knowledge (of these things) as they have come to be, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people.

"Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further-becoming.'"

See also: SN 22:2; SN 35:82; SN 35:117; Ud 8:3

Allure (1)

Assāda Sutta (AN 3:105)

"Monks, I set out in search of the allure of the cosmos. Whatever allure there is in the cosmos, that I found. However far the allure of the cosmos extends, that I have seen well with discernment.

"I set out in search of the drawback of the cosmos. Whatever drawback there is in the cosmos, that I found. However far the drawback of the cosmos extends, that I have seen well with discernment.

"I set out in search of the escape from the cosmos. Whatever escape there is from the cosmos, that I found. However far the escape from the cosmos extends, that I have seen well with discernment.

"Now, as long as I did not have direct knowledge, as it has come to be, of the allure as the allure, of the drawback as the drawback, and of the escape as the escape with regard to the cosmos, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people. But when I did have direct knowledge (of these things) as they have come to be, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & common people.

"Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further-becoming.'"

See also: SN 22:2; SN 35:82; SN 35:117; Ud 8:3

Allure (2)

Assāda Sutta (AN 3:106)

"Monks, if there were not this allure to the cosmos, beings would not become impassioned with the cosmos. But because there is an allure to the cosmos, beings become impassioned with the cosmos.

"If there were not this drawback to the cosmos, beings would not become disenchanted with the cosmos. But because there is a drawback to the cosmos, beings become disenchanted with the cosmos.

"If there were not this escape from the cosmos, beings would not escape from the cosmos. But because there is an escape from the cosmos, beings escape from the cosmos.

"And, monks, as long as beings don't know as it has come to be—with regard to the cosmos—the allure as the allure, the drawback as the drawback, and the escape as the escape, they have not escaped from this cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & common people, nor do they dwell disjoined from it, released from it, with unrestricted awareness.

"But when beings know as it has come to be—with regard to the cosmos—the allure as the allure, the drawback as the drawback, and the escape as the escape, they have escaped from this cosmos with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & common people, and they dwell disjoined from it, released from it, with unrestricted awareness."

See also: SN 22:2; SN 35:17–18; SN 35:82; SN 35:117; AN 3:103; Ud 8:3

No Satiation

Atitta Sutta (AN 3:109)

"There is no satiation through indulging in three things. Which three? There is no satiation through indulging in sleep. There is no satiation through indulging in distilled & fermented drinks. There is no satiation through indulging in the climax of sexual intercourse. There is no satiation through indulging in these three things."

See also: Dhp 186–187

The Peak of the Roof
Kuta Sutta (AN 3:110)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed to him, sat to one side. As he was sitting there, the Blessed One said to him: "Householder, when the mind is unprotected, bodily actions are unprotected as well, verbal actions are unprotected as well, mental actions are unprotected as well. When one's bodily actions, verbal actions, & mental actions are unprotected, one's bodily actions get soggy, one's verbal actions get soggy, one's mental actions get soggy. When one's bodily actions, verbal actions, & mental actions are soggy, one's bodily actions… verbal actions… mental actions rot. When one's bodily actions, verbal actions, & mental actions rot, inauspicious is one's death, inauspicious one's passing away.

"Just as when a peak-roofed house is poorly roofed: The peak of the roof is unprotected, the roof beams are unprotected, the walls are unprotected. The peak of the roof… the roof beams… the walls get soggy. The peak of the roof… the roof beams… the walls then rot.

"In the same way, when the mind is unprotected, bodily actions… verbal actions… mental actions are unprotected as well.… One's bodily… verbal… mental actions get soggy… One's bodily… verbal… mental actions rot. When one's bodily actions, verbal actions, & mental actions rot, inauspicious is one's death, inauspicious one's passing away.

"Now, when the mind is protected, bodily actions are protected as well, verbal actions are protected as well, mental actions are protected as well. When one's bodily actions, verbal actions, & mental actions are protected, one's bodily actions… verbal actions… mental actions don't get soggy. When one's bodily actions, verbal actions, & mental actions aren't soggy, one's bodily actions… verbal actions… mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, auspicious is one's death, auspicious one's passing away.

"Just as when a peak-roofed house is well roofed: The peak of the roof is protected, the roof beams are protected, the walls are protected. The peak of the roof… the roof beams… the walls don't get soggy. The peak of the roof… the roof beams… the walls don't rot.

"In the same way, when the mind is protected, bodily actions… verbal actions… mental actions are protected as well… One's bodily… verbal… mental actions don't get soggy… One's bodily… verbal… mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, auspicious is one's death, auspicious one's passing away."

See also: *SN 3:5*; *SN 35:202*; *SN 48:52*; *AN 3:129*; *Khp 5*; *Thag 1:1*

Causes (1)

Nidāna Sutta (AN 3:112)

"Monks, there are three causes for the origination of action. Which three? Greed is a cause for the origination of action. Aversion is a cause for the origination of action. Delusion is a cause for the origination of action.

"Any action fashioned by greed, born of greed, caused by greed, originated through greed is unskillful, it's blameworthy, it ripens in pain, it leads to the origination of (further) action, it doesn't lead to the cessation of action.

"Any action fashioned by aversion, born of aversion, caused by aversion, originated through aversion is unskillful, it's blameworthy, it ripens in pain, it leads to the origination of (further) action, it doesn't lead to the cessation of action.

"Any action fashioned by delusion, born of delusion, caused by delusion, originated through delusion is unskillful, it's blameworthy, it ripens in pain, it leads to the origination of (further) action, it doesn't lead to the cessation of action.

"These, monks, are three causes for the origination of action.

"There are three (other) causes for the origination of action.

Which three? Non-greed is a cause for the origination of action. Non-aversion is a cause for the origination of action. Non-delusion is a cause for the origination of action.

"Any action fashioned by non-greed, born of non-greed, caused by non-greed, originated through non-greed is skillful, it's blameless, it ripens in pleasure, it leads to the cessation of action, it doesn't lead to the origination of action.

"Any action fashioned by non-aversion, born of non-aversion, caused by non-aversion, originated through non-aversion is skillful, it's blameless,

it ripens in pleasure, it leads to the cessation of action, it doesn't lead to the origination of action.

"Any action fashioned by non-delusion, born of non-delusion, caused by non-delusion, originated through non-delusion is skillful, it's blameless, it ripens in pleasure, it leads to the cessation of action, it doesn't lead to the origination of action.

"These, monks, are three causes for the origination of action."

See also: *AN 4:237*

Causes (2)

Nidāna Sutta (AN 3:113)

"Monks, there are three causes for the origination of action. Which three? With reference to things in the past that provide the occasion for desire & passion, desire is born. With reference to things in the future that provide the occasion for desire & passion, desire is born. With reference to things in the present that provide the occasion for desire & passion, desire is born.

"And how is it that, with reference to things in the past that provide the occasion for desire & passion, desire is born? With reference to things in the past that provide the occasion for desire & passion, one thinks about & evaluates with one's awareness. To one who—with reference to things in the past that provide the occasion for desire & passion—is thinking & evaluating with one's awareness, desire is born. With the birth of desire, one is joined to those things. That, I tell you, is a fetter: that one's awareness is impassioned. This is how, with reference to things in the past that provide the occasion for desire & passion, desire is born.

"And how is it that, with reference to things in the future that provide the occasion for desire & passion, desire is born? With reference to things in the future that provide the occasion for desire & passion, one thinks about & evaluates with one's awareness. To one who—with reference to things in the future that provide the occasion for desire & passion—is thinking & evaluating with one's awareness, desire is born. With the birth of desire, one is joined to those things. That, I tell you, is a fetter: that one's awareness is impassioned. This is how, with reference to things in the future that provide the occasion for desire & passion, desire is born.

"And how is it that, with reference to things in the present that provide the occasion for desire & passion, desire is born? With reference to things in the present that provide the occasion for desire & passion, one thinks about & evaluates with one's awareness. To one who—with reference to

things in the present that provide the occasion for desire & passion—is thinking & evaluating with one's awareness, desire is born. With the birth of desire, one is joined to those things. That, I tell you, is a fetter: that one's awareness is impassioned. This is how, with reference to things in the present that provide the occasion for desire & passion, desire is born.

"There are these three causes for the origination of action."

"Monks, there are three [other] causes for the origination of action. Which three? With reference to things in the past that provide the occasion for desire & passion, desire is not born. With reference to things in the future that provide the occasion for desire & passion, desire is not born. With reference to things in the present that provide the occasion for desire & passion, desire is not born.

"And how is it that, with reference to things in the past that provide the occasion for desire & passion, desire is not born? With reference to things in the past that provide the occasion for desire & passion, one discerns their future (kammic) results. Knowing their future results, one drops them. Dropping them, making them fade from one's awareness, piercing them with discernment, one sees. This is how, with reference to things in the past that provide the occasion for desire & passion, desire is not born.

"And how is it that, with reference to things in the future that provide the occasion for desire & passion, desire is not born? With reference to things in the future that provide the occasion for desire & passion, one discerns their future (kammic) results. Knowing their future results, one drops them. Dropping them, making them fade from one's awareness, piercing them with discernment, one sees. This is how, with reference to things in the future that provide the occasion for desire & passion, desire is not born.

"And how is it that, with reference to things in the present that provide the occasion for desire & passion, desire is not born? With reference to things in the present that provide the occasion for desire & passion, one discerns their future (kammic) results. Knowing their future results, one drops them. Dropping them, making them fade from one's awareness, piercing them with discernment, one sees. This is how, with reference to

things in the present that provide the occasion for desire & passion, desire is not born.

"Monks, there are these three causes for the origination of action."

See also: *SN 3:17*; *SN 16:2*; *AN 10:15*; *Iti 34*

Rare

Dullabha Sutta (AN 3:115)

"Monks, the appearance of three [persons] is rare in the world. Which three? The appearance of the Tathāgatha, worthy & rightly self-awakened, is rare in the world. A person who teaches the Dhamma & Vinaya proclaimed by the Tathāgata is rare in the world. A person who is grateful & thankful is rare in the world.

"Monks, the appearance of these three is rare in the world."

See also: DN 16; AN 2:31; AN 3:24

Immeasurable

Appameyya Sutta (AN 3:116)

"Monks, these three persons are to be found existing in the world. Which three? One who is easy to measure, one who is hard to measure, & one who is immeasurable.

"And which is the person who is easy to measure? There is the case where a certain person is high-strung, rowdy, unruly, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, his mind scattered, his faculties left wide open. This is called a person who is easy to measure.

"And which is the person who is hard to measure? There is the case where a certain person is not high-strung, not rowdy, not unruly, not talkative, not of loose words—one with mindfulness established, alert, concentrated, his mind gathered into singleness, his faculties restrained. This is called a person who is hard to measure.

"And which is the person who is immeasurable? There is the case where a monk is an arahant, his effluents ended. This is called a person who is immeasurable.

"These, monks, are three persons to be found existing in the world."

See also: MN 72; SN 44:1; Ud 4:2

Imperturbable
Aneñjaka Sutta (AN 3:117)

"Monks, these three persons are to be found existing in the world. Which three?

"There is the case where a certain person who—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity—(perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. He enjoys it, takes pleasure in it, & finds satisfaction in it. Staying firmly there, often remaining there, and dying without having abandoned it, he reappears in the company of the devas of the dimension of the infinitude of space. The life span of the devas of the dimension of the infinitude of space is 20,000 eons. A run-of-the-mill person, remaining there all his life, having completed the entire life span of those devas, goes to hell, to the animal womb, or to the realm of the hungry ghosts. But a disciple of the Blessed One, remaining there all his life, having completed the entire life span of those devas, is unbound in that very level of becoming. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Then, monks, there is the case where a certain person who—with the complete transcending of the dimension of the infinitude of space—(perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. He enjoys it, takes pleasure in it, & finds satisfaction in it. Staying firmly there, often remaining there, and dying without having abandoned it, he reappears in the company of the devas of the dimension of the infinitude of consciousness. The life span of the devas of the dimension of the infinitude of consciousness is 40,000 eons. A run-of-the-mill person, remaining there all his life, having

completed the entire life span of those devas, goes to hell, to the animal womb, or to the realm of the hungry ghosts. But a disciple of the Blessed One, remaining there all his life, having completed the entire life span of those devas, is unbound in that very level of becoming. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Then, monks, there is the case where a certain person who—with the complete transcending of the dimension of the infinitude of consciousness—(perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. He enjoys it, takes pleasure in it, & finds satisfaction in it. Staying firmly there, often remaining there, and dying without having abandoned it, he reappears in the company of the devas of the dimension of nothingness. The life span of the devas of the dimension of the nothingness is 60,000 eons. A run-of-the-mill person, remaining there all his life, having completed the entire life span of those devas, goes to hell, to the animal womb, or to the realm of the hungry ghosts. But a disciple of the Blessed One, remaining there all his life, having completed the entire life span of those devas, is unbound in that very level of becoming. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"These, monks, are three persons to be found existing in the world."

See also: *MN 66*; *MN 106*; *AN 4:123*; *AN 4:125*

Purities (1)

Soceyya Sutta (AN 3:121)

Monks, there are these three purities. Which three? Bodily purity, verbal purity, & mental purity.

"And what is bodily purity? There is the case where a certain person abstains from taking life, abstains from theft, abstains from sexual misconduct. This is called bodily purity.

"And what is verbal purity? There is the case where a certain person abstains from telling lies, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called verbal purity.

"And what is mental purity? There is the case where a certain person is one who is not covetous, is one whose mind is devoid of ill will, and is one with right view. This is called mental purity.

"These, monks, are the three purities."

See also: *AN 10:165*

Purities (2)

Soceyya Sutta (AN 3:122)

Monks, there are these three purities. Which three? Bodily purity, verbal purity, & mental purity.

"And what is bodily purity? There is the case where a monk abstains from taking life, abstains from theft, abstains from uncelibacy. This is called bodily purity.

"And what is verbal purity? There is the case where a monk abstains from telling lies, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called verbal purity.

"And what is mental purity? There is the case where, there being sensual desire present within, a monk discerns, 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns, 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned.

"There being ill will present within…

"There being sloth & drowsiness present within…

"There being restlessness & anxiety present within…

"There being uncertainty present within, a monk discerns, 'There is uncertainty present within me.' Or, there being no uncertainty present within, he discerns, 'There is no uncertainty present within me.' He discerns how there is the arising of unarisen uncertainty. And he discerns how there is the abandoning of uncertainty once it has arisen. And he discerns how there is no further appearance in the future of uncertainty that has been abandoned.[1] This is called mental purity."

“These, monks, are the three purities.”

> Bodily pure, verbally pure,
> mentally pure, without effluent:
> A pure one, consummate in purity,
> is said to be cleansed of evil.

Note

1. This description of mental purity is identical with the discussion of the five hindrances as a frame of reference in mindfulness practice. See DN 22.

Sagacity

Moneyya Sutta (AN 3:123)

"Monks, there are these three forms of sagacity. Which three? Bodily sagacity, verbal sagacity, & mental sagacity.

"And what is bodily sagacity? There is the case where a monk abstains from taking life, abstains from theft, abstains from uncelibacy. This is called bodily sagacity.

"And what is verbal sagacity? There is the case where a monk abstains from telling lies, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called verbal sagacity.

"And what is mental sagacity? There is the case where a monk who—with the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is called mental sagacity.

"These, monks, are the three forms of sagacity."

A sage in body, a sage in speech,
a sage in mind, without effluent,
a sage consummate in sagacity
is said to have abandoned
    everything
    —the All.[1]

Note

1. See SN 35:23.

See also: *Iti 67–68*; *Sn 1:1*; *Sn 1:3*; *Sn 1:12*; *Sn 3:11*; *Sn 4:16*; *Sn 5:7*; *Sn 5:9*

At Kusināra

Kusināra Sutta (AN 3:124)

On one occasion the Blessed One was staying near Kusināra in the Baliharaṇa [Oblation-taking] forest grove. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "There is the case where a monk lives in dependence on a certain town or village. A householder or householder's son, approaching him, invites him for the next day's meal. If he wants to, he acquiesces. When the night has passed, early in the morning, he adjusts his under robe and—carrying his bowl & robes—goes to the residence of that householder or householder's son. On arrival, he sits down on a seat laid out. The householder or householder's son, with his own hand, serves & satisfies the monk with exquisite staple & non-staple food. The thought occurs to the monk, 'How good it is that this householder or householder's son serves & satisfies me with exquisite staple & non-staple food!' And the thought also occurs to him, 'O, may this householder or householder's son in the future serve & satisfy me with this sort of exquisite staple & non-staple food!' He consumes that almsfood attached to it, infatuated, guilty, not seeing the drawbacks (of attachment to it), and not discerning the escape from them. With regard to it, he thinks thoughts of sensuality, thoughts of ill will, thoughts of harmfulness. What is given to a monk of this sort, I tell you, is not of great fruit. Why is that? Because the monk remains heedless.

"But there is the case where a monk lives in dependence on a certain town or village. A householder or householder's son, approaching him, invites him for the next day's meal. If he wants to, he acquiesces. When the night has passed, early in the morning, he adjusts his under robe and —carrying his bowl & robes—goes to the residence of that householder or householder's son. On arrival, he sits down on a seat laid out. The

householder or householder's son, with his own hand, serves & satisfies the monk with exquisite staple & non-staple food. The thought doesn't occur to the monk, 'How good it is that this householder or householder's son serves & satisfies me with exquisite staple & non-staple food!' And the thought also doesn't occur to him, 'O, may this householder or householder's son in the future serve & satisfy me with this sort of exquisite staple & non-staple food!' He consumes that almsfood unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. With regard to it, he thinks thoughts of renunciation, thoughts of non-ill will, thoughts of harmlessness. What is given to a monk of this sort, I tell you, is of great fruit. Why is that? Because the monk remains heedful."

See also: *AN 4:28*; *AN 6:37*

At Gotamaka Shrine
Gotamaka-cetiya Sutta (AN 3:126)

On one occasion the Blessed One was staying near Vesāli at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, it's through direct knowledge that I teach the Dhamma, not without direct knowledge. It's with a cause that I teach the Dhamma, not without a cause. It's with marvels that I teach the Dhamma, not without marvels.[1] Because I teach the Dhamma through direct knowledge and not without direct knowledge, because I teach the Dhamma with a cause and not without a cause, because I teach the Dhamma with marvels and not without marvels, there is good reason for my instruction, good reason for my admonition. And it is enough for you to be content, enough for you to be gratified, enough for you to take joy, that the Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, and the Saṅgha has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten-thousand-fold cosmos quaked.

Note

1. See DN 11 and AN 3:61.

See also: MN 1

Putrid

Kaṭuviya Sutta (AN 3:129)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. Then early in the morning the Blessed One, having adjusted his lower robe and carrying his bowl & outer robe, went into Vārāṇasī for alms. As he was walking for alms near the fig-tree at the cattle yoke, he saw a certain monk whose delight was in what is empty, whose delight was in exterior things—his mindfulness muddled, his alertness lacking, his concentration lacking, his mind gone astray, his faculties uncontrolled. On seeing him, the Blessed One said to him: "Monk, monk, don't let yourself putrefy! On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack!"

Then the monk—admonished with this, the Blessed One's admonishment—came to his senses.

So the Blessed One, having gone for alms in Vārāṇasī, after the meal, returning from his alms round, addressed the monks [and told them what had happened].

When this was said, a certain monk said to the Blessed One, "What, lord, is putrefaction? What is the stench of carrion? What are flies?"

"Greed, monk, is putrefaction. Ill will is the stench of carrion. Evil, unskillful thoughts are flies. On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack.

"On one whose eyes & ears
are unguarded,
whose senses
are unrestrained,
flies swarm:
resolves dependent on passion.

The monk who is putrid,
who stinks of the stench of carrion,
is far from unbinding.
His share is vexation.

Whether he stays
in village or wilderness,
having gained for himself no
tranquility,
he's surrounded by flies.
But those who are consummate
in virtue,
who delight
in discernment & calm,
pacified, they sleep in ease.
No flies settle on them."

See also: *SN 9:1*; *SN 9:11*; *SN 35:202*; *AN 3:15*; *Ud 5:5*; *Sn 4:7*

To Anuruddha

Anuruddha Sutta (AN 3:131)

Then Ven. Anuruddha went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Here, by means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos. And my persistence is aroused & unsluggish. My mindfulness is established & unmuddled.[1] My body is calm & unaroused. My mind is concentrated & gathered into singleness. And yet my mind is not released from the effluents through lack of clinging/sustenance."

Ven. Sāriputta: "My friend, when the thought occurs to you, 'By means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos,' that is related to your conceit. When the thought occurs to you, 'My persistence is aroused & unsluggish. My mindfulness is established & unmuddled. My body is calm & unaroused. My mind is concentrated & gathered into singleness,' that is related to your restlessness. When the thought occurs to you, 'And yet my mind is not released from the effluents through lack of clinging/sustenance,' that is related to your anxiety. It would be well if—abandoning these three qualities, not attending to these three qualities—you directed your mind to the deathless property."

So after that, Ven. Anuruddha—abandoning those three qualities, not attending to those three qualities—directed his mind to the deathless property. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the unexcelled goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew, "Birth is ended, the holy life fulfilled, the task done. There is nothing further for

the sake of this world." And thus Ven. Anuruddha became another one of the arahants.

Note

1. Reading *asammuṭṭhā* with the Burmese and PTS editions. The Thai edition has *appamuṭṭhā*, "unforgotten."

See also: *SN 22:89*; *SN 51:20*; *AN 5:28*; *AN 10:13*

Inscriptions

Lekha Sutta (AN 3:133)

"Monks, there are these three types of individuals to be found existing in the world. Which three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

"And how is an individual like an inscription in rock? There is the case where a certain individual is often angered and his anger stays with him a long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

"And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn't stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn't last a long time, in the same way a certain individual is often angered, but his anger doesn't stay with him a long time. This is called an individual like an inscription in soil.

"And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. Just as an inscription in water immediately disappears and doesn't last a long time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. This is called an individual like an inscription in water.

"These are the three types of individuals to be found existing in the world."

See also: AN 3:69

A Friend

Mitta Sutta (AN 3:136)

"Monks, a friend endowed with three factors is worth associating with. Which three? He/she[1] gives what is hard to give, does what is hard to do, endures what is hard to endure. A friend endowed with three factors is worth associating with."

Note

1. Following the Thai, Sri Lankan, and Burmese editions. The PTS edition inserts here, *idha bhikkhave bhikkhu*, "Monks, there is the case where a monk…" The parallel passage at AN 7:35 doesn't add the stipulation that a friend has to be a monk, and there seems no reason to add it here.

See also: *AN 8:54*; *Iti 76*; *Iti 78*; *Sn 2:3*

The Orderliness of the Dhamma
Dhamma-niyāma Sutta (AN 3:137)

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are inconstant.'

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are inconstant.'

"Whether or not there is the arising of Tathāgatas, this property stands —this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are stressful.'

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are stressful.'

"Whether or not there is the arising of Tathāgatas, this property stands —this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All phenomena are not-self.'[1]

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All phenomena are not-self.'"

That is what the Blessed One said. Gratified, the monks delighted at his words.

Note

1. The suttas are inconsistent on the question of whether unbinding counts as a phenomenon *(dhamma)*. Iti 90, among others, states clearly that it is. AN 10:58 calls unbinding the ending of all phenomena. Sn 5:6 quotes the Buddha as calling the attainment of the goal the transcending of all phenomena, just as Sn 4:6 and Sn 4:10 state that the arahant has transcended dispassion, said to be the highest phenomenon. If the former definition applies here, unbinding would be not-self. If the latter, the word phenomenon (as more inclusive than fabrication) would apply to the non-returner's experience of the deathless (see AN 9:36). The arahant's experience of unbinding would be neither self nor not-self, as it lies beyond all designations (see DN 15). Even the arahant, at that point, would be undefined, as beings are defined by their attachments, whereas there are no attachments by which an arahant could be defined as existing, not existing, both, or neither (SN 23:2).

See also: MN 35; SN 22:23; SN 35:23–24; AN 6:43; AN 7:58; Dhp 277–279

Fours

Understanding
Anubuddha Sutta (AN 4:1)

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhaṇḍa Village. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "It's because of not understanding and not penetrating four things that we have transmigrated & wandered on for such a long, long time, you & I. Which four?

"It's because of not understanding and not penetrating noble virtue that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble concentration that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble discernment that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble release that we have transmigrated & wandered on for such a long, long time, you & I.

"But now that noble virtue is understood & penetrated, noble concentration… noble discernment… noble release is understood & penetrated, craving for becoming is destroyed, the guide to becoming [craving] is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-Gone had said that, he—the Teacher—said further:

Unexcelled virtue, concentration,
discernment, & release
have been understood
by Gotama of glorious stature.
Having known them directly,
he taught the Dhamma to the monks—
he, the Awakened One
the Teacher who has put an end
to suffering & stress,
the One with vision
totally unbound.

See also: DN 16

With the Flow

Anusota Sutta (AN 4:5)

"These four types of individuals are to be found existing in the world. Which four? The individual who goes with the flow, the individual who goes against the flow, the individual who stands fast, and the one who has crossed over, gone beyond, who stands on firm ground: a brahman.

"And how is one an individual who goes with the flow? There is the case where an individual indulges in sensual passions and does evil deeds. This is called the individual who goes with the flow.

"And how is one an individual who goes against the flow? There is the case where an individual doesn't indulge in sensual passions and doesn't do evil deeds. Even though it may be with pain, even though it may be with sorrow, even though he may be crying, his face in tears, he lives the holy life that is perfect & pure. This is called the individual who goes against the flow.

"And how is one an individual who stands fast? There is the case where an individual, with the total ending of the five lower fetters, is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world. This is called the individual who stands fast.

"And how is one an individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of effluents, enters & remains in the effluent-free awareness-release & release of discernment, having directly known & realized them for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman.

"These are the four types of individuals to be found existing in the world."

People unrestrained
in sensual passions,
not devoid
of passion,
indulging
in sensuality:
They return to birth & aging,
again & again—
seized by craving,
going with the flow.

Thus the enlightened one,
with mindfulness here established,
not indulging
in sensuality & evil,
though it may be with pain,
would abandon sensuality.
They call him
one who goes against
the flow.

Whoever,
having abandoned
the five defilements,
is
perfect in training,
not destined to fall back,
skilled in awareness,
with faculties composed:
He's called
one who stands fast

In one who, having known,
qualities high & low
have been destroyed,
have gone to their end,
do not exist:
He's called
a master of knowledge,

one who has fulfilled the holy life,
gone to the world's end,[1] gone
beyond.

Note

1. On the meaning of "world" here, see SN 35:82.

See also: *SN 22:93*; *SN 35:197*; *AN 4:45*; *AN 7:15*; *Iti 109*; *Sn 3:12*; *Sn 5*

Yokes

Yoga Sutta (AN 4:10)

"Monks, there are these four yokes. Which four? The yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"And what is the yoke of sensuality? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensuality—he is obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality.

"And how is there the yoke of becoming? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from becoming. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from becoming, then—with regard to states of becoming—he is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality & the yoke of becoming.

"And how is there the yoke of views? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, & the yoke of views.

"And how is there the yoke of ignorance? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media, then—with regard to ignorance concerning the six sense media—he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"Conjoined with evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said not to be at rest from the yoke.

"These are the four yokes.

"Now, there are these four unyokings. Which four? Unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensuality—he isn't obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality.

"And how is there unyoking from becoming? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from becoming. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then—with regard to states of becoming—he isn't obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is unyoking from sensuality & unyoking from becoming.

"And how is there unyoking from views? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he

discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he isn't obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is unyoking from sensuality, unyoking from becoming, & unyoking from views.

"And how is there unyoking from ignorance? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then—with regard to ignorance concerning the six sense media—he isn't obsessed with not-knowing . This is unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"Disjoined from evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said to be at rest from the yoke.

"These are the four unyokings.

"Joined with the yoke of sensuality
    & the yoke of becoming,
joined with the yoke of views,
    surrounded by ignorance,
beings go to the wandering-on,
    heading to birth
        & death.

But those who comprehend sensuality
    & the yoke of becoming—entirely—
who have thrown off the yoke of views
    and are dispassionate
    toward ignorance,
disjoined from all yokes:
They—their yokes overcome—
        are sages
        indeed."

See also: *MN 13–14*; *MN 54*; *MN 60*; *MN 72*; *MN 75*; *SN 45:171*; *AN 1:329*; *AN 3:77—78*; *AN 6:63*; *AN 10:93*

Off Course
Agati Sutta (AN 4:19)

"There are these four ways of going off course. Which four? One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear. These are the four ways of going off course."

If you—
through desire,
        aversion,
                delusion,
                        fear—
transgress the Dhamma,
your honor wanes,
as in the dark fortnight,
        the moon.

"There are these four ways of not going off course. Which four? One doesn't go off course through desire. One doesn't go off course through aversion. One doesn't go off course through delusion. One doesn't go off course through fear. These are the four ways of not going off course."

If you don't—
through desire,
        aversion,
                delusion,
                        fear—
transgress the Dhamma,
your honor waxes,
as in the bright fortnight,
        the moon.

See also: AN 9:7

At Kāḷaka's Park
Kāḷaka Sutta (AN 4:24)

On one occasion the Blessed One was staying near Sāketa in Kāḷaka's park. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, whatever in this world with its devas, Māras & Brahmās, in this generation with its contemplatives & brahmans, its rulers & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. Whatever in this world with its devas, Māras & Brahmās, in this generation with its contemplatives & brahmans, its rulers & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That I directly know. That has been realized by the Tathāgata, but in the Tathāgata[1] it has not been established.

"If I were to say, 'I don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be a falsehood in me. If I were to say, 'I both know and don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be just the same. If I were to say, 'I neither know nor don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be a fault in me.

"Thus, monks, the Tathāgata, when seeing what is to be seen, doesn't suppose an (object as) seen. He doesn't suppose an unseen. He doesn't suppose an (object) to-be-seen. He doesn't suppose a seer.

"When hearing.…

"When sensing.…

"When cognizing what is to be cognized, he doesn't suppose an (object as) cognized. He doesn't suppose an uncognized. He doesn't suppose an (object) to-be-cognized. He doesn't suppose a cognizer.

Thus, monks, the Tathāgata—being the same with regard to all phenomena that can be seen, heard, sensed, & cognized—is 'Such.'[2] And I tell you: There is no other 'Such' higher or more sublime.

"Whatever is seen or heard or sensed
and fastened onto as true by others,
One who is Such—among the self-fettered—
would not further claim to be true or even false.

"Having seen well in advance that arrow
where generations are fastened & hung
—'I know, I see, that's just how it is!'—
there's nothing of the Tathāgata fastened."

Note

1. Reading *tathāgate* with the Thai edition.

2. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

See also: MN 1; MN 63; MN 72; SN 22:85–86; AN 6:43; AN 10:81; AN 10:93—96; Ud 1:10; Iti 112; Sn 3:12; Sn 4:3; Sn 4:8; Sn 4:13; Sn 5:6

The Traditions of the Noble Ones
Ariya-vaṁsa Sutta (AN 4:28)

"These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which four?

"There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn't, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn't agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and

discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.

"And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west… the north… the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure."

Displeasure doesn't conquer the enlightened one.
Displeasure doesn't suppress the enlightened one.
The enlightened one conquers displeasure
because the enlightened one endures it.

Having cast away all deeds:
    Who could obstruct him?
Like an ornament of finest gold:
    Who is fit to find fault with him?
        Even the devas praise him.
        Even by Brahmā he's praised.

See also: SN 16:5; AN 2:5; AN 5:80; AN 10:17; Khp 5; Ud 2:10; Thag 18

Wheels

Cakka Sutta (AN 4:31)

"There are these four wheels, endowed with which human beings & devas develop a four-wheeled prosperity; endowed with which human beings & devas in no long time achieve greatness & abundance in terms of wealth. Which four? Living in a civilized land, associating with people of integrity, directing oneself rightly, and having done merit in the past. These are the four wheels, endowed with which human beings & devas develop a four-wheeled prosperity; endowed with which human beings & devas in no long time achieve greatness & abundance in terms of wealth.

> "If you dwell in a civilized place,
> make friends with the noble ones,
> rightly direct yourself,
> and have made merit in the past,
> there will roll to you
> crops, wealth, status, honor,
> & happiness."

See also: AN 8:54; Sn 2:4

The Bonds of Fellowship
Saṅgaha Sutta (AN 4:32)

"There are these four grounds for the bonds of fellowship. Which four? Giving, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Giving, kind words, beneficial help,
& consistency in the face of events,
    in line with what's appropriate
    in each case, each case.
These bonds of fellowship (function) in the world
    like the linchpins in a moving cart.
Now, if these bonds of fellowship were lacking,
a mother would not receive
    the honor & respect owed by her child,
nor would a father receive
    what his child owes him.
But because the wise show regard
for these bonds of fellowship,
    they achieve greatness
    and are praised.

See also: AN 2:31—32; AN 2:118; AN 6:12; AN 7:35; AN 8:24; AN 8:54

The Lion
Sīha Sutta (AN 4:33)

"Monks, the lion, the king of beasts, leaves his lair in the evening. Having left his lair, he stretches himself. Having stretched himself, he looks all around the four directions. Having looked all around the four directions, he roars his lion's roar three times. Having roared his lion's roar three times, he heads out for game. Any animals who hear the sound of the roar of the lion, the king of beasts, for the most part feel fear, terror, & fright. Those who live in holes go into their holes. Those who live in the water go into the water. Those who live in the forest go into the forest. Birds flee to the air. Even royal bull elephants, bound by strong leather bonds in villages, towns, & capital cities, bursting & breaking their bonds, frightened, scattering their urine & feces, run to & fro. So powerful among animals, monks, is the lion, the king of beasts—so mighty & majestic.

"In the same way, monks, when a Tathāgata appears in the world—worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed—he teaches the Dhamma: 'Such is self-identification, such is the origination of self-identification, such is the cessation of self-identification, such is the practice leading to the cessation of self-identification.'[1] Any devas who are long-lived, beautiful, abounding in pleasure, established for a long time in high palaces, on hearing the Tathāgata's Dhamma, for the most part feel fear, terror, & fright: 'Being inconstant, it seems, we supposed we were constant! Being impermanent, we supposed we were permanent! Non-eternal, we supposed we were eternal! We—inconstant, impermanent, & non-eternal, it seems—are encompassed in self-identification.' So powerful in the world with its devas, monks, is the Tathāgata—so mighty & majestic."

When the Awakened One, through direct knowledge,
—the Teacher, the person with no peer
in the world with its devas—
sets the Dhamma wheel rolling:
the cessation of self-identification,
& the cause of self-identification,
& the noble eightfold path,
leading to the stilling of suffering,
long-lived devas—beautiful, prestigious—
become fearful & frightened,
like deer at a lion's roar.
'We're not beyond self-identification.
It seems we're inconstant,' [they say,]
on hearing the word of the Worthy One,
the one fully released,
the one who is Such.

Note

1. See MN 44.

See also: MN 11; MN 12; Iti 49

Confidence

Pasāda Sutta (AN 4:34)

"Monks, there are these four supreme objects of confidence. Which four?

"Among whatever beings there may be—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, neither percipient nor non-percipient—the Tathāgata, worthy & rightly self-awakened, is considered supreme. Those who have confidence in the Awakened One have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever fabricated qualities there may be, the noble eightfold path is considered supreme. Those who have confidence in the noble eightfold path have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever dhammas there may be, fabricated or unfabricated, dispassion—the subduing of intoxication, the elimination of thirst, the uprooting of attachment, the breaking of the round, the destruction of craving, dispassion, cessation, the realization of unbinding—is considered supreme. Those who have confidence in the dhamma of dispassion have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever communities or groups there may be, the Saṅgha of the Tathāgata's disciples is considered supreme—i.e., the four [groups of noble disciples] when taken as pairs, the eight when taken as persons.[1] Those who have confidence in the Saṅgha have confidence in what is supreme; and for those with confidence in the supreme, supreme will be the result.

"These, monks, are the four supreme objects of confidence."

With
confidence,
realizing the supreme Dhamma
to be supreme;
confidence in the supreme Buddha,
unsurpassed
in deserving offerings;
confidence in the supreme Dhamma,
the bliss of stilling, dispassion;
confidence in the supreme Saṅgha,
unsurpassed
as a field of merit;
having given gifts to the supreme,
one develops supreme merit,
supreme long life & beauty,
status, honor,
bliss, & strength.

Having given to the supreme,
the wise person, centered
in supreme Dhamma,
whether becoming a divine or human being,
rejoices,
having attained the supreme.

Note

1. The four groups of noble disciples when taken as pairs are those who have attained (1) the path to stream-entry and the fruition of stream-entry; (2) the path to once-returning and the fruition of once-returning; (3) the path to non-returning and the fruition of non-returning; and (4) the path to arahantship and the fruition of arahantship. Taking each attainment singly gives eight "individuals."

This sutta is almost identical with Iti 90.

See also: *SN 6:2*; *SN 11:3*; *AN 4:24*; *AN 4:52*; *AN 7:56*; *AN 10:92*; *Khp 6*; *Dhp 188–192*; *Iti 112*

With Vassakāra

Vassakāra Sutta (AN 4:35)

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest at the Squirrels' Sanctuary. Then Vassakāra the brahman, the chief minister of Magadha, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, we declare a person endowed with four qualities to be one of great discernment, a great man. Which four?

"There is the case where he is learned.

"Whatever he hears, he immediately understands the meaning of the statement, 'This is the meaning of that statement. This is the meaning of that statement.'

"He is mindful, able to remember & recollect what was done & said a long time ago.

"He is adept in the affairs of the household life, vigorous, endowed with enough quick-wittedness in their techniques to organize them and get them done.

"Master Gotama, we declare a person endowed with these four qualities to be one of great discernment, a great man. If you think that I am worthy of agreement, Master Gotama, may you agree with me. If you think I am worthy of criticism, criticize me."

"I neither agree with you, brahman, nor do I criticize you. I declare a person endowed with four qualities to be one of great discernment, a great man. Which four?

"There is the case, brahman, where he practices for the welfare & happiness of many people and has established many people in the noble method, i.e., the rightness of what is admirable, the rightness of what is skillful.

"He thinks any thought he wants to think, and doesn't think any thought he doesn't want to think. He wills any resolve he wants to will, and doesn't will any resolve he doesn't want to will. He has attained mastery of the mind with regard to the pathways of thought.[1]

"He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"With the ending of effluents—he remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"I neither agree with you, brahman, nor do I criticize you. I declare a person endowed with these four qualities to be one of great discernment, a great man."

"It's amazing, Master Gotama, and astounding, how well that has been said by Master Gotama. And I hold Master Gotama to be endowed with these same four qualities.

"Master Gotama practices for the welfare & happiness of many people and has established many people in the noble method, i.e., the rightness of what is admirable, the rightness of what is skillful.

"Master Gotama thinks whatever thought he wants to think, and doesn't think any thought he doesn't want to think. He wills any resolve he wants to will, and doesn't will any resolve he doesn't want to will. He has attained mastery of the mind with regard to the pathways of thought.

"Master Gotama attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"Master Gotama, with the ending of effluents remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

"Well, brahman, you are certainly being rude & presumptuous in making this statement, but still I will respond to you.

"Yes, brahman, I practice for the welfare & happiness of many people and have established many people in the noble method, i.e., the rightness

of what is admirable, the rightness of what is skillful.

"And, yes, I think whatever thought I want to think, and don't think any thought I don't want to think. I will any resolve I want to will, and don't will any resolve I don't want to will. I have attained mastery of the mind with regard to the pathways of thought.

"And, yes, I attain—whenever I want, without strain, without difficulty —the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"And, yes, with the ending of effluents I remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now."

He who, knowing, declared
release for all beings
from the snare of death,
welfare
for human beings & devas,
the methodical Dhamma—
    seeing & hearing which,
    many people grow clear & calm;
who is skilled in what is & is not the path,
his task done, effluent-free:
    is called
one of great discernment,
bearing his last body,
        awake.

Note

1. See MN 20.

See also: *MN 20; MN 36; MN 79; AN 4:95—96; AN 4:192; AN 7:64*

With Doṇa

Doṇa Sutta (AN 4:36)

I have heard that on one occasion the Blessed One was traveling along the road between Ukkaṭṭha and Setabya, and Doṇa the brahman was also traveling along the road between Ukkaṭṭha and Setabya. Doṇa the brahman saw, in the Blessed One's footprints, wheels with 1,000 spokes, together with rims and hubs, complete in all their features. On seeing them, the thought occurred to him, "How amazing! How astounding! These are not the footprints of a human being!"

Then the Blessed One, leaving the road, went to sit at the root of a certain tree—his legs crossed, his body erect, with mindfulness established to the fore. Then Doṇa, following the Blessed One's footprints, saw him sitting at the root of the tree: confident, inspiring confidence, his senses calmed, his mind calmed, having attained the utmost control & tranquility, tamed, guarded, his senses restrained, a nāga.[1] On seeing him, he went to him and said, "Master, are you a deva?"[2]

"No, brahman, I am not a deva."

"Are you a gandhabba?"

"No…."

"… a yakkha?"

"No…."

"… a human being?"

"No, brahman, I am not a human being."

"When asked, 'Are you a deva?' you answer, 'No, brahman, I am not a deva.' When asked, 'Are you a gandhabba?' you answer, 'No, brahman, I am not a gandhabba.' When asked, 'Are you a yakkha?' you answer, 'No, brahman, I am not a yakkha.' When asked, 'Are you a human being?' you

answer, 'No, brahman, I am not a human being.' Then what sort of being are you?"

"Brahman, the effluents by which—if they were not abandoned—I would be a deva: Those are abandoned by me, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. The effluents by which—if they were not abandoned—I would be a gandhabba… a yakkha… a human being: Those are abandoned by me, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Just like a red, blue, or white lotus—born in the water, grown in the water, rising up above the water—stands unsmeared by the water, in the same way I—born in the world, grown in the world, having overcome the world—live unsmeared by the world. Remember me, brahman, as 'awakened.'

> "The effluents by which I would go
> to a deva-state,
> or become a gandhabba in the sky,
> or go to a yakkha-state & human-state:
> Those have been destroyed by me,
> ruined, their stems removed.
> Like a blue lotus, rising up,
> unsmeared by water,
> unsmeared am I by the world,
> and so, brahman,
> I'm awake."

Notes

1. "Nāga" is a term used to describe a great being, such as an elephant or a great, magical serpent. Buddhists adopted the term as an epithet for the Buddha and his arahant disciples. See AN 6:43.

2. Doṇa phrases his question in the future tense, which has led to a great deal of discussion as to what this entire dialogue means: Is he asking what the Buddha will be in a future life, or is he asking what he is right now? The context of the discussion seems to demand the second alternative—Doṇa wants to

know what kind of being would have such amazing footprints, and the Buddha's image of the lotus describes his present state—but the grammar of Doṇa's questions would seem to demand the first. However, A. K. Warder, in his *Introduction to Pali* (p. 55), notes that the future tense is often used to express perplexity, surprise, or wonder about something in the present: "What might this be?" "What on earth is this?" This seems to be the sense of Doṇa's questions here. His earlier statement—"These are not the footprints of a human being"—is also phrased in the future tense, and the mood of wonder extends throughout his conversation with the Buddha.

It's also possible that the Buddha's answers to Doṇa's questions—which, like the questions, are put in the future tense—are a form of word-play, in which the Buddha is using the future tense in both its meanings, to refer both to his present and to his future state.

The Buddha's refusal to identify himself as a human being relates to a point made throughout the Canon, that an awakened person cannot be defined in any way at all. On this point, see MN 72, SN 22:36, SN 22:85–86, SN 23:2, and the article, "A Verb for Nirvana." Because a mind with clinging is "located" by its clinging, an awakened person takes no place in any world: This is why he/she is unsmeared by the world *(loka),* like the lotus unsmeared by water. On this point, see *The Paradox of Becoming,* chapter 7.

No Falling Away
Aparihāni Sutta (AN 4:37)

"Endowed with four qualities, a monk is incapable of falling away and is right in the presence of unbinding. Which four?

"There is the case where a monk is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, & is devoted to wakefulness.

"And how is a monk consummate in virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is consummate in virtue.

"And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On feeling a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how a monk guards the doors to his sense faculties.

"And how does a monk know moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort.' This is how a monk knows moderation in eating.

"And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up (either as soon as he awakens or at a particular time). During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.

"Endowed with these four qualities, a monk is incapable of falling away and is right in the presence of unbinding."

The monk established in virtue,
restrained with regard to the sense faculties,
knowing moderation in food,
& devoted to wakefulness:
    Dwelling thus ardently,
    day & night, untiring,
    he develops skillful qualities
    for the attainment of rest from the yoke.
The monk delighting in heedfulness
and seeing danger in heedlessness
is incapable of falling away,
is right in the presence of unbinding.

See also: *MN 131*; *AN 4:113*; *AN 7:58*

Detached

Paṭilīna Sutta (AN 4:38)

"Monks, a monk who has shaken off idiosyncratic truths *[pacceka-sacca]*,[1] who has thoroughly given up searching, who is calmed in his bodily fabrication,[2] is said to be detached.

"And how has a monk shaken off idiosyncratic truths? There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both does & does not exist,' 'After death a Tathāgata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life.[3] This is how a monk has thoroughly given up searching.

"And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk detached? There is the case where a monk's conceit, 'I am,' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk is detached."

Sensuality-search, becoming-search,

together with the holy-life search—
i.e., grasping at 'such is the truth'
based on an accumulation
of viewpoints:
Through the relinquishing of searches
& the abolishing of viewpoints
of one dispassionate to
all passion,
and released in the ending
of craving,
he, a monk
peaceful, mindful,
calmed, undefeated,
awakened
with the breaking-through of conceit,
is said to be
detached.

Notes

1. *Pacceka* can also mean "singular" or "personal." Idiosyncratic truths are the opposite of noble truths, which are universal. See Sn 4:8 and Sn 4:12.

2. "Bodily fabrication" *(kāya-saṅkhāra)* is a technical term for the in-and-out breath. See MN 44. On the stilling of the in-and-out breath as a defining feature of the fourth jhāna, see SN 36:11, AN 9:31, and AN 10:72. The definition of the calming of bodily fabrication given in this sutta helps to explain what is meant by the fourth step in mindfulness of breathing: "He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'" See MN 118.

3. On these three searches, see Iti 54–55. The Commentary to this sutta says that the search for a holy life is allayed with the path of arahantship, although the search for a holy life in the form of views subsides earlier with the path of stream-entry.

See also: *AN 10:20*

Concentration

Samādhi Sutta (AN 4:41)

"Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.[1]

"And what is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime (at any hour of the day). Day (for him) is the

same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.[2]

"And what is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.[3]

"And what is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its passing away.' This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.[4]

"These are the four developments of concentration.

"And it was in connection with this that I stated in Puṇṇaka's Question in the Way to the Far Shore [Sn 5:3]:

> 'He who has fathomed
> the far & near in the world,
> for whom there is nothing
> perturbing in the world[5]—
> his vices evaporated,
> undesiring, untroubled,
> at peace—
> he, I tell you, has crossed over birth
> & aging.'"

Notes

1. For more on the first development of concentration, see AN 5:28.

2. For more on the second development of concentration, see SN 51:20 and AN 5:28.

3. For more on the third development of concentration, see MN 118, MN 149, SN 54:8, and AN 8:70. MN 111 and MN 121, which discuss the perceptions and feelings that arise and disappear on shifting from one level of concentration to another would also seem to be relevant here.

4. The difference between the third and fourth developments of concentration is apparently that in the fourth, the aggregates are viewed not only in terms of their arising but also their origination: what *causes* them to arise. For more on the fourth development of concentration, see MN 52, SN 22:5, AN 4:124, AN 4:126, AN 5:28, and AN 9:36.

It is sometimes argued that the first development of concentration is the only one that falls under the four jhānas, but the passages cited in these notes all show that jhāna is involved in all four developments. The difference lies in how the practice of jhāna is used.

5. Imperturbability is a quality of concentration that allows it to be used for the second and fourth developments of concentration (see MN 4). For more on imperturbable concentration, see MN 66 and MN 106. On an even higher level, the arahant's mind is said to be imperturbable in the face of all sensory input. On this point, see AN 6:55.

Questions

Pañha Sutta (AN 4:42)

"There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, that]. There are questions that should be answered with an analytical answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions that should be put aside. These are the four ways of answering questions."

First the categorical statement,
then the analytical statement,
third, the type to be counter-questioned,
& fourth, the one to be put aside.
Any monk who knows which is which,
        in line with the Dhamma,
is said to be skilled
in the four types of questions:
        hard to overcome, hard to beat,
        profound, hard to defeat.
He knows what's worthwhile
        & what's not,
proficient in (recognizing) both,
he
        rejects the worthless,
        grasps the worthwhile.
He's called
                one who has broken through
                to what's worthwhile,
            enlightened,
        wise.

See also: DN 9; MN 2; MN 58; MN 72; SN 12:35; SN 12:46; SN 22:82; SN 22:85–86; SN 44:10; AN 3:74; AN 4:77; AN 5:165; AN 7:51; AN 10:93—96

To Rohitassa

Rohitassa Sutta (AN 4:45)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Rohitassa, the son of a deva, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to the Blessed One, he stood to one side. As he was standing there he said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away or reappear?"

"I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear."

"It's amazing, lord, and astounding, how well that has been said by the Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer—well trained, a practiced hand, a practiced sharpshooter—shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I—with a one-hundred year life, a one-hundred year span—spent one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos I died along the way. So it's amazing, lord, and astounding, how well that has been said by the Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.'"

(When this was said, the Blessed One responded:) "I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling,
the end of the cosmos—
regardless.
And it's not without reaching
the end of the cosmos
that there is release
from suffering & stress.

So, truly, an expert
with regard to the cosmos,
intelligent,
a knower of the end of the cosmos,
having fulfilled the holy life,
knowing the cosmos' end,
concentrated,
doesn't long for this cosmos
or any other.

See also: DN 11; SN 12:44; SN 35:82; SN 35:116; AN 9:38; AN 10:95

Perversions

Vipallāsa Sutta (AN 4:49)

"Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four? 'Constant' with regard to the inconstant is a perversion of perception, a perversion of mind, a perversion of view. 'Pleasant' with regard to the stressful.… 'Self' with regard to not-self.… 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view. These are the four perversions of perception, perversions of mind, perversions of view.

"There are these four non-perversions of perception, non-perversions of mind, non-perversions of view. Which four? 'Inconstant' with regard to the inconstant is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. 'Stressful' with regard to the stressful.… 'Not-self' with regard to not-self.… 'Unattractive' with regard to the unattractive is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. These are the four non-perversions of perception, non-perversions of mind, non-perversions of view."

Perceiving
constancy in the inconstant,
pleasure in the stressful,
self in what's not-self,
attractiveness in the unattractive,
beings, destroyed by wrong-view,
go mad, out of their minds.
Bound to Māra's yoke,
from the yoke they find no rest.
Beings go on to the wandering-on,
leading to birth & death.

But when Awakened Ones

arise in the world,
bringing light to the world,
they proclaim the Dhamma
leading to the stilling of stress.
When those with discernment listen,
they regain their senses,
seeing the inconstant as inconstant,
the stressful as stressful,
what's not-self as not-self,
the unattractive as unattractive.
Undertaking right view,
they transcend all stress & suffering.

See also: *SN 4:19*; *SN 22:59*; *SN 35:101*; *AN 4:179*; *Ud 3:10*; *Sn 1:11*

Obscurations

Upakkilesa Sutta (AN 4:50)

"Monks, there are these four obscurations of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle. Which four?

"Clouds are an obscuration of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"Fog is an obscuration.…

"Smoke and dust is an obscuration.…

"Rāhu, the king of the asuras [believed to be the cause of an eclipse] is an obscuration of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"These are the four obscurations of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"In the same way, there are four obscurations of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle. Which four?

"There are some contemplatives & brahmans who drink alcohol and fermented liquor, who don't refrain from drinking alcohol and fermented liquor. This is the first obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who engage in sexual intercourse, who don't refrain from sexual intercourse. This is the second obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who consent to gold & silver, who don't refrain from accepting gold & silver. This is the third

obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who maintain life through wrong livelihood, who don't refrain from wrong livelihood. This is the fourth obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"These are the four obscurations, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle."

Obscured by passion & aversion
  —some brahmans & contemplatives—
people entrenched in ignorance,
delighting in endearing forms,
drink alcohol & fermented liquor,
engage in sexual intercourse,
unwise, consent to gold & silver,
live by means of wrong livelihood
  —some brahmans & contemplatives.
These are said to be obscurations
by the Awakened One,
kinsman of the Sun.

Because of these obscurations
  some brahmans & contemplatives
don't glow,
don't shine,
are impure,
dusty,
dead.[1]

Covered with darkness,
slaves to craving, led on,
    they swell the terrible charnel ground,
    they grab at further becoming.

Note

1. Reading *matā* with the Thai edition. The Burmese edition has *magā*, "stupid."

See also: *SN 42:10*

Bonanzas of Merit
Puññābhisanda Sutta (AN 4:52)

"Monks, these four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss—heavenly, resulting in bliss—lead to what is wished for, appealing, agreeable, well-being, & bliss. Which four?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is the first bonanza of merit, bonanza of skillfulness, nourishment of bliss—heavenly, resulting in bliss—that leads to what is wished for, appealing, agreeable, well-being, & bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' This is the second bonanza of merit, bonanza of skillfulness, nourishment of bliss—heavenly, resulting in bliss—that leads to what is wished for, appealing, agreeable, well-being, & bliss.

"And further, the disciple of the noble ones is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' This is the third bonanza of merit, bonanza of skillfulness, nourishment of bliss—

heavenly, resulting in bliss—that leads to what is wished for, appealing, agreeable, well-being, & bliss.

"And further, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. This is the fourth bonanza of merit, bonanza of skillfulness, nourishment of bliss—heavenly, resulting in bliss—that leads to what is wished for, appealing, agreeable, well-being, & bliss.

"These are four bonanzas of merit, bonanzas of skillfulness, nourishments of bliss—heavenly, resulting in bliss—that lead to what is wished for, appealing, agreeable, well-being, & bliss."

'One whose conviction in the Tathāgata
is well-established, unshakable;
whose virtue is admirable,
appealing to the noble ones, praised;
who has confidence in the Saṅgha,
& vision made straight:
"Not poor," they say of him.
Not in vain his life.
So conviction & virtue,
confidence & Dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas' teachings.'"[1]

Note

1. These verses also appear in SN 11:14 and SN 55:26. In Thailand, they are often chanted in ceremonies for dedicating merit to those who have passed away.

See also: *SN 55:31*

Ways of Living Together
Saṁvāsa Sutta (AN 4:53)

On one occasion the Blessed One was traveling along the highway between Madhurā and Verañjā. And many male & female householders were also traveling along the highway between Madhurā and Verañjā.

Then the Blessed One, coming down from the highway, sat at the root of a tree. The male & female householders saw him sitting at the root of the tree and, on seeing him, approached him. On arrival, having bowed down to him, they sat to one side.

As they were sitting there, he said to them, "Householders, there are four ways of living together. Which four? A corpse lives together with a corpse. A corpse lives together with a female deva. A male deva lives together with a corpse. A male deva lives together with a female deva.

"And how does a corpse live together with a corpse? There is the case where a husband is one who takes life, takes what is not given (steals), engages in sexual misconduct, tells lies, and drinks liquor, wine, & spirits that are a cause for heedlessness. He is unvirtuous, of bad character, one who lives at home obsessed with the stain of stinginess and who insults & verbally abuses brahmans & contemplatives. And his wife is one who takes life, takes what is not given, engages in sexual misconduct, tells lies, and drinks liquor, wine, & spirits that are a cause for heedlessness. She is unvirtuous, of bad character, one who lives at home obsessed with the stain of stinginess and who insults & verbally abuses brahmans & contemplatives.

"That, householders, is how a corpse lives together with a corpse.

"And how does a corpse live together with a female deva? There is the case where a husband is one who takes life … and who insults & verbally abuses brahmans & contemplatives. But his wife is one who refrains from taking life, refrains from taking what is not given, refrains from engaging

in sexual misconduct, refrains from telling lies, and refrains from drinking liquor, wine, & spirits that are a cause for heedlessness. She is virtuous, of admirable character, one who lives at home devoid of the stain of stinginess and who doesn't insult or verbally abuse brahmans & contemplatives.

"That, householders, is how a corpse lives together with a female deva.

"And how does a male deva live together with a corpse? There is the case where a husband is one who refrains from taking life, refrains from taking what is not given, refrains from engaging in sexual misconduct, refrains from telling lies, and refrains from drinking liquor, wine, & spirits that are a cause for heedlessness. He is virtuous, of admirable character, one who lives at home devoid of the stain of stinginess and who doesn't insult or verbally abuse brahmans & contemplatives. But his wife is one who takes life, takes what is not given, engages in sexual misconduct, tells lies, and drinks liquor, wine, & spirits that are a cause for heedlessness. She is unvirtuous, of bad character, one who lives at home obsessed with the stain of stinginess and who insults & verbally abuses brahmans & contemplatives.

"That, householders, is how a male deva lives together with a corpse.

"And how does a male deva live together with a female deva? There is the case where a husband is one who refrains from taking life, refrains from taking what is not given, refrains from engaging in sexual misconduct, refrains from telling lies, and refrains from drinking liquor, wine, & spirits that are a cause for heedlessness. He is virtuous, of admirable character, one who lives at home devoid of the stain of stinginess and who doesn't insult or verbally abuse brahmans & contemplatives. And his wife is one who refrains from taking life, refrains from taking what is not given, refrains from engaging in sexual misconduct, refrains from telling lies, and refrains from drinking liquor, wine, & spirits that are a cause for heedlessness. She is virtuous, of admirable character, one who lives at home devoid of the stain of stinginess and who doesn't insult or verbally abuse brahmans & contemplatives.

"That, householders, is how a male deva lives together with a female deva.

"And these, householders, are the four ways of living together."

When both are unvirtuous,
        miserly, abusive,
they, husband & wife,
live together as corpses.

When the husband is unvirtuous,
        miserly, abusive,
but the wife is virtuous,
        responsive, free from stinginess,
they live together
as a female deva
with a corpse for a husband.

When the husband is virtuous,
        responsive, free from stinginess,
but the wife is unvirtuous,
        miserly, abusive,
they live together
as a female corpse
with a male deva for a husband.

When both have conviction
        and are responsive,
        restrained, living the Dhamma,
they, husband & wife,
speak endearingly to each other.
Many benefits come to them
and comfort appears.

Their enemies are disheartened,
as both have virtue in tune.[1]
Having practiced the Dhamma here,
both with habits & practices in tune,
delighting (after death)
in the world of the devas,
they rejoice, enjoying sensual pleasures.

Note

1. *Sama,* which means, "even," "equal," "on pitch," or "in tune." Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, for good.

See also: AN 4:55; AN 6:16; Dhp 246–248; Dhp 309–310; Sn 2:14

Living in Tune
Samajīvina Sutta (AN 4:55)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. Then early in the morning the Blessed One, having adjusted his under robe and carrying his bowl and outer robe, went to the home of the householder, Nakula's father. On arrival, he sat down on a seat made ready. Then Nakula's father & Nakula's mother went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Nakula's father said to the Blessed One: "Lord, ever since Nakula's mother as a young girl was brought to me (to be my wife) when I was just a young boy, I am not conscious of being unfaithful to her even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

And Nakula's mother said to the Blessed One: "Lord, ever since I as a young girl was brought to Nakula's father when he was just a young boy, I am not conscious of being unfaithful to him even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

(The Blessed One said:) "If both husband & wife want to see one another not only in the present life but also in the life to come, they should be in tune (with each other) in conviction, in tune in virtue, in tune in generosity, and in tune in discernment. Then they will see one another not only in the present life but also in the life to come."

Husband & wife, both of them
having conviction,
being responsive,
being restrained,
living by the Dhamma,
addressing each other

with loving words:
they benefit in manifold ways.
To them comes bliss.
Their enemies are dejected
when both are in tune in virtue.
Having followed the Dhamma
here in this world,
both in tune
in habits & practices,
they delight in the world of the devas,
enjoying the pleasures they desire.

See also: SN 22:1; AN 6:16

Debtlessness

Anaṇa Sutta (AN 4:62)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Householder, there are these four types of bliss that—depending on time & occasion—can be experienced by a householder partaking of sensuality. Which four? The bliss of having, the bliss of partaking, the bliss of debtlessness, & the bliss of blamelessness.

"And which is the bliss of having? There is the case where a son of a good family has wealth earned through his efforts & enterprise, amassed through the strength of his arms and piled up through the sweat of his brow, righteous wealth righteously gained. [Thinking,] 'I have wealth earned through my efforts & enterprise, amassed through the strength of my arms and piled up through the sweat of my brow, righteous wealth righteously gained,' he experiences bliss, experiences joy. This is called the bliss of having.

"And which is the bliss of partaking? There is the case where a son of a good family, using the wealth earned through his efforts & enterprise, amassed through the strength of his arms and piled up through the sweat of his brow—righteous wealth righteously gained—partakes of his wealth & makes merit. [Thinking,] 'Using the wealth earned through my efforts & enterprise, amassed through the strength of my arms and piled up through the sweat of my brow—righteous wealth righteously gained—I partake of my wealth & make merit,' he experiences bliss, experiences joy. This is called the bliss of partaking.

"And which is the bliss of debtlessness? There is the case where a son of a good family owes nothing—large or small—to anyone at all. [Thinking,] 'I owe nothing—large or small—to anyone at all,' he experiences bliss, experiences joy. This is called the bliss of debtlessness.

"And which is the bliss of blamelessness? There is the case where the disciple of the noble ones is endowed with blameless bodily action, blameless verbal action, blameless mental action. [Thinking,] 'I am endowed with blameless bodily action, blameless verbal action, blameless mental action,' he experiences bliss, experiences joy. This is called the bliss of blamelessness.

"Householder, these are four types of bliss that—depending on time & occasion—can be experienced by a householder partaking of sensuality."

> Knowing the bliss of debtlessness,
> remembering the bliss of having,
> partaking of the bliss of partaking,
> a mortal then sees clearly with discernment.
>
> Seeing clearly, the wise one knows both sides:
> That side isn't worth one sixteenth
> of the bliss of blamelessness.

See also: *AN 5:41*; *AN 5:130*; *AN 6:45*

By a Snake
Ahinā Sutta (AN 4:67)

This is one of the few protective charms mentioned in the Pali Canon and specifically allowed by the Buddha for monks to use (another charm, also allowed to the monks, is contained in DN 32). Note that the power of the charm is said to come, not from the words, but from the mind of goodwill with which they are said. It thus differs from charms taught in later forms of Buddhism, where the words themselves are said to contain power.

* * *

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time in Sāvatthī a certain monk had died after having been bitten by a snake. Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, just now in Sāvatthī a certain monk died after having been bitten by a snake."

"Then it's certain, monks, that that monk didn't suffuse the four royal snake lineages with a mind of goodwill. For if he had suffused the four royal snake lineages with a mind of goodwill, he would not have died after having been bitten by a snake. Which four? The Virūpakkha royal snake lineage,[1] the Erāpatha royal snake lineage, the Chabyāputta royal snake lineage, the Dark Gotamaka royal snake lineage. It's certain that that monk didn't suffuse these four royal snake lineages with a mind of goodwill. For if he had suffused these four royal snake lineages with a mind of goodwill, he would not have died after having been bitten by a snake. I allow you, monks, to suffuse these four royal snake lineages with a mind of goodwill for the sake of self-guarding, self-safeguarding, self-protection."

I have goodwill for the Virūpakkhas,
    goodwill for the Erāpathas,

goodwill for the Chabyāputtas,
goodwill for the Dark Gotamakas.

I have goodwill for footless beings,
goodwill for two-footed beings,
goodwill for four-footed beings,
goodwill for many-footed beings.

May footless beings do me no harm.
May two-footed beings do me no harm.
May four-footed beings do me no harm.
May many-footed beings do me no harm.

May all creatures,
all breathing things,
all beings
—each & every one—
meet with good fortune.
May none of them come to any evil.

Limitless is the Buddha,
limitless the Dhamma,
limitless the Saṅgha.
There is a limit to creeping things:
snakes, scorpions, centipedes,
spiders, lizards, & rats.
I have made this safeguard,
I have made this protection.
May the beings depart.
I pay homage
to the Blessed One,
homage
to the seven
rightly self-awakened ones.[2]

Notes

1. The Virūpakkhas are the chiefs of the nagas, associated with the western quarter (see DN 20). The other royal lineages of snakes are nowhere else

mentioned in the Pali Canon, and the commentary to this discourse doesn't identify them. The Dark Gotamakas may be the cobra family.

2. The seven most recent Buddhas, including "our" Buddha, are mentioned in DN 14 & DN 32: Vipassin, Sikhin, Vessabhū, Kakusandha, Koṇāgamana, Kassapa, and Gotama. It's noteworthy that the concept of the seven Buddhas is associated with protective charms. For example, the heart of the charm given in DN 32 is this:

> Homage to Vipassin, possessed of vision & splendor.
> Homage to Sikhin, sympathetic to all beings.
> Homage to Vessabhū, cleansed, austere.
> Homage to Kakusandha, crusher of Māra's host.
> Homage to Koṇāgamana, the Brahman who lived
> the life perfected.
> Homage to Kassapa, entirely released.
> Homage to Aṇgīrasa [Gotama],
> splendid son of the Sakyans,
> who taught this Dhamma:
> the dispelling of all stress & pain.
> Those unbound in the world,
> who have seen things as they are,
> great ones of gentle speech,
> thoroughly mature,
> even they pay homage to Gotama,
> the benefit of human & heavenly beings,
> consummate in knowledge & conduct,
> the great one, thoroughly mature.
> We revere the Buddha Gotama,
> consummate in knowledge & conduct.

See also: *AN 8:39*; *AN 11:1*; *Khp 6*; *Khp 9*; *Iti 27*

A Person of Integrity
Sappurisa Sutta (AN 4:73)

"Monks, a person endowed with these four qualities can be known as 'a person of no integrity.' Which four?

"There is the case where a person of no integrity, when unasked, reveals another person's bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points in full & in detail, without omission, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when asked, doesn't reveal another person's good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when asked, doesn't reveal his own bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when unasked, reveals his own good points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"Monks, a person endowed with these four qualities can be known as 'a person of no integrity.'

"Now, a person endowed with these four qualities can be known as 'a person of integrity.' Which four?

"There is the case where a person of integrity, when asked, doesn't reveal another person's bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when unasked, reveals another person's good points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when unasked, reveals his own bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when asked, doesn't reveal his own good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Monks, a person endowed with these four qualities can be known as 'a person of integrity.'"

See also: MN 110; MN 113; AN 2:31—32; AN 5:148

Inconceivable

Acintita Sutta (AN 4:77)

"There are these four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them. Which four?

"The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha] is an inconceivable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

"The jhāna-range of a person in jhāna [i.e, the range of powers that one may obtain while absorbed in jhāna]....

"The [precise working out of the] results of kamma....

"Conjecture about [the origin, etc., of] the world is an inconceivable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

"These are the four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them."

See also: MN 63; MN 136

Trade

Vaṇijja Sutta (AN 4:79)

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What is the reason, lord, what is the cause why a certain trade, when engaged in by some people, turns out a failure? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out not as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out better than intended?"

"There is the case, Sāriputta, where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' But he doesn't give what he offered. If he passes away from there and comes here, then whatever trade he engages in, it turns out a failure.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' But he gives him something other than what he intended by his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out not as intended.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' He gives him what he intended by his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out as intended.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you

need in terms of the (four) requisites.' He gives him more than what he intended by his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out better than intended.

"This is the reason, Sāriputta, this is the cause why a certain trade, when engaged in by some people, turns out a failure; why the same sort of trade, when engaged in by other people, turns out not as intended; why the same sort of trade, when engaged in by other people, turns out as intended; why the same sort of trade, when engaged in by other people, turns out better than intended."

See also: AN 5:177

Darkness

Tama Sutta (AN 4:85)

"There are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears

in a good destination, a heavenly world. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the type of person in light who is headed for light.

"These are the four types of people to be found existing in the world."

See also: MN 135; AN 7:6—7; AN 10:176

The Son

Putta Sutta (AN 4:87)

"Monks, these four persons are to be found existing in the world. Which four? The unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.

"And how is a person an unshakeable contemplative? There is the case where a monk is one who practices the way of one in training. He remains intent on the unsurpassed safety from bondage. Just as the eldest son of a head-anointed noble-warrior king—one due to be anointed but not yet anointed—would have attained unshakeable [confidence in his future anointing], in the same way, the monk is one who practices the way of one in training. He remains intent on the unsurpassed safety from bondage. This is how a person is an unshakeable contemplative.

"And how is a person a white-lotus contemplative? There is the case where a monk—through the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. But he doesn't remain touching the eight emancipations with his body.[1] This is how a person is a white-lotus contemplative.

"And how is a person a red-lotus contemplative? There is the case where a monk—through the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. And he remains touching the eight emancipations with his body. This is how a person is a red-lotus contemplative.

"And how is a person the most refined contemplative among contemplatives?

There is the case where a monk often uses a robe when asked to, and rarely when not asked to. He often consumes almsfood when asked to, and rarely when not asked to. He often uses a lodging when asked to, and rarely when not asked to. He often uses medicinal requisites for curing the sick when asked to, and rarely when not asked to. His fellows in the holy life with whom he lives often treat him with agreeable bodily actions, and rarely with disagreeable ones. They often treat him with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present him with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by climate, careless behavior, assault, or the result of kamma do not often arise in him. He has few diseases. He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is how a person is the most refined contemplative among contemplatives.

"And, monks, if anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it. For I often use a robe when asked to, and rarely when not asked to. I often consume almsfood when asked to, and rarely when not asked to. I often use a lodging when asked to, and rarely when not asked to. I often use medicinal requisites for curing the sick when asked to, and rarely when not asked to. My fellows in the holy life with whom I live often treat me with agreeable bodily actions, and rarely with disagreeable ones. They often treat me with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present me with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by changes in the weather, uneven care of the body, attacks, or the result of kamma do not often arise in me. I have few diseases. I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, I enter & remain in the

effluent-free awareness-release & discernment-release, having directly known & realized it for myself right in the here & now. If anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it.

"These, monks, are four persons to be found existing in the world."

Note

1. See DN 15. The Commentary states that this passage refers to a dry-insight arahant, one who hasn't attained any of the jhānas. However, the "stream" that a stream-enterer has entered contains all eight factors of the noble eightfold path. One of these factors is right concentration, which consists of the four jhānas. So if every stream-enterer has experienced at least the first jhāna, and stream-entry is a lower attainment than arahantship, every arahant must have experienced at least the first jhāna as well.

See also: *MN 70*; *SN 12:70*; *AN 6:43*; *AN 9:43–45*

Fetters

Saññojana Sutta (AN 4:88)

"Monks, these four persons are to be found existing in the world. Which four? The unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.

"And how is a person an unshakeable contemplative? There is the case where a monk, through the ending of (the first) three fetters, is a stream-enterer, certain, never again destined for the lower realms, headed for self-awakening. This is how a person is an unshakeable contemplative.

"And how is a person a white-lotus contemplative? There is the case where a monk, through the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, is a once-returner, who—on returning only once more to this world—will make an ending to stress. This is how a person is a white-lotus contemplative.

"And how is a person a red-lotus contemplative? There is the case where a monk, through the ending of the five lower fetters, is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, destined never again to return from that world. This is how a person is a red-lotus contemplative.

"And how is a person the most refined contemplative among contemplatives? There is the case where a monk, through the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is how a person is the most refined contemplative among contemplatives.

"These, monks, are four persons to be found existing in the world."

See also: MN 70; MN 118; SN 22:76; AN 3:87–88

View

Diṭṭhi Sutta (AN 4:89)

"Monks, these four persons are to be found existing in the world. Which four? The unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.

"And how is a person an unshakeable contemplative? There is the case where a monk is a person of right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.[1] This is how a person is an unshakeable contemplative.

"And how is a person a white-lotus contemplative? There is the case where a monk is a person of right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right release.[2] But he doesn't remain touching the eight emancipations with his body.[3] This is how a person is a white-lotus contemplative.

"And how is a person a red-lotus contemplative? There is the case where a monk is a person of right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right release. And he remains touching the eight emancipations with his body. This is how a person is a red-lotus contemplative.

"And how is a person the most refined contemplative among contemplatives?

There is the case where a monk often uses a robe when asked to, and rarely when not asked to. He often consumes almsfood when asked to, and rarely when not asked to. He often uses a lodging when asked to, and rarely when not asked to. He often uses medicinal requisites for curing the sick when asked to, and rarely when not asked to. His fellows in the

holy life with whom he lives often treat him with agreeable bodily actions, and rarely with disagreeable ones. They often treat him with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present him with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by climate, careless behavior, assault, or the result of kamma do not often arise in him. He has few diseases. He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is how a person is the most refined contemplative among contemplatives.

"And, monks, if anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it. For I often use a robe when asked to, and rarely when not asked to. I often consume almsfood when asked to, and rarely when not asked to. I often use a lodging when asked to, and rarely when not asked to. I often use medicinal requisites for curing the sick when asked to, and rarely when not asked to. My fellows in the holy life with whom I live often treat me with agreeable bodily actions, and rarely with disagreeable ones. They often treat me with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present me with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by changes in the weather, uneven care of the body, attacks, or the result of kamma do not often arise in me. I have few diseases. I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, I enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized it for myself right in the here & now. If anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it.

"These, monks, are four persons to be found existing in the world."

Notes

1. These eight factors are the "stream" into which a stream-enterer has entered.

2. These ten factors are the path of the arahant. See MN 117.

3. See DN 15. The Commentary states that this passage refers to a dry-insight arahant, one who hasn't attained any of the jhānas. However, the "stream" that a stream-enterer has entered contains all eight factors of the noble eightfold path. One of these factors is right concentration, which consists of the four jhānas. So if every stream-enterer has experienced at least the first jhāna, and stream-entry is a lower attainment than arahantship, every arahant must have experienced at least the first jhāna as well.

Aggregates
Khandha Sutta (AN 4:90)

"Monks, these four persons are to be found existing in the world. Which four? The unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.

"And how is a person an unshakeable contemplative? There is the case where a monk is in training, one who has not attained the heart's goal but remains intent on the unsurpassed safety from bondage. This is how a person is an unshakeable contemplative.

"And how is a person a white-lotus contemplative? There is the case where a monk remains focused on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling.... Such is perception.... Such are fabrications.... Such is consciousness, such its origination, such its disappearance.'[1] But he doesn't remain touching the eight emancipations with his body.[2] This is how a person is a white-lotus contemplative.

"And how is a person a red-lotus contemplative? There is the case where a monk remains focused on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling.... Such is perception.... Such are fabrications.... Such is consciousness, such its origination, such its disappearance.' And he remains touching the eight emancipations with his body. This is how a person is a red-lotus contemplative.

"And how is a person the most refined contemplative among contemplatives?

There is the case where a monk often uses a robe when asked to, and rarely when not asked to. He often consumes almsfood when asked to, and rarely when not asked to. He often uses a lodging when asked to, and rarely when not asked to. He often uses medicinal requisites for curing the sick when asked to, and rarely when not asked to. His fellows in the holy life with whom he lives often treat him with agreeable bodily actions, and rarely with disagreeable ones. They often treat him with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present him with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by changes in the weather, uneven care of the body, attacks, or the result of kamma do not often arise in him. He has few diseases. He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is how a person is the most refined contemplative among contemplatives.

"And, monks, if anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it. For I often use a robe when asked to, and rarely when not asked to. I often consume almsfood when asked to, and rarely when not asked to. I often use a lodging when asked to, and rarely when not asked to. I often use medicinal requisites for curing the sick when asked to, and rarely when not asked to. My fellows in the holy life with whom I live often treat me with agreeable bodily actions, and rarely with disagreeable ones. They often treat me with agreeable verbal actions… agreeable mental actions, and rarely with disagreeable ones. They often present me with what is agreeable, and rarely with what is disagreeable. Painful feelings coming from bile, phlegm, wind, or their combination, and those produced by climate, careless behavior, assault, or the result of kamma do not often arise in me. I have few diseases. I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now. Through the ending of effluents, I enter & remain in the effluent-free awareness-

release & discernment-release, having directly known & realized it for myself right in the here & now. If anyone, speaking rightly, were to say, 'He is the most refined contemplative among contemplatives,' it's of me that, speaking rightly, he would say it.

"These, monks, are four persons to be found existing in the world."

Notes

1. SN 22:89 describes this contemplation as the path leading to arahantship.

2. See DN 15. The Commentary states that this passage refers to a dry-insight arahant, one who hasn't attained any of the jhānas. However, the "stream" that a stream-enterer has entered contains all eight factors of the noble eightfold path. One of these factors is right concentration, which consists of the four jhānas. So if every stream-enterer has experienced at least the first jhāna, and stream-entry is a lower attainment than arahantship, every arahant must have experienced at least the first jhāna as well.

See also: *SN 22:5*; *SN 22:56–57*; *Iti 16–17*

Concentration (Tranquility & Insight)
Samādhi Sutta (AN 4:94)

"Monks, these four types of individuals are to be found existing in world. Which four?

"There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness… and ask him: 'How should the mind be steadied? How should it be made to settle down? How should it be

unified? How should it be concentrated?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment… and ask him: 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in establishing ['tuning'] those very same skillful qualities to a higher degree for the ending of the effluents.

"These are four types of individuals to be found existing in world."

See also: MN 149; SN 22:57; SN 35:204; AN 2:29—30; AN 4:170; AN 10:54; AN 10:71

The Firebrand
Chalāvāta Sutta (AN 4:95)

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices neither for his/her own benefit nor for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices for his/her own benefit but not for that of others. The one who practices for his/her own benefit and for that of others.

"Just as a firebrand from a funeral pyre—burning at both ends, covered with excrement in the middle—is used as fuel neither in a village nor in the wilderness: I tell you that this is a simile for the individual who practices neither for his/her own benefit nor for that of others. The individual who practices for the benefit of others but not for his/her own is the higher & more refined of these two. The individual who practices for his/her own benefit but not for that of others is the highest & most refined of these three. The individual who practices for his/her own benefit and for that of others is, of these four, the foremost, the chief, the most outstanding, the highest, & supreme. Just as from a cow comes milk; from milk, curds; from curds, butter; from butter, ghee; from ghee, the skimmings of ghee; and of these, the skimmings of ghee are reckoned the foremost—in the same way, of these four, the individual who practices for his/her own benefit and for that of others is the foremost, the chief, the most outstanding, the highest, & supreme.

"These are the four types of individuals to be found existing in the world."

See also: SN 22:80; AN 5:20; AN 7:64; Iti 91

The Subduing of Passion
Rāga-vinaya Sutta (AN 4:96)

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices for his/her own benefit but not for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices neither for his/her own benefit nor for that of others. The one who practices for his/her own benefit and for that of others.

"And how is one an individual who practices for his/her own benefit but not for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself but doesn't encourage others in the subduing of passion; practices for the subduing of aversion within him/herself but doesn't encourage others in the subduing of aversion; practices for the subduing of delusion within him/herself but doesn't encourage others in the subduing of delusion. Such is the individual who practices for his/her own benefit but not for that of others.

"And how is one an individual who practices for the benefit of others but not for his/her own? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself but encourages others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself but encourages others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself but encourages others in the subduing of delusion. Such is the individual who practices for the benefit of others but not for his/her own.

"And how is one an individual who practices neither for his/her own benefit nor for that of others? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself and doesn't encourage others in the subduing of passion; he/she doesn't

practice for the subduing of aversion within him/herself and doesn't encourage others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself and doesn't encourage others in the subduing of delusion. Such is the individual who practices neither for his/her own benefit nor for that of others.

"And how is one an individual who practices for his/her own benefit and for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion. Such is the individual who practices for his/her own benefit and for that of others.

"These are the four types of individuals to be found existing in the world."

See also: *SN 10:4*; *SN 22:2*; *SN 47:19*; *AN 5:20*

Trainings
Sikkhā Sutta (AN 4:99)

This sutta is one of a series explaining AN 4:95, which rates individuals of four types. The lowest is the one who doesn't practice for his own benefit or for the benefit of others. Higher than this is the person who doesn't practice for his own benefit, but does practice for the benefit of others. Higher than this is the person who practices for his own benefit, but doesn't practice for the benefit of others. Highest of all is the person who practices both for his own benefit and for the benefit of others. Thus, as explained in this sutta, it is best if you not only follow the precepts but can also get others to follow them as well.

* * *

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices for his own benefit but not for that of others. The one who practices for the benefit of others but not for his own. The one who practices neither for his own benefit nor for that of others. The one who practices for his own benefit and for that of others.

"And how is one an individual who practices for his own benefit but not for that of others? There is the case where a certain individual himself abstains from the taking of life but doesn't encourage others in undertaking abstinence from the taking of life. He himself abstains from stealing but doesn't encourage others in undertaking abstinence from stealing. He himself abstains from sexual misconduct but doesn't encourage others in undertaking abstinence from sexual misconduct. He himself abstains from lying but doesn't encourage others in undertaking abstinence from lying. He himself abstains from intoxicants that cause heedlessness but doesn't encourage others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for his own benefit but not for that of others.

“And how is one an individual who practices for the benefit of others but not for his own? There is the case where a certain individual himself doesn’t abstain from the taking of life but encourages others in undertaking abstinence from the taking of life. He himself doesn’t abstain from stealing but encourages others in undertaking abstinence from stealing. He himself doesn’t abstain from sexual misconduct but encourages others in undertaking abstinence from sexual misconduct. He himself doesn’t abstain from lying but encourages others in undertaking abstinence from lying. He himself doesn’t abstain from intoxicants that cause heedlessness but encourages others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for the benefit of others but not for his own.

“And how is one an individual who practices neither for his own benefit nor for that of others? There is the case where a certain individual himself doesn’t abstain from the taking of life and doesn’t encourage others in undertaking abstinence from the taking of life. He himself doesn’t abstain from stealing and doesn’t encourage others in undertaking abstinence from stealing. He himself doesn’t abstain from sexual misconduct and doesn’t encourage others in undertaking abstinence from sexual misconduct. He himself doesn’t abstain from lying and doesn’t encourage others in undertaking abstinence from lying. He himself doesn’t abstain from intoxicants that cause heedlessness and doesn’t encourage others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices neither for his own benefit nor for that of others.

“And how is one an individual who practices for his own benefit and for that of others? There is the case where a certain individual himself abstains from the taking of life and encourages others in undertaking abstinence from the taking of life. He himself abstains from stealing and encourages others in undertaking abstinence from stealing. He himself abstains from sexual misconduct and encourages others in undertaking abstinence from sexual misconduct. He himself abstains from lying and encourages others in undertaking abstinence from lying. He himself abstains from intoxicants that cause heedlessness and encourages others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for his own benefit and for that of others.

"These are the four types of individuals to be found existing in the world."

See also: *SN 47:19*; *AN 4:95—96*; *AN 8:26*; *AN 8:39*

To Potaliya

Potaliya Sutta (AN 4:100)

Then Potaliya the wanderer went to the Blessed One and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the Blessed One said to him, "Potaliya, there are these four persons to be found existing in the world. Which four?

"There is the case where a certain person speaks in dispraise of one deserving dispraise when it is accurate, factual, & timely, but he doesn't speak in praise of one deserving praise when it is accurate, factual, & timely.

"There is the case where a certain person speaks in praise of one deserving praise when it is accurate, factual, & timely, but he doesn't speak in dispraise of one deserving dispraise when it is accurate, factual, & timely.

"There is the case where a certain person doesn't speak in dispraise of one deserving dispraise when it is accurate, factual, & timely, nor does he speak in praise of one deserving praise when it is accurate, factual, & timely.

"There is the case where a certain person speaks in dispraise of one deserving dispraise when it is accurate, factual, & timely, and speaks in praise of one deserving praise when it is accurate, factual, & timely.

"Now, of these four persons, Potaliya, which one do you prefer as the most excellent & sublime?"

"Master Gotama, there are these four persons to be found existing in the world.... And of these four persons, Master Gotama, the one who neither speaks in dispraise of one deserving dispraise when it is accurate, factual, & timely, nor speaks in praise of one deserving praise when it is

accurate, factual, & timely is the one I prefer as most excellent & sublime. Why is that? Because this is excellent: equanimity."

"Potaliya, there are these four persons to be found existing in the world.... And of these four, Potaliya, the one who speaks in dispraise of one deserving dispraise when it is accurate, factual, & timely, and who speaks in praise of one deserving praise when it is accurate, factual, & timely is the most excellent & sublime of the four. Why is that? Because this is excellent: having a sense of the right time in every situation."

"Master Gotama, there are these four persons to be found existing in the world.... And of these four, Master Gotama, the one who speaks in dispraise of one deserving dispraise when it is accurate, factual, & timely, and who speaks in praise of one deserving praise when it is accurate, factual, & timely is the most excellent & sublime of the four. Why is that? Because this is excellent: having a sense of the right time in every situation."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: MN 58; AN 4:73; AN 7:64

Thunderheads
Valāhaka Sutta (AN 4:102)

"There are these four types of thunderheads. Which four? One that thunders but doesn't rain, one that rains but doesn't thunder, one that neither thunders nor rains, and one that both thunders and rains. There are these four types of thunderheads.

"In the same way, these four types of persons resembling thunderheads are to be found existing in the world. Which four? The one who thunders but doesn't rain, the one who rains but doesn't thunder, the one who neither thunders nor rains, and the one who both thunders and rains.

"And how is one the type of person who thunders but doesn't rain? There is the case where a person has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations *[udāna]*, quotations *[itivuttaka]*, birth stories *[jātaka]*, amazing events, question & answer sessions.[1] Yet he doesn't discern, as it has come to be, that 'This is stress.' He doesn't discern, as it has come to be, that 'This is the origination of stress.' He doesn't discern, as it has come to be, that 'This is the cessation of stress.' He doesn't discern, as it has come to be, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who thunders but doesn't rain. This type of person, I tell you, is like the thunderhead that thunders but doesn't rain.

"And how is one the type of person who rains but doesn't thunder? There is the case where a person has not mastered the Dhamma: dialogues… question & answer sessions. Yet he does discern, as it has come to be, that 'This is stress.' He discerns, as it has come to be, that 'This is the origination of stress.' He discerns, as it has come to be, that 'This is the cessation of stress.' He discerns, as it has come to be, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who rains but doesn't thunder. This type of person, I tell you, is like the thunderhead that rains but doesn't thunder.

"And how is one the type of person who neither thunders nor rains? There is the case where a person has not mastered the Dhamma: dialogues… question & answer sessions. He doesn't discern, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.' This is the type of person who neither thunders nor rains. This type of person, I tell you, is like the thunderhead that neither thunders nor rains.

"And how is one the type of person who both thunders and rains? There is the case where a person has mastered the Dhamma: dialogues … question & answer sessions. He discerns, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.' This is the type of person who both thunders and rains. This type of person, I tell you, is like the thunderhead that both thunders and rains.

"These are the four types of people to be found existing in the world."

Note

1. These are the earliest classifications of the Buddha's teachings.

See also: *MN 95*; *AN 10:24*

To Kesin the Horsetrainer

Kesi Sutta (AN 4:111)

Then Kesin the horse trainer went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, the Blessed One said to him: "You, Kesin, are well known as a trainer of tamable horses. How do you train a tamable horse?"

"Lord, I train a tamable horse (sometimes) with mildness, (sometimes) with harshness, (sometimes) with both mildness & harshness."

"And if a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, Kesin, what do you do?"

"If a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild and harsh training, lord, then I kill it. Why is that? (I think:) 'Don't let this be a disgrace to my lineage of teachers.' But the Blessed One, lord, is the unexcelled trainer of tamable people. How do you train a tamable person?"

"Kesin, I train a tamable person (sometimes) with mildness, (sometimes) with harshness, (sometimes) with both mildness & harshness.

"In using mildness, (I teach:) 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct. Such are the devas. Such are human beings.'

"In using harshness, (I teach:) 'Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such the realm of the hungry ghosts.'

"In using mildness & harshness, (I teach:) 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are the devas. Such are human beings. Such is hell. Such is the animal womb. Such the realm of the hungry ghosts.'"

"And if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, what do you do?"

"If a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then I kill him, Kesin."

"But it's not proper for our Blessed One to take life! And yet the Blessed One just said, 'I kill him, Kesin.'"

"It is true, Kesin, that it's not proper for a Tathāgata to take life. But if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then the Tathāgata doesn't regard him as being worth speaking to or admonishing. His observant companions in the holy life don't regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Dhamma & Vinaya, when the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's observant companions in the holy life don't regard one as being worth speaking to or admonishing."

"Yes, lord, wouldn't one be totally destroyed if the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's observant companions in the holy life don't regard one as being worth speaking to or admonishing?

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed

One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *DN 12*; *DN 16*; *MN 137*; *SN 6:1*; *SN 22:90*; *SN 42:7*; *AN 3:22*; *AN 4:162—163*; *AN 10:95*

The Goad-stick
Patoda Sutta (AN 4:113)

"There are these four types of excellent thoroughbred horses to be found existing in the world. Which four? There is the case where an excellent thoroughbred horse, on seeing the shadow of the goad-stick, is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the first type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, but when his coat is pricked (with the goad stick) he is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the second type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, but when his hide is pricked (with the goad stick) he is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the third type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, or when his hide is pricked, but when his bone is pricked (with the goad stick) he is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is

the fourth type of excellent thoroughbred horse to be found existing in the world.

"These are the four types of excellent thoroughbred horses to be found existing in the world.

"Now, there are these four types of excellent thoroughbred persons to be found existing in the world. Which four?

"There is the case where a certain excellent thoroughbred person hears, 'In that town or village over there, a man or woman is in pain or has died.' He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, on seeing the shadow of the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the first type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' But he himself sees a man or woman in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its coat is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the second type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead. But he sees one of his own blood relatives in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its hide is pricked with the goad-stick, is stirred & agitated. Some excellent

thoroughbred people are like this. And this is the third type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its bone is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the fourth type of excellent thoroughbred person to be found existing in the world.

"These are the four types of excellent thoroughbred persons to be found existing in the world."

See also: *SN 3:17*; *AN 6:19—20*; *AN 8:13—14*; *AN 10:15*; *AN 11:10*; *Dhp 21–32*; *Sn 1:4*; *Sn 3:8*

Courses of Action
Ṭhāna Sutta (AN 4:115)

"Monks, there are these four courses of action. Which four? There is the course of action that is unpleasant to do and that, when done, leads to what is unprofitable. There is the course of action that is unpleasant to do but that, when done, leads to what is profitable. There is the course of action that is pleasant to do but that, when done, leads to what is unprofitable. There is the course of action that is pleasant to do and that, when done, leads to what is profitable.

"Now as for the course of action that is unpleasant to do and that, when done, leads to what is unprofitable, one considers it as not worth doing for both reasons: because the course of action is unpleasant to do, one considers it as not worth doing; and because the course of action, when done, leads to what is unprofitable, one considers it as not worth doing. Thus one considers it as not worth doing for both reasons.

"As for the course of action that is unpleasant to do but that, when done, leads to what is profitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he doesn't do it, and thus the non-doing of that course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he does it, and thus the doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do but that, when done, leads to what is unprofitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is pleasant to do, still when it is done it leads to what

is unprofitable.' So he does it, and thus the doing of that course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is pleasant to do, still when it is done it leads to what is unprofitable.' So he doesn't do it, and thus the non-doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do and that, when done, leads to what is profitable, one considers it as worth doing for both reasons: because the course of action is pleasant to do, one considers it as worth doing; and because the course of action, when done, leads to what is profitable, one considers it as worth doing. Thus one considers it as worth doing for both reasons.

"These are the four courses of action."

See also: *MN 45*; *MN 61*; *AN 3:2*

Heedfulness
Appamāda Sutta (AN 4:116)

"Monks, there are four instances where heedfulness should be exercised. Which four? Abandon bodily misconduct, develop good bodily conduct: Don't be heedless there. Abandon verbal misconduct, develop good verbal conduct: Don't be heedless there. Abandon mental misconduct, develop good mental conduct: Don't be heedless there. Abandon wrong view, develop right view: Don't be heedless there.[1]

"When, in a monk, bodily misconduct is abandoned, good bodily conduct is developed; verbal misconduct is abandoned, good verbal conduct is developed; mental misconduct is abandoned, good mental conduct is developed; wrong view is abandoned, right view is developed, then he has no fear of death as it relates to the next life."[2]

Notes

1. In MN 41, right view concerning kamma and rebirth is included under good mental conduct. The fact that right view is mentioned separately here may mean that, in this context, "right view" means right view as defined in the noble eightfold path, i.e., knowledge in terms of suffering, the origination of suffering, the cessation of suffering, and the path of practice leading to the cessation of suffering.

2. This seems to mean that, although one may fear the pain of death, one has no fear of where one will be reborn after death.

See also: AN 4:184, AN 5:179, AN 10:92

Guarding
Ārakkha Sutta (AN 4:117)

"Monks, there are four instances where, for one's own sake,[1] heedfulness and a guarding through mindfulness & awareness should be practiced. Which four? [Thinking,] 'Don't let my mind become impassioned with regard to things that excite passion,' heedfulness and a guarding through mindfulness & awareness should be practiced. [Thinking,] 'Don't let my mind become averse with regard to things that excite aversion,' heedfulness and a guarding through mindfulness & awareness should be practiced. [Thinking,] 'Don't let my mind become deluded with regard to things that excite delusion,' heedfulness and a guarding through mindfulness & awareness should be practiced. [Thinking,] 'Don't let my mind become intoxicated with regard to things that excite intoxication,'[2] heedfulness and a guarding through mindfulness & awareness should be practiced.

"When, in a monk, from lack of passion, the mind is not impassioned with regard to things that excite passion; when, from lack of aversion, the mind is not averse with regard to things that excite aversion; when, from lack of delusion, the mind is not deluded with regard to things that excite delusion; when, from lack of intoxication, the mind is not intoxicated with regard to things that excite intoxication, then he isn't stiff with fear, doesn't tremble, doesn't shake, doesn't feel fright, nor is he influenced by the words of [other] contemplatives."

Notes

1. *Attarūpena.*
2. See AN 3:39.

Mental Absorption (1)
Jhāna Sutta (AN 4:123)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Devas of Brahmā's Retinue. The Devas of Brahmā's Retinue, monks, have a lifespan of an eon. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Ābhassara [Radiant] devas.[1] The Ābhassara devas, monks, have a lifespan of two eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the

lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Subhakiṇha [Beautiful Black] devas. The Subhakiṇha devas, monks, have a lifespan of four eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Vehapphala [Sky-fruit] devas. The Vehapphala devas, monks, have a lifespan of 500 eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"These are four types of individuals to be found existing in the world."

Note

1. The Ābhassara, Subhakiṇha, and Vehapphala devas are all Brahmās on the level of form.

See also: *AN 4:178*

Mental Absorption (2)

Jhāna Sutta (AN 4:124)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"Again, there is the case where an individual… enters the second jhāna… the third jhāna… the fourth jhāna… He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"These are four types of individuals to be found existing in the world."

See also: MN 52; AN 9:36

Goodwill (1)
Mettā Sutta (AN 4:125)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there —fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Devas of Brahmā's Retinue. The Devas of Brahmā's Retinue, monks, have a lifespan of an eon. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there —fixed on that, dwelling there often, not falling away from that—then

when he dies he reappears in conjunction with the Ābhassara [Radiant] devas.[1] The Ābhassara devas, monks, have a lifespan of two eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.[2]

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with empathetic joy. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with empathetic joy: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there —fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Subhakiṇha [Beautiful Black] devas. The Subhakiṇha devas, monks, have a lifespan of four eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there —fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Vehapphala [Sky-fruit]

devas. The Vehapphala devas, monks, have a lifespan of 500 eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"These are four types of individuals to be found existing in the world."

Notes

1. The Ābhassara, Subhakiṇha, and Vehapphala devas are all Brahmās on the level of form.

2. This sutta, read in conjunction with AN 4:123, has given rise to the belief that the development of goodwill as an immeasurable state can lead only to the first jhāna, and that the next two immeasurable states—compassion and empathetic joy—can lead, respectively, only to the second and third jhānas. However, as AN 8:70 shows, all four immeasurable states can lead all the way to the fourth jhāna. The difference between that discourse and this lies in how the person practicing these states relates to them. In that sutta, the person deliberately uses the state as a basis for developing all the jhānas. In this sutta, the person simply enjoys the state and remains in it.

See also: *MN 97*; *SN 46:54*; *AN 4:178*

Goodwill (2)

Mettā Sutta (AN 4:126)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"Again, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion… empathetic joy… equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"These are four types of individuals to be found existing in the world."

See also: AN 10:196; AN 11:17

Astounding
Abbhūta Sutta (AN 4:128)

"Monks, with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One—four amazing & astounding things appear. Which four?

"People find pleasure in longing, delight in longing, rejoice in longing. But when the Tathāgata teaches the Dhamma of non-longing, they want to listen; they lend ear and set their minds on understanding it. This is the first amazing & astounding thing that appears with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One.

"People find pleasure in conceit, delight in conceit, rejoice in conceit. But when the Tathāgata teaches the Dhamma for the subduing of conceit, they want to listen; they lend ear and set their minds on understanding it. This is the second amazing & astounding thing that appears with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One.

"People find pleasure in commotion, delight in commotion, rejoice in commotion. But when the Tathāgata teaches the Dhamma for stilling, they want to listen; they lend ear and set their minds on understanding it. This is the third amazing & astounding thing that appears with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One.

"People are immersed in ignorance, blinded,[1] entirely enveloped. But when the Tathāgata teaches the Dhamma for the subduing of ignorance, they want to listen; they lend ear and set their minds on understanding it. This is the fourth amazing & astounding thing that appears with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One.

"Monks, with the appearance of the Tathāgata—the Worthy One, the Rightly Self-awakened One—these four amazing & astounding things appear."

Note

1. Reading *andhabhūtā* with the Thai and PTS editions. The Burmese and Sri Lankan editions read *aṇḍabhūtā*, "become like an egg."

See also: MN 123; SN 6:1

Fetters

Saṁyojana Sutta (AN 4:131)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where, in a certain individual, the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned.

"And which is the individual in which the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned? A once-returner. In this individual the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned? One going upstream to the Peerless [i.e., a non-returner heading for the Akaniṭṭha heaven, the highest of the Pure Abodes].[1] In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned? One unbound in between [i.e., one who is destined to unbind after leaving the human realm but before reaching a Pure Abode]. In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned? An arahant, one whose effluents are ended. In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned.

"These are four types of individuals to be found existing in the world."

Note

1. According to the Commentary, this category of non-returner first appears spontaneously in any of the first four levels of the five Pure Abodes—among the Aviha (Not Falling Away) devas, the Atappa (Untroubled) devas, the Sudassa (Good-looking) devas, or the Sudassī (Clear-seeing) devas—and then appears spontaneously in progressively higher levels until reaching the highest, the Akaniṭṭha (Peerless) Pure Abode, there to be unbound.

See also: *MN 70*; *AN 3:88*; *AN 10:13*

Withdrawn

Nikkaṭṭha Sutta (AN 4:138)

"Monks, there are these four persons to be found existing in the world. Which four? The one withdrawn in body but not withdrawn in mind, the one not withdrawn in body but withdrawn in mind, the one not withdrawn in body & not withdrawn in mind, and the one withdrawn in body & withdrawn in mind.

"And how is a person withdrawn in body but not withdrawn in mind? There is the case where a certain person resorts to isolated wilderness & forest dwellings. There he thinks thoughts of sensuality, he thinks thoughts of ill will, he thinks thoughts of harmfulness. This is how a person is withdrawn in body but not withdrawn in mind.

"And how is a person not withdrawn in body but withdrawn in mind? There is the case where a certain person doesn't resort to isolated wilderness & forest dwellings. He thinks thoughts of renunciation, he thinks thoughts of non-ill will, he thinks thoughts of harmlessness. This is how a person is not withdrawn in body but withdrawn in mind.

"And how is a person not withdrawn in body & not withdrawn in mind? There is the case where a certain person doesn't resort to isolated wilderness & forest dwellings. He thinks thoughts of sensuality, he thinks thoughts of ill will, he thinks thoughts of harmfulness. This is how a person is not withdrawn in body & not withdrawn in mind.

"And how is a person withdrawn in body & withdrawn in mind? There is the case where a certain person resorts to isolated wilderness & forest dwellings. There he thinks thoughts of renunciation, he thinks thoughts of non-ill will, he thinks thoughts of harmlessness. This is how a person is withdrawn in body & withdrawn in mind.

"These, monks, are four persons to be found existing in the world."

See also: *MN 69*; *SN 9:1*; *SN 9:11*; *AN 5:30*; *AN 6:42*; *AN 8:103*; *AN 10:99*

Brightness

Obhāsa Sutta (AN 4:144)

"There are these four types of brightness. Which four? The brightness of the sun, the brightness of the moon, the brightness of fire, and the brightness of discernment. These are the four types of brightness. And of these four types of brightness, the foremost is the brightness of discernment."

See also: Dhp 59; Dhp 387; Iti 59

An Eon

Kappa Sutta (AN 4:156)

"Monks, there are these four uncountables of an eon. Which four?

"When an eon is devolving, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon stays having devolved, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon is evolving, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon stays having evolved, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"These, monks, are the four uncountables of an eon."

See also: SN 15:5–6

Illness

Roga Sutta (AN 4:157)

"Monks, there are these two kinds of illness. Which two? Bodily illness & mental illness.

"Beings are seen who can claim to be free of bodily illness for a year. Beings are seen who can claim to be free of bodily illness for two years… three years… four years… five… ten… twenty… thirty… forty… fifty years… a hundred years or more. But it's hard to find beings in the world who can claim to be free of mental illness for even a moment, aside from those whose effluents are ended.

"Monks, there are these four illnesses of one gone forth. Which four?

"There is the case where a monk has large desires, is frustrated, and is not content with any old robes, alms food, lodgings, or medical requisites for curing the sick.

"Having large desires, being frustrated & discontented with any old robes, alms food, lodgings, or medical requisites for curing the sick, he is set on evil desires for recognition, for gains, offerings, & praise.

"He has initiative, busies himself, & endeavors for recognition, for gains, offerings, & praise.

"Calculatedly he goes to families, calculatedly he sits down, calculatedly he speaks Dhamma, calculatedly he holds in his urine & excrement.

"These are the four illnesses of one gone forth.

"Therefore, monks, you should train yourselves: 'We will not have large desires, be frustrated in mind[1] or discontented with any old robes, alms food, lodgings, or medical requisites for curing the sick. We will not be set on evil desires for recognition, for gains, offerings, & praise. We will endure cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind,

sun, & reptiles; ill-spoken, unwelcome words. We will tolerate bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life.' That's how you should train yourselves."

Note

1. Reading *vighāta-cittā* with the Thai edition of the Canon. The Burmese edition has *vighātavanto,* "frustrated."

See also: MN 2; MN 21; MN 28; SN 22:1; SN 22:122; AN 4:28; Sn 4:16; Thag 5:8

Decline

Parihāni Sutta (AN 4:158)

There Ven. Sāriputta addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, any monk or nun who sees four qualities in him- or herself should come to the conclusion, 'I am declining in skillful qualities. This is called decline by the Blessed One.' Which four? An increase in passion, an increase in aversion, an increase in delusion, and one's eye of discernment makes no headway in terms of deep possibilities & impossibilities. Any monk or nun who sees these four qualities in him- or herself should come to the conclusion, 'I am declining in skillful qualities. This is called decline by the Blessed One.'

"Any monk or nun who sees four qualities in him- or herself should come to the conclusion, 'I am not declining in skillful qualities. This is called non-decline by the Blessed One.' Which four? A reduction in passion, a reduction in aversion, a reduction in delusion, and one's eye of discernment makes headway in terms of deep possibilities & impossibilities. Any monk or nun who sees these four qualities in him- or herself should come to the conclusion, 'I am not declining in skillful qualities. This is called non-decline by the Blessed One.'"

See also: MN 131; AN 6:19–20; AN 10:51

The Nun
Bhikkhunī Sutta (AN 4:159)

I have heard that on one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. Then a certain nun said to a certain man, "Go, my good man, to my lord Ānanda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-&-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, "It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her."'"

Responding, "Yes, my lady," the man then went to Ven. Ānanda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ānanda, "The nun named such-&-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, 'It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ānanda acquiesced with silence.

Then in the early morning, having adjusted his lower robe and carrying his bowl & outer robe, Ven. Ānanda went to the nuns' quarters. The nun saw Ven. Ānanda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ānanda went to the nun and, on arrival, sat down on a seat made ready. As he was sitting there, he said to the nun: "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha declares the cutting-off of the bridge.

"'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food—not playfully, nor for intoxication, nor for putting on bulk, nor for beautification—but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to this was it said.

"'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having known & realized them for himself right in the here & now.' The thought occurs to him, 'I hope that I, too, will—through the ending of the effluents—enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now.' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

"'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.' The thought occurs to him, 'The monk named such-&-such, they say, through the ending of the effluents, has entered &

remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit. 'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to this was it said.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha declares the cutting-off of the bridge."

Then the nun—getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ānanda's feet—said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ānanda please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

See also: *SN 51:15*; *AN 3:40*; *AN 5:75—76*; *AN 7:48*; *Sn 4:7*

The One Well-gone
Sugata Sutta (AN 4:160)

"Monks, when the One Well-gone or the discipline of the One Well-gone is established in the world, that is for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"And who is the One Well-gone? There is the case where a Tathāgata appears in the world, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. This, monks, is the One Well-gone.

"And what is the discipline of the One Well-gone? He teaches the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its meaning, entirely perfect, surpassingly pure. This, monks, is the discipline of the One Well-gone.

"When the One Well-gone or the discipline of the One Well-gone is thus established in the world, that is for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Monks, these four things lead to the confusion & disappearance of the True Dhamma. Which four?

"There is the case where monks learn suttas that have been poorly memorized, with words & phrases poorly placed. When the words & phrases are poorly placed, the meaning is wrongly inferred. This, monks, is the first thing that leads to the confusion & disappearance of the True Dhamma.

"Further, the monks are hard to correct and are endowed with qualities that make them hard to correct. They lack endurance and don't take

instruction respectfully. This, monks, is the second thing that leads to the confusion & disappearance of the True Dhamma.

"Further, those monks who are learned, to whom the tradition has come down, who have memorized the suttas, memorized the discipline, memorized the mātikas,[1] do not attentively teach the discourses to others. When they have passed away, the discourses are cut off at the root, left without an arbitrator. This, monks, is the third thing that leads to the confusion & disappearance of the True Dhamma.

"Further, the elder monks are luxurious & lax, in the vanguard of backsliding, shirking the duties of solitude. They don't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Later generations follow their example. They, too, are luxurious & lax, in the vanguard of backsliding, shirking the duties of solitude. They don't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This, monks, is the fourth thing that leads to the confusion & disappearance of the True Dhamma.

"These, monks, are four things lead to the confusion & disappearance of the True Dhamma.

"But these four things lead to the stability, non-confusion, & non-disappearance of the True Dhamma. Which four?

"There is the case where monks learn suttas that have been well memorized, with words & phrases well placed. When the words & phrases are well placed, the meaning is rightly inferred. This, monks, is the first thing that leads to the stability, non-confusion, & non-disappearance of the True Dhamma.

"Further, the monks are easy to correct and are endowed with qualities that make them easy to correct. They show endurance and take instruction respectfully. This, monks, is the second thing that leads to the stability, non-confusion, & non-disappearance of the True Dhamma.

"Further, those monks who are learned, to whom the tradition has come down, who have memorized the suttas, memorized the discipline, memorized the mātikas, attentively teach the discourses to others. When they have passed away, the discourses are not cut off at the root and are

left with an arbitrator. This, monks, is the third thing that leads to the stability, non-confusion, & non-disappearance of the True Dhamma.

"Further, the elder monks are not luxurious or lax. They toss away backsliding and are in the vanguard of solitude. They make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Later generations follow their example. They, too, are not luxurious or lax. They toss away backsliding and are in the vanguard of solitude. They make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This, monks, is the fourth thing that leads to the stability, non-confusion, & non-disappearance of the True Dhamma.

"These, monks, are four things lead to the stability, non-confusion, & non-disappearance of the True Dhamma."

Note

1. Lists of dhamma topics, such as the 37 Wings to Awakening, that later formed the outline for several Abhidhamma treatises.

See also: *MN 109*; *SN 16:13*; *SN 20:7*; *SN 47:25*; *AN 1:140–141*; *AN 5:79–80*; *AN 7:21*; *AN 7:56*

(Modes of Practice) in Detail

Vitthāra Sutta (AN 4:162)

"Monks, there are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, & pleasant practice with quick intuition.

"And which is painful practice with slow intuition? There is the case where a certain individual is normally of an intensely passionate nature. He perpetually experiences pain & distress born of passion. Or he is normally of an intensely aversive nature. He perpetually experiences pain & distress born of aversion. Or he is normally of an intensely deluded nature. He perpetually experiences pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy[1] that leads to the ending of the effluents. This is called painful practice with slow intuition.

"And which is painful practice with quick intuition? There is the case where a certain individual is normally of an intensely passionate nature. He perpetually experiences pain & distress born of passion. Or he is normally of an intensely aversive nature. He perpetually experiences pain & distress born of aversion. Or he is normally of an intensely deluded nature. He perpetually experiences pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called painful practice with quick intuition.

"And which is pleasant practice with slow intuition? There is the case where a certain individual is normally not of an intensely passionate

nature. He does not perpetually experience pain & distress born of passion. Or he is normally not of an intensely aversive nature. He does not perpetually experience pain & distress born of aversion. Or he is normally not of an intensely deluded nature. He does not perpetually experience pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy that leads to the ending of the effluents. This is called pleasant practice with slow intuition.

"And which is pleasant practice with quick intuition? There is the case where a certain individual is normally not of an intensely passionate nature. He does not perpetually experience pain & distress born of passion. Or he is normally not of an intensely aversive nature. He does not perpetually experience pain & distress born of aversion. Or he is normally not of an intensely deluded nature. He does not perpetually experience pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called pleasant practice with quick intuition.

"These are the four modes of practice."

Note

1. According to the Commentary, this means the concentration forming the path. This is apparently a reference to this passage in Sn 2:1:

> What the excellent Awakened One extolled as pure
> and called the concentration
> of unmediated knowing:
> No equal to that concentration can be found.
> This, too, is an exquisite treasure in the Dhamma.
> By this truth may there be well-being.

Unattractiveness

Asubha Sutta (AN 4:163)

"Monks, there are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, & pleasant practice with quick intuition.

"And which is painful practice with slow intuition? There is the case where a monk remains focused on unattractiveness with regard to the body, percipient of loathsomeness in food, percipient of distaste for every world, (and) focused on inconstancy with regard to all fabrications. The perception of death is well established within him. He dwells in dependence on the five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—but these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy[1] that leads to the ending of the effluents. This is called painful practice with slow intuition.

"And which is painful practice with quick intuition? There is the case where a monk remains focused on unattractiveness with regard to the body, percipient of loathsomeness in food, percipient of distaste for every world, (and) focused on inconstancy with regard to all fabrications. The perception of death is well established within him. He dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—and these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he

attains quickly the immediacy that leads to the ending of the effluents. This is called painful practice with quick intuition.

"And which is pleasant practice with slow intuition? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.[2] He dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—but these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy that leads to the ending of the effluents. This is called pleasant practice with slow intuition.

"And which is pleasant practice with quick intuition? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He

dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—and these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called pleasant practice with quick intuition.

"These are the four modes of practice."

Notes

1. See AN 4:162, Note 1.

2. Because the description of pleasant practice here contains the standard jhāna formula, while the description of painful practice contains no mention of jhāna, some writers have taken this as proof that there is an alternative path to awakening that does not involve the jhānas.

However, this reading ignores the description of how painful practice and pleasant practice can yield either slow or quick intuition. Intuition comes slowly when the five faculties are present in a weak form, and quickly when they are present in an intense form. Now, in both cases, the faculty of concentration —which is defined with the standard formula for the jhānas (SN 48:10)—has to be present for the ending of the effluents. Because this is true both for painful practice and for pleasant practice, both sorts of practice need jhāna in order to succeed.

See also: *SN 8:4*; *SN 54:9*; *AN 10:29*

Tolerant (1)

Khama Sutta (AN 4:164)

"Monks, there are these four modes of practice. Which four? Intolerant practice, tolerant practice, self-controlled practice, and even practice.[1]

"And which is intolerant practice? There is the case where a certain individual, when insulted, returns the insult; when abused, returns the abuse; when bickered with, bickers in return. This is called intolerant practice.

"And which is tolerant practice? There is the case where a certain individual, when insulted, doesn't return the insult; when abused, doesn't return the abuse; when bickered with, doesn't bicker in return. This is called tolerant practice.

"And which is self-controlled practice? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is called self-controlled practice.

"And which is even practice? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of ill will. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, wipes them out of existence.

"This is called even practice.

"These, monks, are four modes of practice."

Note

1. These four terms rhyme in the Pali: *akkhama, khama, dama,* and *sama.*

See also: *MN 2*; *AN 5:75—76*; *AN 5:139—140*; *AN 8:14*

Tolerant (2)

Khama Sutta (AN 4:165)

"Monks, there are these four modes of practice. Which four? Intolerant practice, tolerant practice, self-controlled practice, and even practice.[1]

"And which is intolerant practice? There is the case where a certain individual doesn't tolerate cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words; & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is called intolerant practice.

"And which is tolerant practice? There is the case where a certain individual tolerates cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words; & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is called tolerant practice.

"And which is self-controlled practice? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the

faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is called self-controlled practice.

"And which is even practice? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of ill will.…

"He doesn't acquiesce to an arisen thought of harmfulness…

"He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, wipes them out of existence.

"This is called even practice.

"These, monks, are four modes of practice."

Note

1. These four terms rhyme in the Pali: *akkhama, khama, dama,* and *sama.*

In Tandem

Yuganaddha Sutta (AN 4:170)

On one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. There he addressed the monks, "Friends!"

"Yes, friend," the monks responded to him.

Ven. Ānanda said: "Friends, whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of four paths. Which four?

"There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility preceded by insight. As he develops tranquility preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility in tandem with insight. As he develops tranquility in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk's mind has its restlessness concerning the Dhamma [Comm: the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path,

developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of these four paths."

See also: *MN 149*; *SN 35:204*; *AN 2:29*; *AN 4:94*; *AN 10:71*

To Koṭṭhita

Koṭṭhita Sutta (AN 4:173)

Then Ven. Mahā Koṭṭhita went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "With the remainderless fading & cessation of the six contact-media [vision, hearing, smell, taste, touch, & intellection], is it the case that there is anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "With the remainderless fading & cessation of the six contact-media, is it the case that there is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "…is it the case that there both is & is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "…is it the case that there neither is nor is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "Being asked if, with the remainderless fading & cessation of the six contact-media, there is anything else, you say, 'Don't say that, my friend.' Being asked if… there is not anything else… there both is & is not anything else… there neither is nor is not anything else, you say, 'Don't say that, my friend.' Now, how is the meaning of your words to be understood?"

[Ven. Sāriputta:] "The statement, 'With the remainderless fading & cessation of the six contact-media, is it the case that there is anything else?' objectifies the unobjectified.[1] The statement, '… is it the case that there is not anything else… is it the case that there both is & is not anything

else… is it the case that there neither is nor is not anything else?' objectifies the unobjectified. However far the six contact-media go, that is how far objectification goes. However far objectification goes, that is how far the six contact-media go. With the remainderless fading & cessation of the six contact-media, there comes to be the cessation of objectification, the stilling of objectification."

Note

1. "Objectification" is a translation of *papañca.* Although in some circles *papañca* has come to mean a proliferation of thinking, in the Canon it refers not to the amount of thinking, but to a type of thinking marked by the classifications and perceptions it uses. As Sn 4:14 points out, the root of the classifications and perceptions of objectification is the thought, "I am the thinker." This thought forms the motivation for the questions that Ven. Mahā Koṭṭhita is presenting here: the sense of "I am the thinker" can cause either fear or desire for annihilation in the course of unbinding. Both concerns get in the way of the abandoning of clinging, which is essential for the attainment of unbinding, which is why the questions should not be asked.

DN 21 and MN 18 discuss the relationship between objectification and conflict. SN 43 lists non-objectification as one of many epithets for unbinding.

See also: DN 15; MN 49; SN 4:19; SN 35:23; SN 35:117; SN 43; AN 4:42; AN 8:30

The Waste-water Pool
Jambālī Sutta (AN 4:178)

"Monks, these four types of individuals are to be found existing in the world. Which four?

"There is the case where a monk enters & remains in a certain peaceful awareness-release.[1] He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but

as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool's embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool's embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.

"These are four types of individuals to be found existing in the world."

Note

1. Any of the levels of jhāna.

See also: MN 14; MN 29–30; MN 44; MN 138; AN 4:123; AN 4:125; AN 6:60; AN 9:41

Unbinding
Nibbāna Sutta (AN 4:179)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Friend Sāriputta, what is the cause, what is the reason, why some beings do not become totally unbound in the present life?"

"There's the case, friend Ānanda, where beings do not discern, as it has come to be, that 'This perception has a share in decline;' 'This perception has a share in stability;' 'This perception has a share in distinction;' 'This perception has a share in penetration.'[1] This is the cause, this is the reason, why some beings do not become totally unbound in the present life."

"And what, friend Sāriputta, is the cause, what is the reason, why some beings do become totally unbound in the present life?"

"There's the case, friend Ānanda, where beings discern, as it has come to be, that 'This perception has a share in decline;' 'This perception has a share in stability;' 'This perception has a share in distinction;' 'This perception has a share in penetration.' This is the cause, this is the reason, why some beings become totally unbound in the present life."

Note

1. A perception with a share in decline is one that causes the mind to fall from concentration. A perception with a share in stability is one that helps to maintain concentration. A perception with a share in distinction is one that leads to higher stages of concentration. A perception with a share in penetration is one leading to liberating insight.

See also: *MN 118*; *AN 4:49*; *AN 7:46*; *AN 10:60*

The Professional Warrior
Yodhājīva Sutta (AN 4:181)

"Endowed with four qualities, monks, a warrior is worthy of a king, an asset to a king, and counts as a very limb of his king. Which four?

"There is the case where a warrior is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A warrior endowed with these four qualities is worthy of a king, an asset to a king, and counts as a very limb of his king.

"In the same way a monk endowed with four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which four?

"There is the case where a monk is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A monk endowed with these four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.

"And how is a monk skilled in his stance? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is skilled in his stance.

"And how is a monk one who is able to shoot far? There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form—as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"He sees any feeling whatsoever.…

"He sees any perception whatsoever.…

"He sees any fabrications whatsoever.…

"He sees any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime, far or near—every consciousness—as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"This is how a monk is one who is able to shoot far.

"And how is a monk one who is able to fire shots in rapid succession? There is the case where a monk discerns, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.' This is how a monk is one who is able to fire shots in rapid succession.

"And how is a monk one who is able to pierce great objects? There is the case where a monk pierces right through the great mass of ignorance. This is how a monk is one who is able to pierce great objects right through.

"Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: AN 5:75—76; AN 5:139—140; AN 9:36; Thag 2:27; Thag 2:37

Guarantor

Pāṭibhoga Sutta (AN 4:182)

"For four things, monks, there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world. Which four?

"'May what is subject to aging not age': For this there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world.

"'May what is subject to illness not fall ill': For this there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world.

"'May what is subject to death not die': For this there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world.

"'May the results of evil actions—defiled, leading to further becoming, distressing, ripening in pain & future birth, aging, & death—not appear': For this there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world.

"For these four things, monks, there is no guarantor—neither a contemplative, nor a brahman, nor a deva, nor a Māra, nor a Brahmā, nor anyone at all in the world."

See also: AN 5:49; AN 5:57

On What is Heard
Suta Sutta (AN 4:183)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Vassakāra the brahman, the minister to the king of Magadha, approached the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view, of the opinion, that when anyone speaks of what he has seen, (saying,) 'Thus have I seen,' there is no fault in that. When anyone speaks of what he has heard, (saying,) 'Thus have I heard,' there is no fault in that. When anyone speaks of what he has sensed, (saying,) 'Thus have I sensed,' there is no fault in that. When anyone speaks of what he has cognized, (saying,) 'Thus have I cognized,' there is no fault in that."

(The Blessed One responded:) "I do not say, brahman, that everything that has been seen should be spoken about. Nor do I say that everything that has been seen should not be spoken about. I do not say that everything that has been heard… everything that has been sensed… everything that has been cognized should be spoken about. Nor do I say that everything that has been cognized should not be spoken about.

"When, for one who speaks of what has been seen, unskillful qualities increase and skillful qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been seen, unskillful qualities decrease and skillful qualities increase, then that sort of thing should be spoken about.

"When, for one who speaks of what has been heard… what has been sensed… what has been cognized, unskillful qualities increase and skillful qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been cognized, unskillful qualities

decrease and skillful qualities increase, then that sort of thing should be spoken about."

Then Vassakāra the brahman, delighting & rejoicing in the Blessed One's words, got up from his seat and left.

See also: *MN 58*; *MN 61*; *AN 5:198*; *Iti 25*; *Sn 3:3*

Fearless

Abhaya Sutta (AN 4:184)

Then Jānussoṇi the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view & opinion that there is no one who, subject to death, is not afraid or in terror of death."

(The Blessed One said:) "Brahman, there are those who, subject to death, are afraid & in terror of death. And there are those who, subject to death, are not afraid or in terror of death.

"And who is the person who, subject to death, is afraid & in terror of death? There is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not done what is good, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have not done what is good, have not done what is

skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel. To the extent that there is a destination for those who have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel, that's where I'm headed after death.' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person in doubt & perplexity, who has not arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'How doubtful & perplexed I am! I have not arrived at any certainty with regard to the True Dhamma!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"These, brahman, are four people who, subject to death, are afraid & in terror of death.

"And who is the person who, subject to death, is not afraid or in terror of death?

"There is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has done what is good, has done what is skillful, has given protection to those in fear, and has not done what is evil, savage, or cruel. Then he comes down with a serious

disease. As he comes down with a serious disease, the thought occurs to him, 'I have done what is good, have done what is skillful, have given protection to those in fear, and I have not done what is evil, savage, or cruel. To the extent that there is a destination for those who have done what is good, what is skillful, have given protection to those in fear, and have not done what is evil, savage, or cruel, that's where I'm headed after death.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has no doubt or perplexity, who has arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have no doubt or perplexity. I have arrived at certainty with regard to the True Dhamma.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"These, brahman, are four people who, subject to death, are not afraid or in terror of death."

(When this was said, Jānussoṇi the brahman said to the Blessed One:) "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *MN 4*; *SN 22:1*; *SN 36:7*; *SN 41:10*; *AN 3:51—52*; *AN 6:16*; *AN 6:19—20*; *Iti 30–31*; *Sn 5:15*; *Sn 5:16*; *Thag 16:1*; *Thig 14*

Followed by Ear

Sotānugata Sutta (AN 4:191)

"Monks, when the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, four rewards can be expected. Which four?

"There is the case where a monk has mastered the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. In him, these teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view. Passing away when his mindfulness is muddled, he arises in a certain group of devas. To him, happy there, they recite verses of Dhamma. Slow is the arising of his mindfulness, but when mindful,[1] he quickly arrives at distinction. When the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, this is the first reward that can be expected.

"Further, there is the case where a monk has mastered the Dhamma: dialogues… question & answer sessions. In him, these teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view. Passing away when his mindfulness is muddled, he arises in a certain group of devas. It doesn't happen that they recite verses of Dhamma to him, happy there. But a monk[2] with psychic power, attained to mastery of awareness, teaches the Dhamma to the assembly of devas. The thought occurs [to the new deva]: 'This is the Dhamma & Vinaya under which I used to live the holy life.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction.

"Suppose a man skilled in the sound of a war drum were to hear the sound of a war drum while traveling along a highway. He would have no doubt or perplexity, 'Is that the sound of a war drum or not the sound of a war drum?' He would come to the conclusion, 'That's the sound of a war

drum for sure.' In the same way, there is the case where a monk has mastered the Dhamma.... Passing away when his mindfulness is muddled, he arises in a certain group of devas.... A monk with psychic power, attained to mastery of awareness, teaches the Dhamma to the assembly of devas. The thought occurs [to the new deva]: 'This is the Dhamma & Vinaya under which I used to live the holy life.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction. When the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, this is the second reward that can be expected.

"Further, there is the case where a monk has mastered the Dhamma: dialogues... question & answer sessions. In him, these teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view. Passing away when his mindfulness is muddled, he arises in a certain group of devas. It doesn't happen that they recite verses of Dhamma to him, happy there. Nor does a monk with psychic power, attained to mastery of awareness, teach the Dhamma to the assembly of devas. But a deva teaches the Dhamma to the assembly of devas. The thought occurs [to the new deva]: 'This is the Dhamma & Vinaya under which I used to live the holy life.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction.

"Suppose a man skilled in the sound of a conch were to hear the sound of a conch while traveling along a highway. He would have no doubt or perplexity, 'Is that the sound of a conch or not the sound of a conch?' He would come to the conclusion, 'That's the sound of a conch for sure.' In the same way, there is the case where a monk has mastered the Dhamma.... Passing away when his mindfulness is muddled, he arises in a certain group of devas.... A deva teaches the Dhamma to the assembly of devas. The thought occurs [to the new deva]: 'This is the Dhamma & Vinaya under which I used to live the holy life.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction. When the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, this is the third reward that can be expected.

"Further, there is the case where a monk has mastered the Dhamma: dialogues... question & answer sessions. In him, these teachings have

been followed by ear, recited by speech, examined by mind, and well penetrated by view. Passing away when his mindfulness is muddled, he arises in a certain group of devas. It doesn't happen that they recite verses of Dhamma to him, happy there. Nor does a monk with psychic power, attained to mastery of awareness, teach the Dhamma to the assembly of devas. Nor does a deva teach the Dhamma to the assembly of devas. But [another] spontaneously-arisen being reminds [this] spontaneously-arisen being, 'Do you remember, my dear? Do you remember[3] where we practiced the holy life together?' He says, 'I remember, my dear. I remember.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction.

"Suppose that there were two comrades who played together in the mud. They would happen to meet later at some time, at some place, and there one companion would say to the other, 'Do you remember this, my friend? And do you remember this?'[4] And the other would say, 'I remember, my friend. I remember.' In the same way, there is the case where a monk has mastered the Dhamma: dialogues… question & answer sessions. In him, these teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view. Passing away when his mindfulness is muddled, he arises in a certain group of devas.… A spontaneously-arisen being reminds [this] spontaneously-arisen being, 'Do you remember, my dear? Do you remember where we practiced the holy life together?' He says, 'I remember, my dear. I remember.' Slow is the arising of his mindfulness, but when mindful, he quickly arrives at distinction. When the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, this is the fourth reward that can be expected.

"Monks, when the teachings have been followed by ear, recited by speech, examined by mind, and well penetrated by view, these four rewards can be expected."

Notes

1. Reading *sato* with the Thai edition. The Sri Lankan and Burmese editions have *satto,* "being."

2. Reading *bhikkhu* with the Sri Lankan and Burmese editions. The Thai edition has no word here.

3. Following the Burmese edition. In the Thai and Sri Lankan editions, the question, "Do you remember?" is not repeated.

4. Following the Burmese edition. In the Thai and Sri Lankan editions, the question, "And do you remember this?" is not repeated.

See also: *AN 5:202*

Traits

Ṭhāna Sutta (AN 4:192)

"Monks, these four traits may be known by means of four (other) traits. Which four?

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

[1] "'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an

unprincipled person, not a virtuous, principled one.' And then there is the case where one individual, through living with another, knows this: 'For a long time this person has been untorn, unbroken, unspotted, unsplattered in his actions. He has been consistent in his actions. He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[2] "'It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'This person deals one way when one-on-one, another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"'It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[3] "'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, doesn't reflect: 'That's how it is when

living together in the world. That's how it is when gaining a personal identity *[atta-bhāva*, literally "self-state"]. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, & laments, beats his breast, becomes distraught. And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects: 'That's how it is when living together in the world. That's how it is when gaining a personal identity. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he doesn't sorrow, grieve, or lament, doesn't beat his breast or become distraught.

"'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[4] "'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question, he is dull, not discerning. Why is that? He doesn't make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth, reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large one.' In the same way, one individual, in

discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question… he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, & make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question… he is discerning, not dull.'

"'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

"These, monks, are the four traits that may be known by means of these four (other) traits."

See also: *MN 95*; *MN 110*; *AN 3:68*; *AN 4:42*; *AN 4:73*; *AN 8:6*; *AN 10:24*; *Ud 6:2*

At Sāpuga

Sāpuga Sutta (AN 4:194)

On one occasion Ven. Ānanda was staying among the Koliyans, near the Koliyan town named Sāpuga. Then a large number of Koliyan-sons from Sāpuga went to him and, on arrival, having bowed down to him, sat to one side. As they were sitting there Ven. Ānanda said to them, "TigerPaws,[1] these four factors for exertion with regard to purity have been rightly expounded by the Blessed One who knows & sees—the Worthy One, the Rightly Self-awakened One—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding.[2] Which four? The factor for exertion with regard to purity of virtue, the factor for exertion with regard to purity of mind, the factor for exertion with regard to purity of view, and the factor for exertion with regard to purity of release.

"And what, TigerPaws, is the factor for exertion with regard to purity of virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is called purity of virtue. (The thought,) 'I will make complete this sort of purity of virtue when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness,[3] & alertness there is called the factor for exertion with regard to purity of virtue.

"And what, TigerPaws, is the factor for exertion with regard to purity of mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters

& remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called purity of mind. (The thought,) 'I will make complete this sort of purity of mind when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of mind.

"And what, TigerPaws, is the factor for exertion with regard to purity of view? There is the case where a monk discerns, as it has come to be, that *'This is stress… This the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.'* This is called purity of view. (The thought,) 'I will make complete this sort of purity of view when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of view.

"And what, TigerPaws, is the factor for exertion with regard to purity of release? That same noble disciple—endowed with this factor for exertion with regard to purity of virtue, this factor for exertion with regard to purity of mind, and this factor for exertion with regard to purity of view—makes his mind dispassionate with regard to phenomena that are conducive to passion, and liberates his mind with regard to phenomena that are conducive to liberation.[4] He—having made his mind dispassionate with regard to phenomena that are conducive to passion, and having liberated his mind with regard to phenomena that are conducive to liberation—touches right release. This is called purity of release. (The thought,) 'I will make complete this sort of purity of release when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor,

relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of release.

"These, TigerPaws, are the four factors for exertion with regard to purity that have been rightly expounded by the Blessed One who knows & sees—the Worthy One, the Rightly Self-awakened One—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding."

Notes

1. Young Koliyans apparently went by this name. See AN 8:54.

2. See the opening passage in DN 22.

3. Note the active role that mindfulness plays in this refrain. It is not a passive or bare awareness. On this point, see the description of right mindfulness in MN 117 and of mindfulness as a governing principle in AN 4:245. See also the book, *Right Mindfulness.*

4. In NDB, this last phrase is translated as, "he… emancipates his mind through the things that bring emancipation." However, the terms, "things that bring emancipation/phenomena that are conducive to liberation"—*vimocanīyesu dhammesu*—are in the locative case, which means "with regard to" rather than "through." Thus the phrase is saying, not that the monk liberates the mind *by means of* those phenomena, but that he liberates the mind *from* those phenomena. In other words, he frees himself not only from attachment to phenomena that lead to passion, but also from attachment to phenomena—such as virtue, concentration, and discernment—that lead to release. This underlines the point that purity of virtue, mind, and view—as factors of the path—are one thing, whereas release is something else. See the simile of the raft in MN 22 and of the relay chariots in MN 24.

See also: *DN 16*; *MN 24*; *AN 10:51*; *AN 10:93*; *Sn 4:9*

To Vappa

Vappa Sutta (AN 4:195)

I have heard that on one occasion the Blessed One was staying among the Sakyans at the Banyan Tree Park near Kapilavatthu.

Then Vappa the Sakyan, a disciple of the Niganṭhas, went to Ven. Mahā Moggallāna and, on arrival, bowed down to him and sat to one side. As he was sitting there, Ven. MahāMoggallāna asked him, "Vappa, in case there were a person who—from the fading of ignorance, and from the arising of clear knowing—was restrained in body, restrained in speech, & restrained in mind, do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"I do see, venerable sir, the possibility where there would be a case where—from the cause of a previously done evil action whose results have yet to ripen— effluents to be experienced as pain would flow toward that person in a future life."[1]

And Ven. Mahā Moggallāna's conversation with Vappa the Sakyan, the disciple of the Niganṭhas, was still interrupted when, in the late afternoon, the Blessed One, rising from his seclusion, went to the meeting hall and on arrival sat down in a seat laid out. When he was seated, he said to Ven. MahāMoggallāna, "For what discussion are you now sitting here together? Or what was your discussion that was interrupted in mid-course?"

"Just now, lord, I said to Vappa the Sakyan, a disciple of the Niganṭhas, 'Vappa, in case there were a person who—from the fading of ignorance, and from the arising of clear knowing—was restrained in body, restrained in speech, & restrained in mind, do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?' When this was said, Vappa the Sakyan said to me, 'I do see, venerable sir, the possibility where there would be a case where—from the cause of a previously done evil action whose results have yet to ripen—

effluents to be experienced as pain would flow toward that person in a future life.' This was my discussion with Vappa the Sakyan that was interrupted when the Blessed One appeared."

Then the Blessed One said to Vappa the Sakyan, the disciple of the Niganṭhas, "Vappa, if you will allow of me what should be allowed, protest what should be protested, and further cross-question me directly then & there on the meaning of any statement of mine that you don't understand—'How is this, lord? What is the meaning of this?'—then we could have a discussion here."

"Lord, I will admit what should be admitted, reject what should be rejected, and further cross-question the Blessed One directly on the meaning of any statement of his that I don't understand—'How is this, lord? What is the meaning of this?': Let us have a discussion here."

"Vappa, as for any effluents causing trouble & vexation that arise in dependence on bodily activity: When one has abandoned bodily activity, those effluents causing trouble & vexation do not exist for him. He does no new action *[kamma],* and as for old action, he destroys it with each contact: a wasting away that is visible here & now, timeless, inviting inspection, pertinent, to be known by the observant for themselves. Do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"No, lord."

"Vappa, as for any effluents causing trouble & vexation that arise in dependence on verbal activity… any effluents causing trouble & vexation that arise in dependence on mental activity… any effluents causing trouble & vexation that arise in dependence on ignorance: From the fading of ignorance, and from the arising of clear knowing, those effluents causing trouble & vexation do not exist for him. He does no new action, and as for old action, he destroys it with each contact: a wasting away that is visible here & now, timeless, inviting inspection, pertinent, to be known by the observant for themselves. Do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"No, lord."

"For a monk whose mind is thus rightly released, Vappa, six continual dwellings have been attained. When seeing a form via the eye, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When hearing a sound via the ear.…

"When smelling an aroma via the nose.…

"When tasting a flavor via the tongue.…

"When feeling a tactile sensation via the body.…

"When cognizing an idea via the mind, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the breakup of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Vappa, suppose a shadow were to be discernable in dependence on a stump. A man would come along carrying a shovel. He would cut the stump at the base. Having cut it at the base, he would dig it out. Having dug it out, he would pull out the roots, down to the rootlets. Then he would cut the stump into pieces. Having cut it into pieces, he would split the pieces. Having split the pieces, he would make them into splinters. Having made them into splinters, he would dry them in the wind & sunlight. Having dried them in the wind & sunlight, he would burn them with fire. Having burned them with fire, he would make them into ashes. Having made them into ashes, he would winnow them before a high wind or dump them into a swift-flowing stream. Thus the shadow dependent on the stump would be destroyed at the root, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, Vappa, for a monk whose mind is thus rightly released, six continual dwellings have been attained. When seeing a form via the eye.… When hearing a sound via the ear.… When smelling an aroma via the nose.… When tasting a flavor via the tongue.… When feeling a tactile sensation via the body.… When cognizing an idea via the mind, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the breakup of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

When this was said, Vappa the Sakyan, the disciple of the Niganṭhas, said to the Blessed One, "Lord, suppose that there were a man desiring profit who raised horses for sale but he didn't gain any profit, and furthermore had his share of trouble & torment. In the same way, I—desiring profit—have attended to the foolish Niganṭhas but I haven't gained any profit, and furthermore have had my share of trouble & torment. From this day forward, lord, I take my faith in the foolish Niganṭhas and winnow it before a high wind or dump it into a swift-flowing stream.

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Note

1. The Niganṭhas taught that one could not be freed from the round of rebirth until having experienced all the pain resulting from one's past actions. For the Buddha's response to this point, see AN 3:101.

See also: *DN 29*; *MN 14*; *MN 35*; *MN 36*; *MN 56*; *MN 58*; *MN 101*; *SN 22:54*; *SN 42:8*; *SN 42:9*; *AN 3:34*; *AN 3:62*; *AN 3:71*; *AN 9:38*; *Ud 3:1*

Craving
Taṇhā Sutta (AN 4:199)

"Monks, I will teach you craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations. Listen well, and I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said: "And which craving is the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations? These 18 craving-verbalizations[1] dependent on what is internal and 18 craving-verbalizations dependent on what is external.

"And which are the 18 craving-verbalizations dependent on what is internal? There being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.' These are the 18 craving-verbalizations dependent on what is internal.

"And which are the 18 craving-verbalizations dependent on what is external? There being 'I am because of this [or: by means of this],' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I

be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.' These are the 18 craving-verbalizations dependent on what is external.

"Thus there are 18 craving-verbalizations dependent on what is internal and 18 craving-verbalizations dependent on what is external. These are called the 36 craving-verbalizations. Thus, with 36 craving-verbalizations of this sort in the past, 36 in the future, and 36 in the present, there are 108 craving-verbalizations.

"This, monks, is craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations."

Note

1. *Taṇhā-vicaritāni,* literally, things evaluated by craving. The past participle here, *vicaritāni,* is related to the noun, *vicāra,* which is classed as a verbal fabrication, i.e., a necessary precondition for speech (see MN 44). A person devoid of craving would still be able to verbalize, but would not contemplate in the above terms, which are so basic to ordinary thought patterns.

See also: DN 15; MN 2; SN 12:20; SN 22:47; AN 6:49; Dhp 339–343; Sn 4:5; Sn 4:9–10

Love

Pema Sutta (AN 4:200)

"Monks, these four things are born. Which four? Love is born of love. Aversion is born of love. Love is born of aversion. Aversion is born of aversion.

"And how is love born of love? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to love for them. This is how love is born of love.

"And how is aversion born of love? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of love.

"And how is love born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to love for them. This is how love is born of aversion.

"And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as

pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna—rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna—rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation, internal assurance—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna—of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding'—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, enters & remains in the fourth jhāna—purity of equanimity & mindfulness, neither pleasure nor pain—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, then any love of his that is born of love is abandoned, its root

destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"This is said to be a monk who doesn't pull in, doesn't push away, doesn't smolder, doesn't flare up, and doesn't burn.

"And how does a monk pull in? There is the case where a monk assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk doesn't pull in.

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.'

"And how does a monk not smolder? There is the case where, there not being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.'

"And how does a monk flare up? There is the case where, there being 'I am because of this [or: by means of this],' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.'

"And how does a monk not flare up? There is the case where, there not being 'I am because of this [or: by means of this],' there doesn't come to be 'I am here because of this,' there doesn't come to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.'

"And how does a monk burn? There is the case where a monk's conceit, 'I am,' is *not* abandoned, its root destroyed, made like a palmyra

stump, deprived of the conditions of development, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit, 'I am,' *is* abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk doesn't burn."

See also: MN 2; MN 87; SN 1:25; SN 12:20; AN 4:19; AN 7:60; AN 10:80

Training Rules
Sikkhāpada Sutta (AN 4:201)

"Monks, I will teach you the person of no integrity, the person of less integrity than the person of no integrity, the person of integrity, & the person of more integrity than the person of integrity. Listen & pay careful attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "And which, monks, is the person of no integrity? There is the case where a certain individual is one who takes life, takes what is not given [steals], engages in sexual misconduct, tells lies, and takes distilled & fermented drinks that cause heedlessness. This is called a person of no integrity.

"And which is the person of less integrity than the person of no integrity? There is the case where a certain individual himself is one who takes life and he encourages another in undertaking the taking of life. He himself is one who takes what is not given and he encourages another in undertaking the taking of what is not given. He himself is one who engages in sexual misconduct and he encourages another in undertaking sexual misconduct. He himself is one who tells lies and he encourages another in undertaking the telling of lies. He himself is one who takes distilled & fermented drinks that cause heedlessness and he encourages another in undertaking the taking of distilled & fermented drinks that cause heedlessness. This is called a person of less integrity than the person of no integrity.

"And which is the person of integrity? There is the case where a certain individual abstains from taking life, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, and abstains from taking distilled & fermented drinks that cause heedlessness. This is called a person of integrity.

"And which is the person of more integrity than the person of integrity? There is the case where a certain individual himself abstains from taking life and he encourages another in undertaking abstinence from taking life. He himself abstains from taking what is not given and he encourages another in undertaking abstinence from taking what is not given. He himself abstains from sexual misconduct and he encourages another in undertaking abstinence from sexual misconduct. He himself abstains from telling lies and he encourages another in undertaking abstinence from telling lies. He himself abstains from taking distilled & fermented drinks that cause heedlessness and he encourages another in undertaking abstinence from taking distilled & fermented drinks that cause heedlessness. This is called a person of more integrity than the person of integrity."

See also: *MN 110*; *AN 4:95–96*; *AN 4:99*; *AN 8:26*; *Sn 2:14*

In Detail

Vitthāra Sutta (AN 4:233)

"Monks, these four types of kamma have been directly known, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, there he is touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result.

"And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication… a non-injurious verbal fabrication… a non-injurious mental fabrication.… He rearises in a non-injurious world.… There he is touched by non-injurious contacts.… He experiences feelings that are exclusively pleasant, like those of the Beautiful Dark Devas. This is called kamma that is bright with bright result.

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious.… He rearises in an injurious & non-injurious world.… There he is touched

by injurious & non-injurious contacts.… He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? The intention right there to abandon this kamma that is dark with dark result, the intention right there to abandon this kamma that is bright with bright result, the intention right there to abandon this kamma that is dark & bright with dark & bright result. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"These, monks, are the four types of kamma directly known, verified, & made known by me."

See also: MN 135; MN 136; SN 42:8; AN 2:18; AN 6:63

Training Rules
Sikkhāpada Sutta (AN 4:235)

"Monks, these four types of kamma have been directly known, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"And what is kamma that is dark with dark result? There is the case where a certain person is one who takes life, is one who takes what is not given, is one who engages in illicit sex, is one who tells lies, is one who takes fermented & distilled liquors that are the basis for heedlessness This is called kamma that is dark with dark result.

"And what is kamma that is bright with bright result? There is the case where a certain person is one who abstains from taking life, is one who abstains from taking what is not given, is one who abstains from engaging in illicit sex, is one who abstains from telling lies, is one who abstains from taking fermented & distilled liquors that are the basis for heedlessness This is called kamma that is bright with bright result.

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious.… He rearises in an injurious & non-injurious world.… There he is touched by injurious & non-injurious contacts.… He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? The intention right

there to abandon this kamma that is dark with dark result, the intention right there to abandon this kamma that is bright with bright result, the intention right there to abandon this kamma that is dark & bright with dark & bright result. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"These, monks, are the four types of kamma directly known, verified, & made known by me."

See also: MN 135; MN 136; SN 42:8; AN 2:18; AN 6:63

The Noble Path

Ariyamagga Sutta (AN 4:237)

"Monks, these four types of kamma have been directly known, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, he is there touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result.

"And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication… a non-injurious verbal fabrication… a non-injurious mental fabrication.… He rearises in a non-injurious world.… There he is touched by non-injurious contacts.… He experiences feelings that are exclusively pleasant, like those of the Beautiful Black Devas. This is called kamma that is bright with bright result.

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious.… He rearises in an injurious & non-injurious world.… There he is touched

by injurious & non-injurious contacts.… He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"These, monks, are the four types of kamma directly known, verified, & made known by me."

See also: *MN 135*; *SN 45:8*; *AN 2:18*; *AN 6:63*

Factors for Awakening
Bojjhaṅga Sutta (AN 4:238)

"Monks, these four types of kamma have been directly known, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, there he is touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result.

"And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication… a non-injurious verbal fabrication… a non-injurious mental fabrication.… He rearises in a non-injurious world.… There he is touched by non-injurious contacts.… He experiences feelings that are exclusively pleasant, like those of the Beautiful Dark Devas. This is called kamma that is bright with bright result.

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious.… He rearises in an injurious & non-injurious world.… There he is touched

by injurious & non-injurious contacts.… He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? Mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

"These, monks, are the four types of kamma directly known, verified, & made known by me."

See also: MN 135; MN 136; SN 42:8; SN 46:51; SN 46:52; AN 2:18; AN 6:63

Training
Sikkhā Sutta (AN 4:245)

"Monks, this holy life is lived with training as a reward, with discernment as its surpassing state, with release as its heartwood, and with mindfulness as its governing principle.

"And how is training a reward? There is the case where the training I have formulated for my disciples with regard to good conduct is for the arousing of faith in those without faith, and for the increase of the faithful. And however I have formulated the training for my disciples with regard to good conduct for the arousing of faith in those without faith, and for the increase of the faithful, one behaves in a way that is untorn in line with that training—unbroken, unspotted, unsplattered. Having undertaken them, one trains in line with the training rules.

"And further, the training I have formulated for my disciples with regard to the basics of the holy life is entirely for the right ending of suffering & stress. And however I have formulated the training for my disciples with regard to the basics of the holy life for the right ending of suffering & stress, one behaves in a way that is untorn in line with that training—unbroken, unspotted, unsplattered. Having undertaken them, one trains in line with the training rules.

"This is how training is a reward.

"And how is discernment the surpassing state? There is the case where the Dhammas I have pointed out to my disciples are entirely for the right ending of suffering & stress. And however I have pointed out Dhammas for my disciples entirely for the right ending of suffering & stress, one has scrutinized them all with discernment.

"This is how discernment is the surpassing state.

"And how is release the heartwood? There is the case where the Dhammas I have pointed out to my disciples are entirely for the right

ending of suffering & stress. And however I have pointed out Dhammas for my disciples entirely for the right ending of suffering & stress, one has touched them all through release.

"This is how release is the heartwood.

"And how is mindfulness the governing principle? The mindfulness that 'I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete' is well established right within. The mindfulness that 'I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete' is well established right within. The mindfulness that 'I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized' is well established right within. The mindfulness that 'I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched' is well established right within.

"This is how mindfulness is the governing principle.

"'Monks, this holy life is lived with training as a reward, with discernment as its surpassing state, with release as its heartwood, and with mindfulness as its governing principle': Thus it was said. And in reference to this was it said."

See also: MN 29–30; MN 117; AN 7:63; AN 10:58

Searches

Pariyesanā Sutta (AN 4:252)

"Monks, these four are ignoble searches. Which four? There is the case where a person, being subject himself to aging, seeks (happiness in) what is subject to aging. Being subject himself to illness, he seeks (happiness in) what is subject to illness. Being subject himself to death, he seeks (happiness in) what is subject to death. Being subject himself to defilement, he seeks (happiness in) what is subject to defilement. These are four ignoble searches.

"Now, these four are noble searches. Which four? There is the case where a person, being subject himself to aging, realizing the drawbacks of what is subject to aging, seeks the unaging, unsurpassed rest from the yoke: unbinding. Being subject himself to illness, realizing the drawbacks of what is subject to illness, he seeks the unailing, unsurpassed rest from the yoke: unbinding. Being subject himself to death, realizing the drawbacks of what is subject to death, he seeks the undying, unsurpassed rest from the yoke: unbinding. Being subject himself to defilement, realizing the drawbacks of what is subject to defilement, he seeks the undefiled, unsurpassed rest from the yoke: unbinding.

"These are four noble searches."

See also: MN 26; AN 3:39; Iti 54

On Families

Kula Sutta (AN 4:255)

"In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They don't look for things that are lost. They don't repair things that have gotten old. They are immoderate in consuming food and drink. They place a woman or man of no virtue or principles in the position of authority. In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons.

"In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They look for things that are lost. They repair things that have gotten old. They are moderate in consuming food and drink. They place a virtuous, principled woman or man in the position of authority. In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons."

See also: SN 42:9

A Wilderness Dweller
Araññaka Sutta (AN 4:263)

"Endowed with (any of) four qualities, a monk isn't fit to stay in isolated forest & wilderness lodgings. Which four? (He is endowed) with thoughts of sensuality, with thoughts of ill will, with thoughts of harmfulness, and he is a person of weak discernment, dull, a drooling idiot. Endowed with (any of) these four qualities, a monk isn't fit to stay in isolated forest & wilderness dwellings.

"Endowed with four qualities, a monk is fit to stay in isolated forest & wilderness lodgings. Which four? (He is endowed) with thoughts of renunciation, with thoughts of non-ill will, with thoughts of harmlessness, and he is a discerning person, not dull, not a drooling idiot. Endowed with these four qualities, a monk is fit to stay in isolated forest & wilderness dwellings."

See also: MN 4; MN 19; SN 4:1; SN 9:6; SN 9:11; SN 9:14; AN 5:30; AN 5:77—78; AN 10:99; Ud 2:10; Thag 18

Fives

(Strengths) In Detail

Vitthata Sutta (AN 5:2)

"Monks, there are these five strengths for one in training. Which five? Strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment.

"And what is strength of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This, monks, is called the strength of conviction.

"And what is the strength of a sense of shame? There is the case where a disciple of the noble ones feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. This is called the strength of a sense of shame.

"And what is the strength of a sense of compunction? There is the case where a monk, a disciple of the noble ones feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct, mental misconduct. He feels compunction at falling into evil, unskillful actions. This is called the strength of a sense of compunction.

"And what is the strength of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is called the strength of persistence.

"And what is the strength of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the strength of discernment.

"These, monks, are the five strengths of one in training. Thus you should train yourselves, 'We will be endowed with the strength of conviction that is the strength of one in training; with the strength of a sense of shame… the strength of a sense of compunction… the strength of persistence… the strength of discernment that is the strength of one in training.' That's how you should train yourselves."

See also: *SN 48:10*; *SN 48:44*; *AN 7:6*

By Sensuality
Kāmesu Sutta (AN 5:7)

"For the most part, monks, beings are led astray by sensuality. When a son of good family, leaving behind the sickle & carrying pole, has gone forth from the household life into homelessness, he can be called one who has gone forth through conviction. Why is that? Because sensual pleasures, whether of this or that type, are obtainable by a youth. Inferior sensual pleasures, middling sensual pleasures, and superior sensual pleasures are all simply reckoned as 'sensual pleasures.'

"It's just as if a stupid baby boy, lying on its back, might—through the heedlessness of his nurse—take a stick or a piece of gravel into its mouth. The nurse would attend to him right away. Attending to him right away, she would take it out right away. If she couldn't take it out right away, then holding his head in her left hand and crooking a finger of her right, she would take it out, even if it meant drawing blood. Why is that? There would be some injury to the boy—I don't say that there wouldn't—but the nurse should act in that way out of sympathy, wanting his well-being and seeking his benefit. But when the boy has grown and has enough discernment, the nurse can be unconcerned about him, [thinking,] 'The boy can now look after himself. He won't be heedless.'

"In the same way, as long as a monk is not developed in conviction with regard to skillful qualities, not developed in shame with regard to skillful qualities, not developed in compunction with regard to skillful qualities, not developed in persistence with regard to skillful qualities, and not developed in discernment with regard to skillful qualities, I have to look after him. But when he is developed in conviction with regard to skillful qualities, developed in shame with regard to skillful qualities, developed in compunction with regard to skillful qualities, developed in persistence with regard to skillful qualities, and developed in discernment

with regard to skillful qualities, then I can be unconcerned about him, [thinking,] 'The monk can now look after himself. He won't be heedless.'"

See also: *MN 58*; *MN 67*; *MN 122*; *Ud 3:3*

Benefit

Hita Sutta (AN 5:20)

"A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?

"There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge & vision of release and encourages others to be consummate in the knowledge & vision of release.

"Endowed with these five qualities, a monk practices both for his own benefit and for that of others.

See also: *SN 47:19*; *AN 4:95—96*; *AN 4:99*; *AN 7:64*

Defilements
Upakkilesa Sutta (AN 5:23)

"Monks, there are these five defilements of gold, defiled with which gold is neither pliant nor malleable nor luminous, but brittle & not rightly fit for work. Which five?

"Iron, copper, tin, lead, & silver: These are the five defilements of gold, corrupted with which gold is neither pliant nor malleable nor luminous, but brittle & not rightly fit for work. But when gold is freed from these five defilements, it is pliant, malleable, & luminous. It is not brittle and is rightly fit for work. Then whatever sort of ornament one has in mind—whether a belt, an earring, a necklace, or a gold chain—it would serve one's purpose.

"In the same way, monks, there are these five defilements of the mind, defiled with which the mind is neither pliant nor malleable nor luminous, but brittle & not rightly concentrated for the ending of the effluents. Which five?

"Sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty: These are the five defilements of the mind, defiled with which the mind is neither pliant nor malleable nor luminous, but brittle & not rightly concentrated for the ending of the effluents. But when the mind is freed from these five defilements, it is pliant, malleable, & luminous. It is not brittle and is rightly concentrated for the ending of the effluents. Then whichever of the qualities to be known & realized that one turns one's mind to know & realize, one can witness them right there whenever there is an opening.

"If one wants, one wields manifold supranormal powers. Having been one, one becomes many; having been many, one becomes one. One appears. One vanishes. One goes unimpeded through walls, ramparts, & mountains as if through space. One dives in & out of the earth as if it were water. One walks on water without sinking as if it were dry land.

Sitting cross-legged, one flies through the air like a winged bird. With one's hand, one touches & strokes even the sun & moon, so mighty & powerful. One exercises influence with one's body even as far as the Brahmā worlds. One can witness this right there whenever there is an opening.

"If one wants, one hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far. One can witness this right there whenever there is an opening.

"If one wants, one discerns the awareness of other beings, other individuals, having encompassed it with one's own awareness. One discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' One discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' One discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' One discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' One discerns an enlarged mind[1] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' One discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' One discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' One discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' One can witness this right there whenever there is an opening.

"If one wants, one recollects one's manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There, too, I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus

one remembers one's manifold past lives in their modes & details. One can witness this right there whenever there is an opening.

"If one wants, one sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and one discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views, and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views, and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified & surpassing the human—one sees beings passing away & re-appearing, and one discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. One can witness this right there whenever there is an opening.

"If one wants, then through the ending of effluents, one enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for oneself right in the here & now. One can witness this right there whenever there is an opening."

Note

1. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

See also: *SN 51:22*; *AN 5:28*; *AN 5:51*

Supported
Anugghita Sutta (AN 5:25)

"Monks, when right view is supported by five factors, it has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward. Which five?

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquility, supported by insight.

"When supported by these five factors, right view has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward."

See also: MN 117; SN 45:49–55; SN 48:52; AN 4:94; AN 4:170; AN 7:6

Release

Vimutti Sutta (AN 5:26)

The question has been sometimes asked: If right concentration is essential to gaining even the first level of awakening, how is it that people can gain awakening while listening to a Dhamma talk? This sutta shows how the act of listening to a Dhamma talk is one way of gaining the inspiration that leads to right concentration.

"Monks, there are these five openings to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds. Which five?

"There is the case, monks, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk[1]. And in whatever way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the first opening to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds.

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it[2]. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In

him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the second opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the third opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated[3]. This, monks, is the fourth opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in

detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment[4]. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him —sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the fifth opening to release…

"These, monks, are the five openings to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds."

Notes

1. For examples of people gaining release on hearing the Dhamma, see SN 22:59 and SN 35:28.

2. For an example of a person gaining release while teaching the Dhamma, see SN 22:89.

3. This would be a case of tranquility preceded by insight. See AN 4:170.

4. According to MN 44, the themes of right concentration are the four establishings of mindfulness. See also AN 5:28.

See also: MN 7; SN 55:40; AN 3:96; AN 5:151; AN 6:86–88

(Immeasurable) Concentration

Samādhi Sutta (AN 5:27)

"Mindful & astute, you should develop immeasurable concentration [i.e., concentration based on immeasurable goodwill, compassion, empathetic joy, or equanimity]. When, mindful & astute, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of calm, the attainment of unification, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Mindful & astute, you should develop immeasurable concentration. When, mindful & astute, one has developed immeasurable concentration, these five realizations arise right within oneself."

See also: *SN 41:7*; *SN 42:8*; *AN 3:66*; *AN 6:13*; *AN 8:70*; *AN 11:16*; *Khp 9*; *Iti 22*; *Iti 27*; *Thag 6:2*

The Factors of Concentration
Samādhaṅga Sutta (AN 5:28)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion.

"Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion. This is the first development of the five-factored noble right concentration.

"And further, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought and evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers,[1] so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. This is the second development of the five-factored noble right concentration.

"And further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, and of him the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure,

bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And further, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned [well-penetrated] by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned [well-penetrated] by means of discernment. This is the fifth development of the five-factored noble right concentration.[2]

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the qualities to be known & realized that he turns his mind to know & realize, he can witness them right there whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the qualities to be known & realized that he turns his mind to know & realize, he can witness them right there whenever there is an opening.

"Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the qualities to be known & realized that he turns his mind to know & realize, he can witness them right there whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the qualities to be known & realized that he turns his mind to know & realize, he can witness them right there whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this right there whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this right there whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind[3] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[4] as 'a released mind,' and an unreleased

mind as 'an unreleased mind.' He can witness this right there whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this right there whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this right there whenever there is an opening.

"If he wants, then through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. He can witness this right there whenever there is an opening."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Notes

1. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppavecceyya,* with the Thai edition.

2. For descriptions of how this reflection is done, see MN 52, MN 111, MN 140, and AN 9:36.

3. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

4. On the various levels of release, see DN 15, MN 43, and AN 9:43—45.

See also: DN 2; MN 119; SN 35:99; SN 51:20; AN 3:74; AN 4:41; AN 8:70 AN 9:35; AN 9:36

Walking

Caṅkama Sutta (AN 5:29)

"Monks, these are the five rewards for one who practices walking meditation. Which five?

"He can endure traveling by foot; he can endure exertion; he becomes free from disease; whatever he has eaten & drunk, chewed & savored, becomes well-digested; the concentration he wins while doing walking meditation lasts for a long time.

"These are the five rewards for one who practices walking meditation."

To Nāgita
Nāgita Sutta (AN 5:30)

The frame story here is common to three suttas: AN 5:30, AN 6:42, and AN 8:103. Although the conversation takes a different turn in each case, in all three cases the Buddha takes the opportunity to teach some unusually plain-spoken truths.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of

the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"When one eats & drinks & chews & savors, there is excrement & urine: That is one's reward.

"When one loves, there arises the state of change & aberration, sorrow, lamentation, pain, distress, & despair: That is one's reward.

"When one is committed to the theme of the unattractive, one takes a stance in the loathesomeness of the theme of beauty: That is one's reward.

"When one remains focused on the inconstancy of the six media of sensory contact, one takes a stance in the loathsomeness of contact: That is one's reward.

"When one remains focused on the arising & passing away of the five clinging-aggregates, one takes a stance in the loathsomeness of clinging: That is one's reward."

See also: *MN 66*; *MN 122*; *SN 17:3*; *SN 17:5*; *SN 17:8*; *AN 4:263*; *AN 5:77*; *AN 8:30*; *AN 9:40*; *AN 10:72*; *Thag 1:86*

To Princess Sumanā

Sumanā Sutta (AN 5:31)

Now on that occasion Princess Sumanā—with an entourage of 500 ladies-in-waiting riding on 500 carriages—went to the Buddha. On arrival, having bowed down to him, she sat to one side. As she was sitting there, she said to him, "Suppose there were two disciples of the Blessed One, equal in conviction, equal in virtue, equal in discernment, but one was a giver of alms, the other a non-giver of alms. At the break-up of the body, after death, they would reappear in a good destination, a heavenly world. Having become devas, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on becoming a deva, would surpass the non-giver of alms in five areas: in divine life span, divine beauty, divine pleasure, divine status, & divine sovereignty. The one who was a giver of alms, on becoming a deva, would surpass the non-giver of alms in these five areas."

"And if they were to fall from there and reappear in this world: Having become human beings, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on becoming a human being, would surpass the non-giver of alms in five areas: in human life span, human beauty, human pleasure, human status, & human sovereignty. The one who was a giver of alms, on becoming a human being, would surpass the non-giver of alms in these five areas."

"And if they were to go forth from home into the homeless life [of a monk]: Having gone forth, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on going forth, would surpass the non-giver of alms in five areas: He would often be asked to make use of robes and rarely not be asked. He would often be asked to take food… to make use of shelter… to make use of medicine and rarely not be asked. He would live with companions in the holy life who would often treat him with pleasing actions and rarely with unpleasing ones, who would treat him with pleasing words… pleasing thoughts… who would present him with pleasing gifts, and rarely with unpleasing ones. The one who was a giver of alms, on going forth, would surpass the non-giver of alms in these five areas"

"And if both were to attain arahantship, would there be any distinction, any difference between their attainments of arahantship?"

"In that case, I tell you, Sumanā, there would be no difference between them as to their release."

"It's amazing, lord, and astounding. Just this is reason enough to give alms, to make merit, in that merit is helpful to one who has become a deva, merit is helpful to one who has become a human being, and merit is helpful to one who has gone forth."

"So it is, Sumanā. So it is. Just this is reason enough to give alms, to make merit, in that merit is helpful to one who has become a deva, merit is helpful to one who has become a human being, and merit is helpful to one who has gone forth."

That is what the Blessed One said. Having said it, the One Well-Gone, the Teacher, said further:

> Just as the moon, unblemished,
> going through the property of space,
> outshines through brightness
> all the constellations in the cosmos,
> in the same way, the person of conviction,
> consummate in virtue,
> outshines through generosity
> all misers in the world.
>
> Just as a hundred-billowed,

lightning-garlanded,
thundering cloud,
raining down on the wealth-bearing [earth],
fills the highlands and low,
just so does one consummate in vision,
a disciple of the rightly self-awakened one,
wise,
excel the miser in five ways—
in life-span, status, beauty, & pleasure[1]—
and, having been strengthened by wealth,
after death, rejoices in heaven.

Note

1. The fifth point, sovereignty, was omitted from the verse, apparently because it did not fit with the meter.

See also: *SN 3:24*; *AN 5:254—259*; *AN 10:166*

To General Sīha (On Giving)
Sīha Sutta (AN 5:34)

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Then General Sīha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Is it possible, lord, to point out a fruit of giving visible in the here & now?"

"It is possible, Sīha. One who is generous, a master of giving, is dear & charming to people at large. And the fact that who is generous, a master of giving, is dear & charming to people at large: This is a fruit of giving visible in the here & now.

"And further, good people, people of integrity, admire one who is generous, a master of giving. And the fact that good people, people of integrity, admire one who is generous, a master of giving: This, too, is a fruit of giving visible in the here & now.

"And further, the fine reputation of one who is generous, a master of giving, is spread far & wide. And the fact that the fine reputation of one who is generous, a master of giving, is spread far & wide: This, too, is a fruit of giving visible in the here & now.

"And further, when one who is generous, a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment. And the fact that when one who is generous, a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment: This, too, is a fruit of giving visible in the here & now.

"And further, at the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world. And the fact that at the break-up of the body, after death, one who

is generous, a master of giving, reappears in a good destination, a heavenly world: This is a fruit of giving in the next life."

When this was said, General Sīha said to the Blessed One: "As for the four fruits of giving visible in the here & now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am generous, a master of giving, dear & charming to people at large. I am generous, a master of giving; good people, people of integrity, admire me. I am generous, a master of giving, and my fine reputation is spread far & wide: 'Sīha is generous, a doer, a supporter of the Saṅgha.' I am generous, a master of giving, and when I approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—I do so confidently & without embarrassment.

"But when the Blessed One says to me, 'At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world,' that I do not know. That is where I go by conviction in the Blessed One."

"So it is, Sīha. So it is. At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world."

One who gives is dear.
People at large admire him.
He gains honor. His status grows.
He enters an assembly unembarrassed.
He is confident—the unmiserly man.

Therefore the wise give gifts.
Seeking bliss, they would subdue the stain of miserliness.
Established in the three-fold heavenly world,
they enjoy themselves long
in fellowship with the devas.

Having made the opportunity for themselves,
having done what is skillful,
then when they fall from here
they fare on, self-radiant, in Nandana

[the garden of the devas].
There they delight, enjoy, are joyful,
replete with the five sensuality strands.
Having followed the words of the sage who is Such,
they enjoy themselves in heaven—
disciples of the One Well-Gone.

See also: *SN 3:19–20*; *AN 3:58*; *AN 6:37*; *AN 7:49*; *AN 8:54*; *Iti 26*

Seasonable Gifts
Kāladāna Sutta (AN 5:36)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

"There are these five seasonable gifts. Which five? One gives to a newcomer. One gives to one going away. One gives to one who is ill. One gives in time of famine. One sets the first fruits of field & orchard in front of those who are virtuous. These are the five seasonable gifts."

In the proper season they give—
    those with discernment,
    responsive, free from stinginess.
Having been given in proper season,
with hearts inspired by the noble ones
    —straightened, Such—
their offering bears an abundance.
Those who rejoice in that gift
    or give assistance,
they, too, have a share of the merit,
    and the offering isn't depleted by that.
So, with an unhesitant mind,
    one should give where the gift bears great fruit.
    Merit is what establishes
    living beings in the next life.

A Meal

Bhojana Sutta (AN 5:37)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

"In giving a meal, the donor gives five things to the recipient. Which five? He/she gives life, beauty, happiness, strength, & quick-wittedness. Having given life, he/she has a share in long life, either human or divine. Having given beauty, he/she has a share in beauty, either human or divine. Having given happiness, he/she has a share in happiness, either human or divine. Having given strength, he/she has a share in strength, either human or divine. Having given quick-wittedness, he/she has a share in quick-wittedness, either human or divine. In giving a meal, the donor gives these five things to the recipient."

The enlightened person giving life, strength,
beauty, quick-wittedness—
the intelligent person, a giver of happiness—
attains happiness himself.
Having given life, strength, beauty,
happiness, & quick-wittedness,
he has long life & status
wherever he arises.

See also: AN 5:31; AN 5:34; Iti 26

Conviction

Saddha Sutta (AN 5:38)

"These are the five rewards of conviction in a lay person. Which five?

"When the truly good people in the world show compassion, they will first show compassion to people of conviction, and not to people without conviction. When visiting, they first visit people of conviction, and not people without conviction. When accepting gifts, they will first accept those from people with conviction, and not from people without conviction. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction. A person of conviction, on the break-up of the body, after death, will arise in a good destination, a heavenly world. These are the five rewards of conviction in a lay person.

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, & female lay followers."

A massive tree
whose branches carry fruits & leaves,
with trunks & roots
& an abundance of fruits:
    There the birds find rest.

In that delightful sphere
they make their home.
Those seeking shade
    come to the shade,
those seeking fruit
    find fruit to eat.

So with the person consummate
    in virtue & conviction,

humble, sensitive, gentle,
    delightful, & mild:
To him come those without effluent—
    free from passion,
    free from aversion,
    free from delusion—
the field of merit for the world.

They teach him the Dhamma
that dispels all stress.
And when he understands,
    he is freed from effluents,

        totally unbound.

See also: AN 5:199; Iti 107

Benefits to be Obtained (from Wealth)
Ādiya Sutta (AN 5:41)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these five benefits that can be obtained from wealth. Which five?

"There is the case where the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides himself with pleasure & satisfaction, and maintains that pleasure rightly. He provides his mother & father with pleasure & satisfaction, and maintains that pleasure rightly. He provides his children, his wife, his slaves, servants, & assistants with pleasure & satisfaction, and maintains that pleasure rightly. This is the first benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides his friends & associates with pleasure & satisfaction, and maintains that pleasure rightly. This is the second benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—wards off calamities coming from fire, flood, kings, thieves, or

hateful heirs, and keeps himself safe. This is the third benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—performs the five oblations: to relatives, guests, the dead, kings, & devas. This is the fourth benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—institutes offerings of supreme aim, heavenly, resulting in happiness, leading to heaven, given to contemplatives & brahmans who abstain from intoxication & heedlessness, who endure all things with patience & humility, each taming himself, each restraining himself, each taking himself to unbinding. This is the fifth benefit that can be obtained from wealth.

"If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth goes to depletion, the thought occurs to him, 'Even though my wealth has gone to depletion, I have obtained the five benefits that can be obtained from wealth,' and he feels no remorse. If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth increases, the thought occurs to him, 'I have obtained the five benefits that can be obtained from wealth, and my wealth has increased,' and he feels no remorse. So he feels no remorse in either case."

'My wealth has been enjoyed,
my dependents supported,
    protected from calamities by me.
I have given supreme offerings
    & performed the five oblations.
I have provided for the virtuous,
    the restrained,
    followers of the holy life.
For whatever aim a wise householder
    would desire wealth,

that aim have I attained.
I have done what will not lead to future distress.'

When this is recollected by a mortal,
a person established
in the Dhamma of the noble ones,
he is praised in this life
and, after death, rejoices in heaven.

See also: *SN 3:19*; *AN 4:62*; *AN 4:79*; *AN 6:45*; *AN 7:6—7*

What is Welcome
Iṭṭha Sutta (AN 5:43)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "These five things, householder, are welcome, agreeable, pleasant, & hard to obtain in the world. Which five?

"Long life is welcome, agreeable, pleasant, & hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, & hard to obtain in the world.

"Happiness is welcome, agreeable, pleasant, & hard to obtain in the world.

"Status is welcome, agreeable, pleasant, & hard to obtain in the world.

"Rebirth in heaven is welcome, agreeable, pleasant, & hard to obtain in the world.

"Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It's not fitting for the disciple of the noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

"It's not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

"It's not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble

ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

"It's not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

"It's not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven."

Long life, beauty, status, honor,
heaven, high birth:
To those who delight
in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in making merit.

The wise person, heedful,
acquires a two-fold welfare:
welfare in this life &
welfare in the next.
By breaking through to his welfare
he's called *enlightened*,
wise.

See also: MN 126; SN 22:101; SN 42:6

The Kosalan
Kosala Sutta (AN 5:49)

This discourse gives the Buddha's recommendations for dealing with grief. The passage discussing eulogies, chants, etc., is a reference to funeral customs designed to channel the feelings of the bereaved in a productive direction. As the Buddha notes, as long as these seem to be serving a purpose, engage in them. Once they no longer seem to be serving a purpose, and one finds that one is indulging in grief, one should return to the important duties of one's life.

* * *

Once the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down, sat to one side. Now, at that time Queen Mallikā died. Then a certain man went to the king and whispered in his ear: "Your majesty, Queen Mallikā has died." When this was said, King Pasenadi Kosala sat there miserable, sick at heart, his shoulders drooping, his face down, brooding, at a loss for words. Then the Blessed One saw the king sitting there miserable, sick at heart… at a loss for words, and so said to him, "There are these five things, great king, that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world. Which five?

"'May what is subject to aging not age.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to illness not grow ill.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to death not die.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to ending not end.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to destruction not be destroyed.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"Now, it happens to an uninstructed run-of-the-mill person that something that is subject to aging ages. With the aging of what is subject to aging, he does not reflect: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"And further, it happens to an uninstructed run-of-the-mill person that something that is subject to illness grows ill… that something subject to death dies… that something subject to ending ends… that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he does not reflect: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"Now, it happens to an instructed disciple of the noble ones that something that is subject to aging ages. With the aging of what is subject to aging, he reflects: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"And further, it happens to an instructed disciple of the noble ones that something that is subject to illness grows ill… that something subject to death dies… that something subject to ending ends… that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he reflects: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"These are the five things, great king, that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world."

Not by sorrowing,
not by lamenting,
is any aim accomplished here,
    not even a bit.
Knowing you're sorrowing & in pain,
    your enemies are gratified.

But when a sage
with a sense for determining what is his aim
doesn't waver in the face of misfortune,
    his enemies are pained,
seeing his face unchanged, as of old.

Where & however an aim is accomplished
through
        eulogies, chants, good sayings,
        donations, & family customs,
follow them diligently there & that way.
But if you discern that
                your own aim
                or that of others
    is not gained in this way,
acquiesce (to the nature of things)
unsorrowing, with the thought:
    'What important work
    am I doing now?'

See also: *SN 21:2*; *SN 47:13*; *Ud 5:1*; *Ud 8:8*; *Sn 3:8*; *Thig 3:5*; *Thig 6:1*

Obstacles

Āvaraṇa Sutta (AN 5:51)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will… Sloth & drowsiness… Restlessness & anxiety… Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is impossible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would open channels leading away from it on both sides, so that the current in the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior

human state, a truly noble distinction in knowledge & vision—that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is possible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is possible."

See also: *DN 2*; *SN 46:51*; *AN 4:96*; *AN 4:99*; *AN 9:64*

Factors (for Exertion)
Aṅga Sutta (AN 5:53)

"These are the five factors for exertion. Which five?

"There is the case where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion."

See also: AN 8:95; Sn 3:2; Thag 1:39

The Preceptor
Upajjhāya Sutta (AN 5:56)

Then a certain monk went to his preceptor and, on arrival, said to him, "Venerable sir, it's as if my body is drugged. I've lost my bearings. Things aren't clear to me. My mind keeps being overwhelmed with sloth & torpor. I lead the holy life dissatisfied. I have uncertainty about the teachings."

So that monk [the preceptor], taking his student along, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he [told the Blessed One what his student had said.]

[The Blessed One said:] "That's how it is, monk, for one who lives with his senses unguarded, knowing no moderation in food, not committed to wakefulness, with no insight into skillful qualities, and not committed to the development of the wings to awakening[1] in the early & late hours of the night. It's as if his body is drugged. He's lost his bearings. Things aren't clear to him. His mind keeps being overwhelmed with sloth & torpor. He leads the holy life dissatisfied. He has uncertainty about the teachings.

"Therefore, monk, you should train yourself: 'I will have my senses guarded, know moderation in food, commit to wakefulness, gain insight into skillful qualities, and dwell committed to the development of the wings to awakening in the early & late hours of the night.' That's how you should train yourself."

Then that monk [the student], having been admonished by the Blessed One's admonishment, rose from his seat, bowed down to him, and—after circumambulating him—left.

Then—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time entered & remained in the supreme goal of the holy life, for

which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so that monk became one of the arahants.

Then, having attained arahantship, he went to his preceptor and, on arrival, said to him, "Venerable sir, my body is no longer drugged and I've regained my bearings. Things are clear to me. My mind is no longer overwhelmed with sloth & torpor. I lead the holy life satisfied. I have no uncertainty about the teachings."

So that monk [the preceptor], taking his student along, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he [told the Blessed One what his student had said.]

[The Blessed One said:] "That's how it is, monk, for one who lives with his senses guarded, knowing moderation in food, committed to wakefulness, with insight into skillful qualities, and committed to the development of the wings to awakening in the early & late hours of the night. His body is no longer drugged and he's regained his bearings. Things are clear to him. His mind is no longer overwhelmed with sloth & torpor. He leads the holy life satisfied. He has no uncertainty about the teachings.

"Therefore, monks,[2] you should train yourselves: 'We will have our senses guarded, know moderation in food, commit to wakefulness, gain insight into skillful qualities, and dwell committed to the development of the wings to awakening in the early & late hours of the night.' That's how you should train yourselves."

Notes

1. The four establishings of mindfulness, the four right exertions, the four bases of success, the five faculties, the five strengths, the seven factors for awakening, and the noble eightfold path. See DN 22, MN 118, SN 47:40, SN 51:20, SN 48:10, SN 46:51, SN 45:8. See also, *The Wings to Awakening*.

2. Apparently other monks were present at this meeting.

See also: *SN 22:84*; *AN 4:37*; *AN 6:17*; *Dhp 29*; *Dhp 325*; *Sn 2:10*; *Thag 1:84*; *Thag 2:37*

Subjects for Contemplation
Upajjhaṭṭhana Sutta (AN 5:57)

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"'I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often.…

"'I am subject to illness, have not gone beyond illness.'…

"'I am subject to death, have not gone beyond death.'…

"'I will grow different, separate from all that is dear & appealing to me.'…

"'I am the owner of actions *[kamma],* heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.'…

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect… that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a (typical) youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a (typical) healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body…in speech…and in mind. But when they often

reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a (typical) living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I will grow different, separate from all that is dear & appealing to me'? There are beings who feel desire & passion for the things they find dear & appealing. Because of that passion, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that desire & passion for the things they find dear & appealing will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am the owner of actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body… in speech…and in mind. But when they often reflect on that fact, that bad conduct in body, speech, & mind will either be entirely abandoned or grow weaker.…

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there is the coming & going, passing away & rearising of beings, all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the (factors of the) path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'… 'I am not the only one subject to death, who has not gone beyond death.'… 'I am not

the only one who will grow different, separate from all that is dear & appealing to me.'…

"A disciple of the noble ones considers this: 'I am not the only one who is the owner of actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator; who—whatever I do, for good or for evil, to that will I fall heir. To the extent that there is the coming & going, passing away & rearising of beings, all beings are the owners of actions, heir to actions, born of actions, related through actions, and have actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the (factors of the) path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed."

"'Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.'

As I maintained this attitude—
knowing the Dhamma
without acquisitions—
I overcame all intoxication
with health, youth, & life
as one who sees
renunciation as rest.

For me, energy arose,
unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return."

See also: *AN 3:39*; *AN 7:70*; *AN 10:48*

Hard to Find (1)
Dullabha Sutta (AN 5:59)

"Monks, these five qualities are hard to find in one who has gone forth when old. Which five? It is hard to find one who has gone forth when old who is subtle, hard to find one who is consummate in his comportment, hard to find one who is learned, hard to find one who can teach the Dhamma, hard to find one who has mastered the Vinaya."

Hard to Find (2)
Dullabha Sutta (AN 5:60)

"Monks, these five qualities are hard to find in one who has gone forth when old. Which five? It is hard to find one who has gone forth when old who is easy to instruct, hard to find one who grasps well what he has learned, hard to find one who learns with deference, hard to find one who can teach the Dhamma, hard to find one who has mastered the Vinaya."

See also: DN 16

Dwelling in the Dhamma (1)
Dhammavihārin Sutta (AN 5:73)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'One dwelling in the Dhamma, one dwelling in the Dhamma': Thus it is said, lord. To what extent is a monk one dwelling in the Dhamma?"

"Monk, there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations *[udāna],* quotations *[itivuttaka],* birth stories *[jātaka],* amazing events, question & answer sessions *[vedalla].*[1] He spends the day in Dhamma-study. He neglects seclusion. He doesn't devote himself to internal tranquility of awareness. This is called a monk keen on study, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and teaches it in detail to others. He spends the day in Dhamma-description. He neglects seclusion. He doesn't devote himself to internal tranquility of awareness. This is called a monk keen on description, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and recites it in full detail. He spends the day in Dhamma-recitation. He neglects seclusion. He doesn't devote himself to internal tranquility of awareness. This is called a monk keen on recitation, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and thinks about it, evaluates it, and examines it with his intellect. He spends the day in Dhamma-thinking. He neglects seclusion. He doesn't devote himself to internal tranquility of awareness. This is called a monk keen on thinking, not one dwelling in the Dhamma.

"Then there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He doesn't spend the day in Dhamma-study. He doesn't neglect seclusion. He devotes himself to internal tranquility of awareness. This is called a monk dwelling in the Dhamma.

"Now, monk, I have taught you the one keen on study, the one keen on description, the one keen on recitation, the one keen on thinking, and the one dwelling in the Dhamma. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monk. Don't be heedless. Don't later fall into regret. This is our message to you."

Note

1. These are the earliest classifications of the Buddha's teachings.

See also: *AN 6:46*; *AN 7:64*; *AN 10:24*; *Dhp 258–259*

Dwelling in the Dhamma (2)
Dhammavihārin Sutta (AN 5:74)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'One dwelling in the Dhamma, one dwelling in the Dhamma': Thus it is said, lord. To what extent is a monk one dwelling in the Dhamma?"

"Monk, there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations *[udāna],* quotations *[itivuttaka],* birth stories *[jātaka],* amazing events, question & answer sessions *[vedalla].*[1] He spends the day in Dhamma-study. He neglects seclusion. He doesn't, with his discernment, discern [the Dhamma's] higher meaning/goal. This is called a monk keen on study, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and teaches it in detail to others. He spends the day in Dhamma-description. He neglects seclusion. He doesn't, with his discernment, discern [the Dhamma's] higher meaning/goal. This is called a monk keen on description, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and recites it in full detail. He spends the day in Dhamma-recitation. He neglects seclusion. He doesn't, with his discernment, discern [the Dhamma's] higher meaning/goal. This is called a monk keen on recitation, not one dwelling in the Dhamma.

"Then there is the case where a monk takes the Dhamma—as he has heard & studied it—and thinks about it, evaluates it, and examines it with his intellect. He spends the day in Dhamma-thinking. He neglects seclusion. He doesn't, with his discernment, discern [the Dhamma's] higher meaning/goal. This is called a monk keen on thinking, not one dwelling in the Dhamma.

"Then there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He doesn't spend the day in Dhamma-study. He doesn't neglect seclusion. With his discernment, he discerns [the Dhamma's] higher meaning/goal. This is called a monk dwelling in the Dhamma.

"Now, monk, I have taught you the one keen on study, the one keen on description, the one keen on recitation, the one keen on thinking, and the one dwelling in the Dhamma. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monk. Don't be heedless. Don't later fall into regret. This is our message to you."

Note

1. These are the earliest classifications of the Buddha's teachings.

See also: AN 7:64; AN 10:24; Dhp 258–259

The Professional Warrior (1)
Yodhājīva Sutta (AN 5:75)

This discourse is addressed to monks, and deals with their battle to maintain their celibacy and to come out victorious in the practice. The Buddha compares the victorious monk to a victorious warrior, an analogy that was probably intended to appeal to the monks' masculine pride (see AN 7:48). In this analogy, a celibate is not a wimp, but is instead a warrior to the highest degree. Because the first confrontation for a man trying to maintain his celibacy involves his attraction to women, women play the role of first-line enemy in this discourse.

Unfortunately, we have no record of how the Buddha advised his nun followers on how to maintain their celibacy, so we don't know if he would have used a woman-warrior analogy when teaching them to resist their attraction to men, or if he would have replaced it with another analogy to appeal more specifically to their feminine pride (again, see AN 7:48). However, there are discourses in the Pali Canon that depict nuns as successfully maintaining their celibacy when confronted by men in the forest. A prime example is Therīgāthā 14; there are other examples of nuns resisting temptation in the Bhikkhunī Saṁyutta (SN 5).

Ultimately, of course, the true enemy lies not without but within. This is shown by the fact that the monk in this discourse has to go off alone and put an end to the effluent of sensual passion in his own mind before he can be considered truly victorious.

* * *

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who, on seeing a cloud of dust (stirred up by the enemy army), falters, faints, doesn't steel himself, can't engage in

the battle. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult (of the approaching forces), he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, the tumult, & the hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] "There is the case of the monk who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the cloud of dust for him? There is the case of the monk who hears, 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' On hearing this, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the cloud of dust. This individual, I tell you, is like the warrior who, on

seeing a cloud of dust, falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] "And further, there is the case of the monk who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the top of the banner for him? There is the case of the monk who not only hears that 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' He sees for himself that in that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion. On seeing her, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the top of the banner. This individual, I tell you, is like the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] "And further, there is the case of the monk who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult (of the approaching forces), he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the tumult for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and giggles at him, calls out to him, laughs aloud, & teases him. On being giggled at, called out to, laughed at, & teased by the woman, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the tumult. This individual, I tell you, is like the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult he falters, faints, doesn't steel himself, can't engage in the

battle. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] "And further, there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. What is the hand-to-hand combat for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This, for him, is hand-to-hand combat. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] "And further, there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. What is victory in the battle for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty dwelling. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he extricates himself, frees himself, and goes off where he will.

"He resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill

will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that '*This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress … These are effluents … This is the origination of effluents … This is the cessation of effluents … This is the way leading to the cessation of effluents.*' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, for him, is victory in the battle. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's

banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

"These are the five warrior-like individuals who can be found existing among the monks."

See also: *AN 4:164—165*; *AN 4:181*; *AN 5:139—140*; *AN 8:13—14*; *Sn 3:2*; *Thag 2:27*; *Thag 2:37*

The Professional Warrior (2)
Yodhājīva Sutta (AN 5:76)

See the introduction to the preceding discourse.

* * *

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There

in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. His relatives nurse him and care for him, and he recovers from his injury. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] "There is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her

improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' He heads toward the monastery, but before he arrives there, along the way, he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the holy life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a

dream… borrowed goods… the fruits of a tree… a slaughterhouse… spears & swords… a poisonous snake—of much stress, much despair, & greater drawbacks.[1] Find delight, friend, in the holy life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the holy life, he says, 'Even though the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks, still I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.' So he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the holy life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The

Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a slaughterhouse… spears & swords… a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the holy life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the holy life, he responds, 'I will strive, friends. I will remember.[2] I will find delight in the holy life. I won't yet declare my weakness in the training, renounce the training, or return to the lower life.' This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, and he recovers from his injury. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded. On seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"Returning from his alms round, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters &

remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that '*This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress … These are effluents … This is the origination of effluents … This is the cessation of effluents … This is the way leading to the cessation of effluents.*' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

"These are the five warrior-like individuals who can be found existing among the monks."

Notes

1. The first seven of these comparisons are treated in detail in MN 54. The simile of the butcher's ax and chopping block is mentioned in MN 23, the simile of swords and spears in SN 5:1, and the simile of the snake's head in Sn 4:1 and Thig 13:5.

2. Following the Thai edition. The Burmese and PTS editions here read, "I will make an effort."

See also: *MN 22*; *SN 1:20*; *SN 35:127*; *AN 4:181*; *AN 5:139—140*; *AN 8:13—14*; *Thag 7:1*

Future Dangers (1)
Anāgata-bhayāni Sutta (AN 5:77)

This sutta and the three following it are apparently the "future danger" suttas that King Asoka advised monks, nuns, lay men, and lay women to listen to frequently and to ponder so that the True Dhamma will last a long time.

* * *

"Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the first future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the second future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the third future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fourth future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. And in the wilderness are vicious non-human beings [spirits]. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fifth future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live

for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"These are the five future dangers that are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized."

See also: *SN 3:17*; *SN 35:97*; *SN 55:40*; *AN 6:19—20*; *AN 10:15*

Future Dangers (2)
Anāgata-bhayāni Sutta (AN 5:78)

"Monks, these five future dangers are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk reminds himself of this: 'At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age & decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when old.'

"This is the first future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present I am free from illness & discomfort, endowed with good digestion: not too cold, not too hot, of medium strength & tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when ill.'

"This is the second future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present food is plentiful, alms are easy to come by. It is easy to maintain oneself by gleanings & patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings & patronage. When there is famine, people will congregate where food is plentiful. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is famine.'

"This is the third future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger & an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is danger.'

"This is the fourth future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present the Saṅgha —in harmony, on friendly terms, without quarreling—lives in comfort with a single recitation. The time will come, though, when the Saṅgha splits. When the Saṅgha is split, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when the Saṅgha is split.'

"This is the fifth future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"These are the five future dangers that are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized."

See also: *SN 20:6*; *AN 7:70*

Future Dangers (3)
Anāgata-bhayāni Sutta (AN 5:79)

"Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

"There will be, in the course of the future, monks undeveloped in body,[1] undeveloped in virtue, undeveloped in mind,[2] undeveloped in discernment. They—being undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They—being undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will take on others as students and won't be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will take on still others as students and won't be able to discipline them in heightened virtue, heightened mind,

heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—when giving a talk on higher Dhamma or a talk composed of questions & answers, will alight on a dark mental quality without realizing it. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue.… mind… discernment—will not listen when discourses that are words of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works—the works of poets, artful in sound, artful in rhetoric, the work of outsiders, words of disciples—are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. They will become an example for later generations, who

will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them."

Notes

1. According to MN 36, this means that pleasure can invade their minds and remain there.

2. Again according to MN 36, this means that pain can invade their minds and remain there.

See also: *SN 16:13*; *SN 20:7*; *AN 3:101*; *AN 7:56*

Future Dangers (4)
Anāgata-bhayāni Sutta (AN 5:80)

"Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

"There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there and searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks desirous of fine lodgings. They, desirous of fine lodgings, will neglect the practice of living in the wilds; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there. For the sake of lodgings they will do many kinds of unseemly, inappropriate things.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks who will live in close association with nuns, female trainees, & female novices. As they interact with nuns, female trainees, & female novices, they can be expected either to lead the holy life dissatisfied or to fall into one of the defiling offenses, leaving the training, returning to a lower way of life.

"This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks who will live in close association with monastery attendants & novices. As they interact with monastery attendants & novices, they can be expected to live committed to many kinds of stored-up possessions and to making large boundary posts for fields & crops.

"This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them."

See also: SN 1:10; SN 16:5; AN 3:35; AN 4:28; AN 7:56; AN 8:103; Ud 2:10; Thag 1:14; Thag 1:41; Thag 1:49; Thag 18; Thig 5:6

One Who Retains What He Has Heard
Sutadhara Sutta (AN 5:96)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release).[1] Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He is a person of much learning, who has retained what he heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"He reflects on the mind as it is released.[2]

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Note

1. *Akuppa.* This term is sometimes translated as "unshakable," but it literally means, "unprovoked." The reference is apparently to the theory of *dhātu,* or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, *pakuppati,* is used also on the psychological level, where it means angered or upset—they

act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides.

> "Now there comes a time, friends, when the external liquid property is provoked, and at that time the external earth property vanishes…
>
> "There comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, & country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred… three hundred… four hundred… five hundred… six hundred… seven hundred leagues. There comes a time when the water in the great ocean stands seven palm-trees deep, six… five… four… three… two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six… five… four… three… two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger…
>
> "There comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, & country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone & tendon parings…
>
> "There comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, & country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir." —*MN 28*

A similar theory attributes the irruption of mental states to the provocation of the properties of sensuality, form, or formlessness.

> "In dependence on the property of sensuality there occurs the perception of sensuality. In dependence on the perception of sensuality there occurs the resolve for sensuality… the desire for sensuality… the fever for sensuality… the quest for sensuality. Searching for sensuality, monks, an uninstructed, run-of-the-mill person conducts himself wrongly

through three means: through body, through speech, & through mind."
—*SN 14:12*

Even unbinding is described as a property (Iti 44). However, there is a crucial difference in how unbinding is attained, in that the unbinding property is not provoked. Any events that depend on the provocation of a property are inherently unstable and inconstant, subject to change when the provocation ends. But because true release is not caused by the provocation of anything, it is not subject to change.

2. When the mind is released from hindrances as it enters concentration, when it is released from the factors of lower levels of concentration as it enters higher levels of concentration, and when it is released from the fetters on reaching awakening.

See also: *MN 29–30*; *AN 4:245*; *AN 9:34*; *Khp 9*

Talk

Kathā Sutta (AN 5:97)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release). Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness: talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"He reflects on the mind as it is released.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Wilderness

Āraññña Sutta (AN 5:98)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release). Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He lives in the wilderness, in an isolated dwelling place.

"He reflects on the mind as it is released.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

The Lion
Sīha Sutta (AN 5:99)

"Monks, the lion, the king of beasts, leaves his lair in the evening. Having left his lair, he stretches himself. Having stretched himself, he looks all around the four directions. Having looked all around the four directions, he roars his lion's roar three times. Having roared his lion's roar three times, he heads out for game. When he gives a blow to an elephant, he gives the blow attentively, not inattentively. When he gives a blow to a buffalo… to a cow… to a leopard, he gives the blow attentively, not inattentively. When he gives a blow to small animals, even to hares & cats, he gives the blow attentively, not inattentively. Why is that? [He thinks,] 'May the skill I've acquired not be lost.'

"'Lion,' monks, is a synonym for the Tathāgata, worthy & rightly self-awakened. When the Tathāgata teaches the Dhamma to his assembly, that is his lion's roar. When the Tathāgata teaches the Dhamma to monks, he teaches the Dhamma attentively, not inattentively. When the Tathāgata teaches the Dhamma to nuns… to male lay followers… to female lay followers, he teaches the Dhamma attentively, not inattentively. When the Tathāgata teaches the Dhamma to run-of-the-mill people—even to beggars & hunters of fowl—he teaches the Dhamma attentively, not inattentively. Why is that? The Tathāgata is one who respects the Dhamma, reveres the Dhamma."

See also: MN 122; SN 6:2; AN 4:33; AN 7:56

Comfortably
Phāsu Sutta (AN 5:106)

On one occasion the Blessed One was staying near Kosambī in Ghosita's monastery. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "To what extent, lord, might one, when living with the Saṅgha of monks, live comfortably?"

"Ānanda, when a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue, and when he keeps watch over himself but does not keep watch over others, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; and when he is little-known but is not agitated over his lack of renown, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; when he is little-known but is not agitated over his lack of renown; and when he can attain as he likes, without difficulty, without trouble, the four jhānas that are heightened mind-states and pleasant abidings in the here-&-now, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; when he is little-known but is not agitated over his lack of renown; when he can attain as he likes, without difficulty, without trouble, the four jhānas that are heightened mind-states and pleasant abidings in the here-&-now; and when—with the ending of effluents—he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably. And I tell you, Ānanda, as for any other comfortable abiding higher or more sublime than this, there is none."

See also: AN 10:17; AN 10:99

[A Monk] of the Four Directions
Catuddisa Sutta (AN 5:109)

"Endowed with five qualities, monks, a monk is one of the four directions. Which five?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views.

"He is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all.

"He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"He—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"Endowed with these five qualities, monks, a monk is one of the four directions."

See also: AN 4:28; AN 10:17; AN 10:71

Wilderness

Araññña Sutta (AN 5:110)

"Endowed with five qualities, monks, a monk is fit to resort to isolated dwellings in the wilderness & in forest groves. Which five?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views.

"He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"He—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"Endowed with these five qualities, monks, a monk is fit to resort to isolated dwellings in the wilderness & in forest groves."

See also: MN 4; AN 10:99

At Andhakavinda

Andhakavinda Sutta (AN 5:114)

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ānanda went to him and, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Ānanda, the new monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things. Which five?

"'Come, friends, be virtuous. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be encouraged, exhorted, & established in restraint in accordance with the Pāṭimokkha.

"'Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.' Thus they should be encouraged, exhorted, & established in restraint of the senses.

"'Come, friends, speak only a little, place limits on your conversation.' Thus they should be encouraged, exhorted, & established in limited conversation.

"'Come, friends, dwell in the wilderness. Resort to remote wilderness & forest dwellings.' Thus they should be encouraged, exhorted, & established in physical seclusion.

"Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, & established in right vision.

"New monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things."

See also: *SN 1:20*; *SN 22:122*; *SN 35:127*; *AN 4:245*; *AN 5:73*; *AN 5:80*; *AN 5:140*; *AN 7:63*; *AN 8:103*; *AN 10:48*; *AN 10:69*; *Sn 4:14*; *Thag 3:5*; *Thag 18*

To a Sick Man
Gilāna Sutta (AN 5:121)

I have heard that on one occasion the Blessed One was staying near Vesālī in the Gabled Hall at the Great Forest. Then, on emerging from his seclusion in the late afternoon, he went to the sick ward, where he saw a monk who was weak & sickly. Seeing him, he sat down on a prepared seat. Having sat down there, he addressed the monks: "When these five things don't leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the effluents—he will enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Which five?

"There is the case where a monk [1] remains focused on unattractiveness with regard to the body, [2] is percipient of loathsomeness in food, [3] is percipient of distaste with regard to every world, [4] remains focused on inconstancy with regard to all fabrications. [5] The perception of death is well established within him.

"When these five things don't leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the effluents—he will enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

See also: SN 36:7; SN 46:14; AN 7:46; AN 10:60

In Agony
Parikuppa Sutta (AN 5:129)

This discourse lists the five grave deeds that are said to prevent one's chances of attaining any of the noble attainments in this lifetime. People who commit them fall—immediately at the moment of death—into hell. No help from outside is able to mitigate the sufferings they will endure in hell, and thus they are said to be incurable. Only when the results of these deeds have worked themselves out will they be released from hell. Even if they return to the human plane, they will continue to suffer the consequences of their deeds. For example, Ven. Moggallāna, one of the Buddha's foremost disciples, killed his parents many eons ago, and the results of that deed pursued him even through his final lifetime, when he was beaten to death.

* * *

"There are these five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable. Which five? One who has killed his/her mother, one who has killed his/her father, one who has killed an arahant, one who—with a corrupted mind—has caused the blood of a Tathāgata to flow, and one who has caused a split in the Saṅgha. These are the five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable."

See also: MN 130

Being Consummate
Sampadā Sutta (AN 5:130)

This discourse serves as a strong reminder not to break the precepts even for the sake of people or things one holds dear.

* * *

"Monks, there are these five kinds of loss. Which five? Loss of relatives, loss of wealth, loss through disease, loss in terms of virtue, loss in terms of views. It's not by reason of loss of relatives, loss of wealth, or loss through disease that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell. It's by reason of loss in terms of virtue and loss in terms of views that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell. These are the five kinds of loss.

"There are these five ways of being consummate. Which five? Being consummate in terms of relatives, being consummate in terms of wealth, being consummate in terms of freedom from disease, being consummate in terms of virtue, being consummate in terms of views. It's not by reason of being consummate in terms of relatives, being consummate in terms of wealth, or being consummate in terms of freedom from disease that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. It's by reason of being consummate in virtue and being consummate in terms of views that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. These are the five ways of being consummate."

See also: MN 75; MN 82; MN 97; AN 8:54

One Sleeps Little

Appaṁ Sutta (AN 5:137)

"Monks, these five get little sleep at night, and are mostly awake. Which five? A woman intent on a man gets little sleep at night, and is mostly awake. A man intent on a woman gets little sleep at night, and is mostly awake. A thief intent on theft gets little sleep at night, and is mostly awake. A king fettered by royal duties gets little sleep at night, and is mostly awake. A monk intent on becoming unfettered gets little sleep at night, and is mostly awake.

"These five, monks, get little sleep at night, and are mostly awake."

See also: *AN 4:37*; *Thag 1:84*; *Thag 2:37*

Not Resilient

Akkhama Sutta (AN 5:139)

"Endowed with five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king. Which five? There is the case where a king's elephant is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a king's elephant not resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sights.

"And how is a king's elephant not resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sounds.

"And how is a king's elephant not resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant not resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to flavors.

"And how is a king's elephant not resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king.

"In the same way, a monk endowed with five qualities is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world. Which five? There is the case where a monk is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a monk not resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels passion for a sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.

"And how is a monk not resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind. This is how a monk is not resilient to sounds.

"And how is a monk not resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind. This is how a monk is not resilient to aromas.

"And how is a monk not resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind. This is how a monk is not resilient to flavors.

"And how is a monk not resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind. This is how a monk is not resilient to tactile sensations.

"Endowed with these five qualities, a monk is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world.

"Now, a king's elephant endowed with five qualities is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a king's elephant resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sights.

"And how is a king's elephant resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sounds.

"And how is a king's elephant resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to aromas.

"And how is a king's elephant resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to flavors.

"And how is a king's elephant resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels no passion for a tactile sensation that incites passion and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: MN 28; MN 61; AN 4:164—165; AN 5:75—76; AN 8:13—14

The Listener

Sotar Sutta (AN 5:140)

"Endowed with five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a king's elephant a listener? There is the case where, whenever the tamer of tamable elephants gives him a task, then—regardless of whether he has or hasn't done it before—he pays attention, applies his whole mind, and lends ear. This is how a king's elephant is a listener.

"And how is a king's elephant a destroyer? There is the case where a king's elephant, having gone into battle, destroys an elephant together with its rider, destroys a horse together with its rider, destroys a chariot together with its driver, destroys a foot soldier. This is how a king's elephant is a destroyer.

"And how is a king's elephant a protector? There is the case where a king's elephant, having gone into battle, protects his forequarters, protects his hindquarters, protects his forefeet, protects his hindfeet, protects his head, protects his ears, protects his tusks, protects his trunk, protects his tail, protects his rider. This is how a king's elephant is a protector.

"And how is a king's elephant an endurer? There is the case where a king's elephant, having gone into battle, endures blows from spears, swords, arrows, & axes; he endures the resounding din of drums, cymbals, conchs, & tom-toms. This is how a king's elephant is an endurer.

"And how is a king's elephant a goer? There is the case where—in whichever direction the tamer of tamable elephants sends him, regardless of whether he has or hasn't gone there before—a king's elephant goes there right away. This is how a king's elephant is a goer.

"Endowed with these five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a monk a listener? There is the case where, when the Dhamma & Vinaya declared by the Tathāgata is being taught, a monk pays attention, applies his whole mind, and lends ear to the Dhamma. This is how a monk is a listener.

"And how is a monk a destroyer? There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of ill will… an arisen thought of harmfulness… He does not tolerate arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is how a monk is a destroyer.

"And how is a monk a protector? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is how a monk is a protector.

"And how is a monk an endurer? There is the case where a monk is resilient to cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is how a monk is an endurer.

"And how is a monk a goer? There is the case where a monk goes right away to that direction to which he has never been before in the course of this long stretch of time—in other words, to the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, unbinding. This is how a monk is a goer.

"Endowed with these five qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: *MN 61*; *AN 5:75—76*; *AN 8:13—14*; *Thag 18*

A Person of Integrity's Gifts
Sappurisadāna Sutta (AN 5:148)

"These five are a person of integrity's gifts. Which five? A person of integrity gives a gift with a sense of conviction. A person of integrity gives a gift attentively. A person of integrity gives a gift in season. A person of integrity gives a gift with an empathetic heart. A person of integrity gives a gift without adversely affecting himself or others.

"Having given a gift with a sense of conviction, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion.

"Having given a gift attentively, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his children, wives, slaves, servants, and workers listen carefully to him, lend him their ears, and serve him with understanding hearts.

"Having given a gift in season, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his goals are fulfilled in season.

"Having given a gift with an empathetic heart, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his mind inclines to the enjoyment of the five strings of lavish sensuality.

"Having given a gift without adversely affecting himself or others, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And not from anywhere does destruction come to his property—whether from fire, from water, from kings, from thieves, or from hateful heirs.

"These five are a person of integrity's gifts."

See also: *MN 113*; *SN 3:19*; *SN 3:20*; *AN 4:73*; *AN 5:34*; *AN 5:36*; *AN 5:41*; *AN 6:37*; *AN 7:49*; *AN 9:20*

Assuredness in the True Dhamma (1)
Saddhamma-niyāma Sutta (AN 5:151)

"Monks, endowed with five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One holds the talk in contempt.

"One holds the speaker in contempt.

"One holds oneself in contempt.

"One listens to the Dhamma with a scattered mind, a mind not gathered into one *[anek'agga-citto].*[1]

"One attends inappropriately."

"Endowed with these five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities.

"Endowed with (the) five (opposite) qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One doesn't hold the talk in contempt.

"One doesn't hold the speaker in contempt.

"One doesn't hold oneself in contempt.

"One listens to the Dhamma with an unscattered mind, a mind gathered into one *[ek'agga-citto].*[1]

"One attends appropriately."

"Endowed with these five qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities."

Note

1. *Ek'agga* is often translated as "one-pointed," taking *agga* as meaning "point." Because a mind in concentration is said to be in a state of *ek'aggatā*, or one-pointedness (MN 43; MN 44), it has been argued that if one's awareness in concentration or jhāna is truly one-pointed, it should be incapable of thinking or of hearing sounds. However, this interpretation imposes too narrow a meaning on the word *ek'aggatā*, one that is foreign to the linguistic usage of the Canon.

a) To begin with, *agga* has many other meanings besides "point." In fact, it has two primary clusters of meanings, in neither of which is "point" the central focus.

The first cluster centers on the fact that a summit of a mountain is called its *agga*. Clustered around this meaning are ideas of *agga* as the topmost part of something (such as the ridge of a roof), the tip of something (such as the tip of a blade of grass), and the best or supreme example of something (such as the Buddha as the *agga* of all beings). AN 5:80 plays with these meanings of *agga* when it criticizes monks of the future who will "search for the tiptop flavors *(ras'agga)* with the tip of the tongue *(jivh'agga)*."

The second cluster of meanings for *agga* centers on the idea of "meeting place." A hall where monks gather for the uposatha, for example, is called an *uposath'agga*. The hall where they gather for their meals is called a *bhatt'agga*.

Given that the object of concentration is said to be a dwelling *(vihāra)*, and that a person dwells *(viharati)* in concentration, this second cluster of meanings may be the more relevant cluster here. A mind with a single *agga*, in this case, would simply be a mind gathered around one object, and need not necessarily be reduced to a single point.

b) But even more telling in determining the meanings of *ek'agga* and *ek'aggatā* are the ways in which they are used in the Canon to describe minds.

i. Even if we translated *ek'agga* as "one-pointed," this sutta shows that in an everyday context a one-pointed mind is not so pointy that it cannot think or hear sounds. If it were, one would not be able to hear a Dhamma talk or apply appropriate attention—asking questions in the mind related to the four noble truths (MN 2)—while listening. This would defeat the purpose of listening to the Dhamma and get in the way of "alighting on assuredness."

ii. As for the way in which the term is used in describing the mind in concentration, a passage in MN 43 defines the factors of the first jhāna as these:

"directed thought, evaluation, rapture, pleasure, & one-pointedness of mind." It has been argued that this statement contains a contradiction, in that the compilers of MN 43 did not realize that one-pointedness precluded thought and evaluation. But perhaps they knew their own language well enough to realize that *ek'aggatā*—being gathered into oneness—did not preclude the powers of thought.

iii. The standard similes for right concentration (DN 2; AN 5:28; MN 119) all emphasize that the mind in right concentration is aware of the entire body. To get around this fact, those who propose that a one-pointed mind can be aware of only one point interpret "body" in these similes as meaning a purely mental body, but that would mean (a) the similes' emphasis on pervading the entire body would meaningless if the mental body is reduced to a small point, and (b) the Buddha was extremely sloppy and misleading in his choice of similes to describe concentration. If the purpose of jhāna is to blot out awareness of the body, why would he choose a simile for the fourth jhāna in which the entire body is pervaded with awareness?

As MN 52 and AN 9:36 show, the ability to use appropriate attention to analyze any of the four jhānas while still in the state of *ek'aggatā* is an important skill in reaching awakening. So it's important that the term not be defined in so narrow a sense that it would obstruct any efforts to master that skill and gain its benefits.

See also: AN 5:202; AN 6:86–88; AN 8:53; Sn 2:9; Thag 5:10

Assuredness in the True Dhamma (2)
Saddhamma-niyāma Sutta (AN 5:152)

"Monks, endowed with five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One holds the talk in contempt.

"One holds the speaker in contempt.

"One holds oneself in contempt.

"One is undiscerning, dim-witted, a drooling idiot.

"Not understanding, one assumes one understands.

"Endowed with these five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities.

"Endowed with (the) five (opposite) qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One doesn't hold the talk in contempt.

"One doesn't hold the speaker in contempt.

"One doesn't hold oneself in contempt.

"One is discerning, neither dim-witted nor a drooling idiot.

"Not understanding, one doesn't assume one understands.

"Endowed with these five qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities."

See also: AN 5:202; AN 6:86–88; AN 8:53; Sn 2:9; Thag 5:10

About Udāyin (On Teaching the Dhamma)
Udāyin Sutta (AN 5:159)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. Now at that time Ven. Udāyin was sitting surrounded by a large assembly of householders, teaching the Dhamma. Ven. Ānanda saw Ven. Udāyin sitting surrounded by a large assembly of householders, teaching the Dhamma, and on seeing him went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he said to the Blessed One: "Ven. Udāyin, lord, is sitting surrounded by a large assembly of householders, teaching the Dhamma."

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?

"The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"The Dhamma should be taught with the thought, 'I will speak explaining the sequence (of cause & effect).'

"The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"The Dhamma should be taught with the thought, 'I will speak without hurting myself or others.'[1]

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

Note

1. According to the Commentary, hurting oneself and others means exalting oneself and disparaging others.

See also: AN 2:92; AN 5:202; AN 6:86—88

The Subduing of Hatred (1)
Āghatāvinaya Sutta (AN 5:161)

"There are these five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"When you give birth to hatred for an individual, you should develop goodwill for that individual. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should develop compassion for that individual. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should develop equanimity toward that individual. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should pay him no mind & pay him no attention. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should direct your thoughts to the fact of his being the product of his actions: 'This venerable one is the doer of his actions, heir of his actions, born of his actions, related by his actions, and has his actions as his arbitrator. Whatever action he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

The Subduing of Hatred (2)
Āghātavinaya Sutta (AN 5:162)

Then Ven. Sāriputta addressed the monks: "Friend monks."

"Yes, friend," the monks responded to him.

Ven. Sāriputta said: "There are these five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"There is the case where some people are impure in their bodily behavior but pure in their verbal behavior. Hatred for a person of this sort should be subdued.

"There is the case where some people are impure in their verbal behavior but pure in their bodily behavior. Hatred for a person of this sort should also be subdued.

"There is the case where some people are impure in their bodily behavior & verbal behavior, but who periodically experience mental clarity & calm. Hatred for a person of this sort should also be subdued.

"There is the case where some people are impure in their bodily behavior & verbal behavior, and who do not periodically experience mental clarity & calm. Hatred for a person of this sort should also be subdued.

"There is the case where some people are pure in their bodily behavior & their verbal behavior, and who periodically experience mental clarity & calm. Hatred for a person of this sort should also be subdued.

"Now as for a person who is impure in his bodily behavior but pure in his verbal behavior, how should one subdue hatred for him? Just as when a monk who makes use of things that are thrown away sees a rag in the road: Taking hold of it with his left foot and spreading it out with his right, he would tear off the sound part and go off with it. In the same way,

when the individual is impure in his bodily behavior but pure in his verbal behavior, one should at that time pay no attention to the impurity of his bodily behavior, and instead pay attention to the purity of his verbal behavior. Thus the hatred for him should be subdued.

"And as for a person who is impure in his verbal behavior, but pure in his bodily behavior, how should one subdue hatred for him? Just as when there is a pool overgrown with slime & water plants, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. He would jump into the pool, part the slime & water plants with both hands, and then, cupping his hands, drink the water and go on his way. In the same way, when the individual is impure in his verbal behavior but pure in his bodily behavior, one should at that time pay no attention to the impurity of his verbal behavior, and instead pay attention to the purity of his bodily behavior. Thus the hatred for him should be subdued.

"And as for a person who is impure in his bodily behavior & verbal behavior, but who periodically experiences mental clarity & calm, how should one subdue hatred for him? Just as when there is a little puddle in a cow's footprint, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. The thought would occur to him, 'Here is this little puddle in a cow's footprint. If I tried to drink the water using my hand or cup, I would disturb it, stir it up, & make it unfit to drink. What if I were to get down on all fours and slurp it up like a cow, and then go on my way?' So he would get down on all fours, slurp up the water like a cow, and then go on his way. In the same way, when an individual is impure in his bodily behavior & verbal behavior, but periodically experiences mental clarity & calm, one should at that time pay no attention to the impurity of his bodily behavior…the impurity of his verbal behavior, and instead pay attention to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued.

"And as for a person who is impure in his bodily behavior & verbal behavior, and who does not periodically experience mental clarity & calm, how should one subdue hatred for him? Just as when there is a sick man—in pain, seriously ill—traveling along a road, far from the next village & far from the last, unable to get the food he needs, unable to get the medicine he needs, unable to get a suitable assistant, unable to get

anyone to take him to human habitation. Now suppose another person were to see him coming along the road. He would do what he could out of compassion, pity, & sympathy for the man, thinking, 'O that this man should get the food he needs, the medicine he needs, a suitable assistant, someone to take him to human habitation. Why is that? So that he won't fall into ruin right here.' In the same way, when a person is impure in his bodily behavior & verbal behavior, and who does not periodically experience mental clarity & calm, one should do what one can out of compassion, pity, & sympathy for him, thinking, 'O that this man should abandon wrong bodily conduct and develop right bodily conduct, abandon wrong verbal conduct and develop right verbal conduct, abandon wrong mental conduct and develop right mental conduct. Why is that? So that, on the break-up of the body, after death, he won't fall into the plane of deprivation, the bad destination, the lower realms, purgatory.' Thus the hatred for him should be subdued.

"And as for a person who is pure in his bodily behavior & verbal behavior, and who periodically experiences mental clarity & calm, how should one subdue hatred for him? Just as when there is a pool of clear water—sweet, cool, & limpid, with gently sloping banks, & shaded on all sides by trees of many kinds—and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. Having plunged into the pool, having bathed & drunk & come back out, he would sit down or lie down right there in the shade of the trees. In the same way, when an individual is pure in his bodily behavior & verbal behavior, and periodically experiences mental clarity & calm, one should at that time pay attention to the purity of his bodily behavior…the purity of his verbal behavior, and to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued. An entirely inspiring individual can make the mind grow serene.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

See also: *MN 21*; *AN 4:200*; *AN 7:60*; *AN 10:80*

On Asking Questions
Pañhapucchā Sutta (AN 5:165)

Then Ven. Sāriputta addressed the monks: "Friend monks."

"Yes, friend," the monks responded to him.

Ven. Sāriputta said: "All those who ask questions of another do so from any one of five motivations. Which five?

"One asks a question of another through stupidity & bewilderment. One asks a question of another through evil desires & overwhelmed with greed. One asks a question of another through contempt. One asks a question of another when desiring knowledge. Or one asks a question with this thought,[1] 'If, when asked, he answers correctly, well & good. If not, then I will answer correctly (for him).'

"All those who ask questions of another do so from any one of these five motivations. And as for me, when I ask a question of another, it's with this thought: 'If, when asked, he answers correctly, well & good. If not, then I will answer correctly (for him).'

Note

1. Reading *panevaṁ-citto* with the Thai edition. The PTS reading—*pakuppanto citto*, "with a provoked heart"—does not fit the context at all.

See also: AN 3:68; AN 4:42

Cessation

Nirodha Sutta (AN 5:166)

This sutta focuses primarily on how an elder monk should be treated, and what qualities an elder should have to be worthy of respect. However, the discussion also touches on the topic of the cessation of perception and feeling, making an important statement on the topic.

Some suttas, such as AN 9:33, when describing this attainment, state simply, "There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling." Others, such as AN 9:34, add, "And as he sees (that) with discernment, effluents are completely ended." The description of this attainment in AN 9:33 leaves open the possibility that the ending of the effluents does not automatically accompany this attainment in this lifetime. This sutta explicitly states that that is so. It leaves open the possibility, however, that the person reaching this attainment can later be reborn as a mind-made deva, transcending those devas who feed on material food and, in that state of becoming, reach this attainment again.

The Commentary to this sutta states that the mind-made devas in question are the inhabitants of any of the Pure Abodes, which are the destinations of non-returners, those destined to gain full awakening without returning to this world. However, this sutta simply states the possibility of attaining the cessation of perception and feeling from that state of becoming, and does not state that the person in question will have to reach that attainment or have to gain full awakening in that state. It's also noteworthy that the Buddha here, after making clear in no uncertain terms who those mind-made devas are not, ends the discussion abruptly before clarifying who they are. When he meets with the monks again later, he drops the topic and returns to the real issue at hand, how a competent elder should be treated.

The way in which this sutta raises a number of questions about the cessation of perception and feeling and its relationship to awakening but then leaves

them unanswered has a parallel in AN 9:36. That sutta details how the various concentration attainments up through the dimension of nothingness can be used as a basis for the ending of the effluents. Beyond that point, it simply says, "Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of perception & feeling—I tell you that they are to be rightly explained by those monks who are meditators, skilled at attainment, skilled at attainment-emergence, who have attained & emerged in dependence on them."

* * *

There Ven. Sāriputta addressed the monks, "Friends!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, there is the case where a monk—consummate in virtue, consummate in concentration, consummate in discernment—might enter & emerge from the cessation of perception & feeling.[1] There is the possibility that if he does not gain gnosis in the here & now, then—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—he might [there] enter & emerge from the cessation of perception & feeling. There is that possibility."

When this was said, Ven. Udāyin said to Ven. Sāriputta, "That is impossible, friend Sāriputta. It cannot happen that a monk—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—might [there] enter & emerge from the cessation of perception & feeling. There is not that possibility."

A second time… A third time, Ven. Sāriputta addressed the monks, "Friends, there is the case where a monk—consummate in virtue, consummate in concentration, consummate in discernment—might enter & emerge from the cessation of perception & feeling. There is the possibility that if he does not gain gnosis in the here & now, then—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—he might [there] enter & emerge from the cessation of perception & feeling. There is that possibility."

A third time, Ven. Udāyin said to Ven. Sāriputta, "That is impossible, friend Sāriputta. It cannot happen that a monk—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—might [there] enter & emerge from the cessation of perception & feeling. There is not that possibility."

Then the thought occurred to Ven. Sāriputta, "Venerable Udāyin contradicts me up to three times, yet no monk stands up for me. What if I were to go to the Blessed One?"

So Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he addressed the monks, "Friends, there is the case where a monk—consummate in virtue, consummate in concentration, consummate in discernment—might enter & emerge from the cessation of perception & feeling. There is the possibility that if he does not gain gnosis in the here & now, then—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—he might [there] enter & emerge from the cessation of perception & feeling. There is that possibility."

When this was said, Ven. Udāyin said to Ven. Sāriputta, "That is impossible, friend Sāriputta. It cannot happen that a monk—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—might [there] enter & emerge from the cessation of perception & feeling. There is not that possibility."

A second time… A third time, Ven. Sāriputta addressed the monks, "Friends, there is the case where a monk—consummate in virtue, consummate in concentration, consummate in discernment—might enter & emerge from the cessation of perception & feeling. There is the possibility that if he does not gain gnosis in the here & now, then—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—he might [there] enter & emerge from the cessation of perception & feeling. There is that possibility."

A third time, Ven. Udāyin said to Ven. Sāriputta, "That is impossible, friend Sāriputta. It cannot happen that a monk—going beyond companionship with the devas who feed on material food, and arising in

a certain mind-made group—might [there] enter & emerge from the cessation of perception & feeling. There is not that possibility."

Then the thought occurred to Ven. Sāriputta, "Even in the presence of the Blessed One, Ven. Udāyin contradicts me up to three times, yet no monk stands up for me. What if I were to be silent?" So he was silent.

Then the Blessed One addressed Ven. Udāyin, "But what, Udāyin, do you recognize as a mind-made group?"

"Lord, those devas that are formless and made of perception."

"Udāyin, what's the worth of your speech of an incompetent fool? And yet you conceive yourself as worthy to speak!"

Then the Blessed One addressed Ven. Ānanda, "Ānanda, do you look on passively when an elder monk is being harassed? Don't you have any compassion for a competent elder monk who's being harassed?"

Then the Blessed One addressed the monks, "Monks, there is the case where a monk—consummate in virtue, consummate in concentration, consummate in discernment—might enter & emerge from the cessation of perception & feeling. There is the possibility that if he does not gain gnosis in the here & now, then—going beyond companionship with the devas who feed on material food, and arising in a certain mind-made group—he might [there] enter & emerge from the cessation of perception & feeling. There is that possibility."

That is what the Blessed One said. Having said that, the One Well-gone got up from his seat and entered his dwelling.

Then, not long after the Blessed One had left, Ven. Ānanda went to Ven. Upavāna and, on arrival, said to him, "Just now, friend Upavāna, they were harassing another elder monk, and we didn't question them. It won't be amazing if the Blessed One, arising from his seclusion in the late afternoon, should take this up for a talk and have you speak to it. Right now I've fallen into embarrassment."

Then the Blessed One, arising from his seclusion in the late afternoon, went to the meeting hall and sat down on a seat laid out. Having sat down, he said to Ven. Upavāna, "Endowed with how many qualities is an elder monk dear & appealing to his fellows in the holy life, respected & esteemed by them?"

"Endowed with five qualities, lord, an elder monk is dear & appealing to his fellows in the holy life, respected & esteemed by them. Which five?

"There is the case where an elder monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views.

"He is a fine speaker, with fine delivery, endowed with polite words, distinct, free from phlegm, making the meaning clear.

"He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"He—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"Endowed with these five qualities, lord, an elder monk is dear & appealing to his fellows in the holy life, respected & esteemed by them."

"Excellent, Upavāna! Excellent! Endowed with these five qualities, an elder monk is dear & appealing to his fellows in the holy life, respected & esteemed by them. If these five qualities are not found in an elder monk, why should his fellows in the holy life honor, respect, revere, & venerate him—for his broken teeth, gray hair, & wrinkled skin? But it's because these five qualities are found in an elder monk that his fellows in the holy life honor, respect, revere, & venerate him."

Note

1. Not to be confused with the concentration that would lead one to be reborn among the devas called Non-percipient Beings, mentioned in DN 1, DN 15, DN 33, and DN 34. As DN 1 makes clear, that concentration does not lead

to a noble attainment, as birth as a Non-percipient Being can actually lead one to develop wrong view in a subsequent birth.

See also: *MN 43*; *MN 44*; *MN 111*; *AN 10:17–18*; *Dhp 260–261*

Accusing
Codanā Sutta (AN 5:167)

The text to Saṅghādisesa 12, one of the rules in the Vinaya, states: "Let the venerable one admonish the monks in accordance with what is Dhamma, and the monks will admonish the venerable one in accordance with what is Dhamma; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

This sutta discusses the proper way in which an accusation should be handled to be in keeping with this principle.

There Ven. Sāriputta addressed the monks, "Friends, an accusing monk, when he wants to accuse another [of a wrong-doing], is fit to do so after having established five things in himself. Which five?

"'I will speak at the right time, not at the wrong time.'

"'I will say what is factual, not what is not unfactual.'

"'I will speak gently, not harshly.'

"'I will say what is connected with the goal [or: the matter at hand], not what is unconnected to the goal [the matter at hand].'

"'I will speak with an attitude of goodwill, not with inner aversion.'

"Monks, an accusing monk, when he wants to accuse another, is fit to do so after having established these five things in himself.

"There is the case, friends, where I see a certain person accused at the wrong time and not called to task at the right time; accused with what is unfactual and not called to task with what is factual; accused harshly and not called to task gently; accused with what is unconnected with the goal and not called to task with what is connected with the goal; accused with an attitude of inner aversion and not called to task with an attitude of goodwill.

"Friends, when a monk has been accused with what is not-Dhamma, non-remorse should be encouraged in him in five ways: 'Venerable sir, you were accused at the wrong time, not at the right time. That's enough for you to feel no remorse. You were accused with what is unfactual, not with what is factual. That's enough for you to feel no remorse. You were accused harshly, not gently. That's enough for you to feel no remorse. You were accused with what is unconnected with the goal, not with what is connected with the goal. That's enough for you to feel no remorse. You were accused with an attitude of inner aversion, and not with an attitude of goodwill. That's enough for you to feel no remorse.'

"When a monk has been accused with what is not-Dhamma, non-remorse should be encouraged in him in these five ways.

"When a monk has accused [another] with what is not-Dhamma, remorse should be encouraged in him in five ways: 'Friend, you made an accusation at the wrong time, not at the right time. That's enough for you to feel remorse. You made an accusation with what is unfactual, not with what is factual. That's enough for you to feel remorse. You made an accusation harshly, not gently. That's enough for you to feel remorse. You made an accusation with what is unconnected with the goal, not with what is connected with the goal. That's enough for you to feel remorse. You made an accusation with an attitude of inner aversion, not with an attitude of goodwill. That's enough for you to feel remorse.'

"When a monk has made an accusation with what is not-Dhamma, remorse should be encouraged in him in these five ways. Why is that? So that no other monk would think that he, too, should make an accusation with what is unfactual.

"There is the case, friends, where I see a certain person accused at the right time and not called to task at the wrong time; accused with what is factual and not called to task with what is unfactual; accused gently and not called to task harshly; accused with what is connected with the goal and not called to task with what is unconnected with the goal; accused with an attitude of goodwill and not called to task with an attitude of inner aversion.

"Friends, when a monk has been accused with what is Dhamma, remorse should be encouraged in him in five ways: 'Venerable sir, you were accused at the right time, not at the wrong time. That's enough for you to feel remorse. You were accused with what is factual, not with what is unfactual. That's enough for you to feel remorse. You were accused gently, not harshly. That's enough for you to feel remorse. You were accused with what is connected with the goal, not with what is unconnected with the goal. That's enough for you to feel remorse. You were accused with an attitude of goodwill, not with an attitude of inner aversion. That's enough for you to feel remorse.'

"When a monk has been accused with what is Dhamma, remorse should be encouraged in him in these five ways.

"When a monk has accused [another] with what is Dhamma, non-remorse should be encouraged in him in five ways: 'Friend, you made an accusation at the right time, not at the wrong time. That's enough for you to feel no remorse. You made an accusation with what is factual, not with what is unfactual. That's enough for you to feel no remorse. You made an accusation gently, not harshly. That's enough for you to feel no remorse. You made an accusation with what is connected with the goal, not with what is unconnected with the goal. That's enough for you to feel no remorse. You made an accusation with an attitude of goodwill, not with an attitude of inner aversion. That's enough for you to feel no remorse.'

"When a monk has made an accusation with what is Dhamma, non-remorse should be encouraged in him in these five ways. Why is that? So that another monk would think that he, too, should make an accusation with what is factual.

"Friends, a person being accused should be established in two qualities: in truth and in being unprovoked:

'If another were to accuse me in five ways—

at the right time or at the wrong time,

with what is factual or with what is unfactual,

gently or harshly,

with what is connected with the goal or with what is unconnected to the goal,

with an attitude of goodwill or with an attitude of inner aversion—

I will be established in two qualities: in truth and in being unprovoked.

"'If I know, "This quality is within me," I should tell him, "It is. This quality is found within me." If I know, "This quality is not within me," I should tell him, "It isn't. This quality is not found within me."'"

[The Blessed One said,] "Sāriputta, even though you are speaking in this way, still there are some worthless men who don't accept it respectfully."

"Lord, those who have no confidence, who have gone forth from home into the homeless life not out of confidence but to make a living—sly, crafty, deceptive, restless, rowdy, unruly, talkative, of loose words, their senses unguarded, knowing no moderation in food, not committed to wakefulness, indifferent to the qualities of a contemplative, with no strong respect for the training, luxurious & lax, leaders in backsliding, discarding the duties of solitude, lazy, weak in their efforts, of muddled mindfulness, unalert, unconcentrated, their minds scattered, of poor discernment, stupid: They, when I have spoken to them in this way, don't accept it respectfully.

"But those sons of good families who have confidence, who have gone forth from home into the homeless life out of confidence—not sly, not crafty, not deceptive, not restless, not rowdy, not unruly, not talkative, not of loose words, their senses guarded, knowing moderation in food, committed to wakefulness, not indifferent to the qualities of a contemplative, with strong respect for the training, not luxurious or lax, leaders in going forward, taking on the duties of solitude, aroused in their efforts, resolute, of unmuddled mindfulness, alert, concentrated, their minds unified, discerning, not stupid: They, when I have spoken to them in this way, accept it respectfully."

"Sāriputta, leave aside those who have gone forth from home into the homeless life not out of confidence but to make a living… of poor discernment, stupid. But as for those who have gone forth from home

into the homeless life out of confidence… resolute, of unmuddled mindfulness, alert, concentrated, their minds unified, discerning, not stupid: Those are the ones to whom you should speak.

"Exhort your fellow monks, Sāriputta! Instruct your fellow monks, Sāriputta! [Thinking,] 'I will raise my fellow monks out of what is not True Dhamma and establish them in True Dhamma.' That's how you should train yourself."

See also: *MN 66*; *MN 70*; *AN 5:30*, *AN 6:42*; *AN 8:103*; *Dhp 76–77*; *Dhp 379*; *Ud 3:3*; *Ud 4:2*

To Bhaddaji

Bhaddaji Sutta (AN 5:170)

I have heard that on one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. Then Ven. Bhaddaji went to Ven. Ānanda and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, Ven. Ānanda said to him, "What, friend Bhaddaji, is supreme among sights? Supreme among sounds? Supreme among pleasures? Supreme among perceptions? Supreme among states of becoming?"

"There is, friend, the Great Brahmā, the Unconquered Conqueror, the All-Seeing Wielder of Power. Whoever sees that Brahmā, that is supreme among sights.

"There are, friend, the devas called Radiant, who are drenched & overflowing with pleasure. They, from time to time, exclaim, 'O, what pleasure! O, what pleasure.' Whoever hears that sound, that is supreme among sounds.

"There are, friend, the devas called Beautiful Black. They are sensitive to an extremely peaceful & contented pleasure. That is supreme among pleasures.

"There are, friend, the devas who have reached the dimension of nothingness. That is supreme among perceptions.

"There are, friend, the devas who have reached the dimension of neither perception nor non-perception. That is supreme among states of becoming."

"So you agree on this, Bhaddaji, with the great mass of people?"

"Ven. Ānanda is learned. Let the answer occur to him."

"In that case, friend Bhaddaji, listen & pay close attention. I will speak."

"As you say, friend," Ven. Bhaddaji responded to Ven. Ānanda.

Ven. Ānanda said, "However one has seen immediately prior to the ending of effluents: That is supreme among sights.

"However one has heard immediately prior to the ending of effluents: That is supreme among sounds.

"However one has pleasure immediately prior to the ending of effluents: That is supreme among pleasures.

"However one has a perception immediately prior to the ending of effluents: That is supreme among perceptions.

"However one has become immediately prior to the ending of effluents: That is supreme among states of becoming."

See also: *DN 11*; *MN 49*; *AN 6:51*; *Iti 90*

The Outcaste
Caṇḍāla Sutta (AN 5:175)

This discourse lists—first in negative and then in positive form—the basic requirements for being a Buddhist lay follower in good standing.

* * *

"Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she does not have conviction (in the Buddha's awakening); is unvirtuous; is eager for protective charms & ceremonies; trusts protective charms & ceremonies, not kamma; and searches for recipients of his/her offerings outside (of the Saṅgha), and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.

"Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms & ceremonies; trusts kamma, not protective charms & ceremonies; does not search for recipients of his/her offerings outside (of the Saṅgha), and gives offerings here first. Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower."

See also: SN 3:24; AN 5:179; AN 8:26; AN 8:54; AN 10:176

Rapture

Pīti Sutta (AN 5:176)

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Householder, you have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn't rest content with the thought, 'We have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick.' So you should train yourself, 'Let's periodically enter & remain in seclusion & rapture.' That's how you should train yourself."

When this was said, Ven. Sāriputta said to the Blessed One, "It's amazing, lord. It's astounding, how well put that was by the Blessed One: 'Householder, you have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn't rest content with the thought, "We have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick." So you should train yourself, "Let's periodically enter & remain in seclusion & rapture." That's how you should train yourself.'

"Lord, when a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

(The Blessed One said:) "Excellent, Sāriputta. Excellent. When a disciple of the noble ones enters & remains in seclusion & rapture, there

are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

See also: *MN 45*; *MN 137*

Business (Wrong Livelihood)

Vaṇijjā Sutta (AN 5:177)

"Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in living beings, business in meat, business in intoxicants, and business in poison.

"These are the five types of business a lay follower should not engage in."

See also: SN 42:2–3; AN 4:79

The Householder
Gihi Sutta (AN 5:179)

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. So the Blessed One said to Ven. Sāriputta: "Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Now, in terms of which five training rules is he restrained?

"There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.

"These are the five training rules in terms of which he is restrained.

"And which four pleasant mental abidings in the here & now does he obtain at will, without difficulty, without hardship?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is the first pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' This is the second pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well…who have practiced straight-forwardly…who have practiced methodically…who have practiced masterfully—in other words, the four pairs, the eight individuals[1]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' This is the third pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. This is the fourth pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"These are the four pleasant mental abidings in the here & now that he obtains at will, without difficulty, without hardship.

"Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Seeing the danger in hells,
the wise would shun evils,
would shun them,

taking on the noble Dhamma.
You shouldn't kill living beings
existing, striving;
shouldn't grasp what isn't given.
Content with your own wife,
don't delight in the wives of others.
You shouldn't drink drinks,
distilled, fermented,
that confuse the mind.
Recollect
the self-awakened one.
Think often
of the Dhamma.
Develop a mind
useful, devoid of ill will,
for the sake of the heavenly world.
When hoping for merit,
provide gifts first
to those peaceful ones, ideal,
to whom what is offered, given,
becomes abundant (in fruit).

I will tell you of those peaceful ones,
Sāriputta.
Listen to me.
In a herd of cattle,
whether black, white,
ruddy, brown,
dappled, uniform,
or pigeon gray:
If a bull is born—
tame, enduring,
consummate in strength,
& swift—
people yoke him to burdens,
regardless of his color.
In the same way,

wherever one is born
among human beings—
        noble warriors, brahmans,
        merchants, workers,
        outcastes, or scavengers—
if one is tame, with good practices,
righteous, consummate in virtue,
a speaker of truth,
with a sense of shame at heart,
        one
who's abandoned birth & death,
completed the holy life
put down the burden,
done the task
        effluent-free,
gone beyond all dhammas,
through lack of clinging unbound:

    Offerings to this spotless field
    bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.
While those who do come near the good
        —regarded as enlightened,
                discerning—
whose conviction in the One Well-Gone
        has taken root,
        is established:
They go to the world of the devas
or are reborn here in good family.
        Step by step
        they reach
        unbinding
                : they
                who are wise."

Note

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: *MN 130*; *SN 3:24*; *AN 3:58*; *AN 10:92*

About Gavesin

Gavesin Sutta (AN 5:180)

On one occasion the Blessed One was wandering on a tour among the Kosalans with a large Saṅgha of monks. As he was going along a road, he saw a large Sal forest in a certain place. Going down from the road, he went to the Sal forest. On reaching it, he plunged into it and at a certain spot, broke into a smile.

Then the thought occurred to Ven. Ānanda, "What is the cause, what is the reason, for the Blessed One's breaking into a smile? It's not without purpose that Tathāgatas break into smile." So he said to the Blessed One, "What is the cause, what is the reason, for the Blessed One's breaking into a smile? It's not without purpose that Tathāgatas break into smile."

"In this spot, Ānanda, there was once a great city: powerful, prosperous, populous, crowded with people. And on that city, Kassapa the Blessed One, worthy & rightly self-awakened, dwelled dependent. Now, Kassapa the Blessed One, worthy & rightly self-awakened, had a lay follower named Gavesin who didn't practice in full in terms of his virtue. But because of Gavesin, there were 500 people who had been inspired to declare themselves lay followers, and yet who also didn't practice in full in terms of their virtue.

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. But I don't practice in full in terms of my virtue, just as they don't practice in full in terms of their virtue. In that we're exactly even; there's nothing extra (for me). How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices in full in terms of his virtue.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now

practice in full in terms of his virtue. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice in full in terms of their virtue.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. In that we're exactly even; there's nothing extra (for me). How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. In that we're exactly even; there's nothing extra (for me). How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who eats only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master

Gavesin to know the 500 lay followers as people who eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. I eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time, just as they eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. In that we're exactly even; there's nothing extra (for me). How about something extra!'

"So he went to Kassapa the Blessed One, worthy & rightly self-awakened, and on arrival said to him, 'Lord, may I receive the Going-forth in the Blessed One's presence. May I receive the Acceptance.' So he received the Going-forth in the presence of Kassapa the Blessed One, worthy & rightly self-awakened; he received the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' And thus Gavesin the monk became another one of the arahants.

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. Having shaven off his hair & beard, having put on the ochre robe, he has gone forth from the home life into homelessness. So why shouldn't we?'

"So they went to Kassapa the Blessed One, worthy & rightly self-awakened, and on arrival said to him, 'Lord, may we receive the Going Forth in the Blessed One's presence. May we receive the Acceptance.' So they received the Going Forth in the presence of Kassapa the Blessed One, worthy & rightly self-awakened; they received the Acceptance.

"Then the thought occurred to Gavesin the monk: 'I obtain at will—without difficulty, without hardship—this unexcelled bliss of release. O,

that these 500 monks may obtain at will—without difficulty, without hardship—this unexcelled bliss of release!' Then those 500 monks—dwelling alone, secluded, heedful, ardent, & resolute—in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for themselves in the here & now. They knew: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' And thus did those 500 monks—headed by Gavesin, striving at what is more & more excellent, more & more refined—realize unexcelled release.

"So, Ānanda, you should train yourselves: 'Striving at what is more & more excellent, more & more refined, we will realize unexcelled release.' That's how you should train yourselves."

See also: *AN 2:5*; *AN 4:178*

The Dog Discourse
Soṇa Sutta (AN 5:191)

An example of how pointed the Buddha's sense of humor could be. The deadpan style is typical of humor in the Pali Canon.

"Monks, these five ancient brahmanical traditions are now observed among dogs but not among brahmans. Which five?

"In the past, brahman males mated only with brahman females and not with non-brahman females. At present, brahman males mate with brahman females and with non-brahman females. At present, male dogs mate only with female dogs and not with female non-dogs. This is the first ancient brahmanical tradition that is now observed among dogs but not among brahmans.

"In the past, brahman males mated with brahman females only in-season and not out-of-season. At present, brahman males mate with brahman females in-season and out-of-season. At present, male dogs mate with female dogs only in-season and not out-of-season. This is the second ancient brahmanical tradition that is now observed among dogs but not among brahmans.

"In the past, brahman males did not buy or sell brahman females, but took up cohabitation for the sake of reproduction simply through mutual attraction. At present, brahman males buy and sell brahman females, and take up cohabitation for the sake of reproduction simply through mutual attraction. At present, male dogs do not buy or sell female dogs, but take up cohabitation for the sake of reproduction simply through mutual attraction. This is the third ancient brahmanical tradition that is now observed among dogs but not among brahmans.

"In the past, brahmans did not make a stash of wealth, grain, silver, or gold. At present, brahmans make stashes of wealth, grain, silver, & gold. At present, dogs do not make a stash of wealth, grain, silver, or gold. This is

the fourth ancient brahmanical tradition that is now observed among dogs but not among brahmans.

"In the past, brahmans searched for alms for their morning meal in the morning, and for their evening meal in the evening. At present, brahmans, having eaten as much as they like, swelling their bellies, leave taking the leftovers. At present, dogs search for alms for their morning meal in the morning, and for their evening meal in the evening. This is the fifth ancient brahmanical tradition that is now observed among dogs but not among brahmans.

"These, monks, are the five ancient brahmanical traditions that are now observed among dogs but not among brahmans."

See also: DN 11; MN 93; SN 3:24

Dreams

Supina Sutta (AN 5:196)

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, five great dreams appeared to him. Which five?

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this great earth was his great bed. The Himalayas, king of mountains, was his pillow. His left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the first great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, a woody vine growing out of his navel stood reaching to the sky. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the second great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, white worms with black heads crawling up from his feet covered him as far as his knees. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the third great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, four different-colored birds coming from the four directions fell at his feet and turned entirely white. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fourth great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fifth great dream that appeared to him.

"Now, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and this great earth was his great bed, the Himalayas, king of mountains, was his pillow, his left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea: this first great dream appeared to let him know that he would awaken to the unexcelled right self-awakening.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and a woody vine growing out of his navel stood reaching to the sky: this second great dream appeared to let him know that when he had awakened to the noble eightfold path, he would proclaim it well as far as there are devas & human beings.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and white worms with black heads crawling up from his feet covered him as far as his knees: this third great dream appeared to let him know that many white-clothed householders would go for life-long refuge to the Tathāgata.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and four different-colored birds coming from the four directions fell at his feet and turned entirely white: this fourth great dream appeared to let him know that people from the four castes—brahmans, noble-warriors, merchants, and laborers—having gone forth from the home life into homelessness in the Dhamma & Vinaya taught by the Tathāgata, would realize unexcelled release.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement: this fifth great dream appeared to let him know that the Tathāgata would receive gifts of robes, alms food, lodgings, & medicinal requisites to cure the sick, but he would use them unattached to them, uninfatuated, guiltless, seeing

the drawbacks (of attachment to them), and discerning the escape from them.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, these five great dreams appeared to him."

A Statement

Vācā Sutta (AN 5:198)

"Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people. Which five?

"It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of goodwill.

"A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people."

See also: MN 21; MN 58; AN 4:183; AN 10:176; Sn 3:3

A Family

Kula Sutta (AN 5:199)

"On the occasion when a virtuous person who has gone forth approaches a family, there the people give rise to a great deal of merit by five means. Which five?

"On the occasion when a virtuous person who has gone forth approaches a family, the minds of the people, on seeing him, are brightened. On that occasion the family is practicing the practice leading to heaven.

"On the occasion when a virtuous person who has gone forth approaches a family, the people rise up to greet him, bow down, give him/her a seat. On that occasion the family is practicing the practice leading to birth in a high family.

"On the occasion when a virtuous person who has gone forth approaches a family, the people dispel their stinginess. On that occasion the family is practicing the practice leading to great influence.

"On the occasion when a virtuous person who has gone forth approaches a family, the people share with him/her in line with their ability, in line with their strength. On that occasion the family is practicing the practice leading to great wealth.

"On the occasion when a virtuous person who has gone forth approaches a family, the people inquire, ask questions, listen to the Dhamma. On that occasion the family is practicing the practice leading to great discernment.

"On the occasion when a virtuous person who has gone forth approaches a family, there the people give rise to a great deal of merit by these five means."

See also: MN 135; AN 5:38; Iti 107

Leading to Escape
Nissāraṇīya Sutta (AN 5:200)

"Five properties lead to escape. Which five?

"There is the case where the mind of a monk, when attending to sensuality, doesn't leap up at sensuality, doesn't grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He does not experience that feeling. This is expounded as the escape from sensuality.

"And further, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He does not experience that feeling. This is expounded as the escape from ill will.

"And further, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from

them. He does not experience that feeling. This is expounded as the escape from harmfulness.

"And further, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He does not experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identification, then whatever effluents, torments, & fevers there are that arise in dependence on self-identification, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identification.

"Delight in sensuality does not obsess him. Delight in ill will does not obsess him. Delight in harmfulness does not obsess him. Delight in form does not obsess him. Delight in self-identification does not obsess him. From the lack of any obsession with delight in sensuality, the lack of any obsession with delight in ill will… with delight in harmfulness… with delight in form… with delight in self-identification, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

See also: *MN 44*; *SN 36:6*; *AN 4:178*; *AN 6:13*; *AN 9:7*; *AN 9:34*; *AN 9:41*; *Iti 72–73*

Listening to the Dhamma
Dhammassavana Sutta (AN 5:202)

"There are these five rewards in listening to the Dhamma. Which five?

"One hears what one has not heard before. One clarifies what one has heard before. One gets rid of doubt. One's views are made straight. One's mind grows serene.

"These are the five rewards in listening to the Dhamma."

See also: *AN 5:159*; *AN 6:86—88*

Muddled Mindfulness
Muṭṭhassati Sutta (AN 5:210)

"Monks, there are these five drawbacks for one who falls asleep unalert & with muddled mindfulness. Which five?

"One sleeps badly, wakes up badly, dreams evil dreams. The devas don't protect one. Semen is emitted.

"These, monks, are the five drawbacks for one who falls asleep unalert & with muddled mindfulness.

"There are these five rewards for one who falls asleep alert & with mindfulness established. Which five?

"One sleeps easily, wakes up easily, dreams no evil dreams. The devas protect one. Semen is not emitted.

"These, monks, are the five rewards for one who falls asleep alert & with mindfulness established."

See also: AN 5:56; AN 6:17; AN 11:16; Dhp 29; Dhp 325; Sn 2:10; Thag 1:84; Thag 2:37

Stinginess

Macchariya Suttas (AN 5:254–259)

"Monks, there are these five forms of stinginess. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. These are the five forms of stinginess. And the meanest of these five is this: stinginess as to the Dhamma."

"With the abandoning and eradication of the five forms of stinginess, the holy life is fulfilled. Which five?

"With the abandoning and eradication of stinginess as to one's monastery (lodgings), the holy life is fulfilled. With the abandoning and eradication of stinginess as to one's family (of supporters)… stinginess as to one's gains… stinginess as to one's status… stinginess as to the Dhamma, the holy life is fulfilled.

"With the abandoning and eradication of these five forms of stinginess, the holy life is fulfilled."

"Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna.

"With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the Dhamma. With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna."

"Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; incapable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the Dhamma. Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; one is incapable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship.

"With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the Dhamma. With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship."

"Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and ingratitude. Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna.

"With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna…."

"Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; incapable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status,

and ingratitude. Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; one is incapable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship.

"With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship…."

See also: *SN 3:19–20*; *AN 5:34*; *AN 5:36*; *AN 5:41*; *AN 5:148*; *AN 7:49*; *AN 9:62*

Sixes

Conducive to Amiability
Sārāṇīya Sutta (AN 6:12)

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"There is the case where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders

feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity."

See also: DN 16; AN 4:32; AN 7:21

Means of Escape
Nissāraṇīya Sutta (AN 6:13)

"Monks, these six properties are means of escape. Which six?

"There is the case where a monk might say, 'Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: goodwill as an awareness-release.'

"And further, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from harmfulness: compassion as an awareness-release.'

"And further, there is the case where a monk might say, 'Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told,

'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: empathetic joy as an awareness-release.'

"And further, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"And further, there is the case where a monk might say, 'Although the signless[1] has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"And further, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent

the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".

"These, monks, are six properties that are means of escape."

Note

1. *Animitta:* The signless or themeless concentration. See MN 121 and DN 16.

See also: *MN 138*; *SN 1:25*; *SN 42:8*, *AN 3:66*; *AN 4:200*; *AN 5:27*; *AN 5:200*; *AN 8:70*; *AN 9:7*; *AN 11:16*; *Khp 9*; *Iti 27*; *Iti 72–73*

Nakula's Parents
Nakula Sutta (AN 6:16)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. At that time, Nakula's father [Nakulapitar], the householder, was diseased, in pain, severely ill. Then Nakula's mother [Nakulamatar] said to him: "Don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not be able to support the children or maintain the household after I'm gone,' but you shouldn't see things in that way. I am skilled at spinning cotton, at carding matted wool. I can support the children and maintain the household after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will take another husband after I'm gone,' but you shouldn't see things in that way. You know as well as I how my fidelity [literally: householder-celibacy] has been constant for the past sixteen years. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized death when one is worried.

"Now it may be that you are thinking, 'Nakula's mother will have no desire to go see the Blessed One, to go see the Saṅgha of monks, after I'm gone,' but you shouldn't see things in that way. I will have an even greater desire to go see the Blessed One, to go see the Saṅgha of monks, after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not act fully in accordance with the precepts after I'm gone,' but you shouldn't see

things in that way. To the extent that the Blessed One has white-clad householder female disciples who act fully in accordance with the precepts, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not attain inner tranquility of awareness after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who attain inner tranquility of awareness, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not reach firm ground in this Dhamma & Vinaya, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence from others with regard to the Teacher's message [a standard description of a stream-winner],' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death."

While Nakula's father the householder was being exhorted by Nakula's mother with this exhortation, his disease immediately subsided. And he recovered from his disease. That was how Nakula's father's disease was abandoned.

Then, soon after Nakula's father the householder had recovered from being sick, not long after his recovery from his illness, he went leaning on a stick to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor. To the extent that I have white-clad householder female disciples who act fully in accordance with the precepts, she is one of them. To the extent that I have white-clad householder female disciples who attain inner tranquility of awareness, she is one of them. To the extent that I have white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, she is one of them. It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor."

See also: *MN 143*; *SN 22:1*; *SN 55:54*; *AN 4:55*; *AN 4:184*

Skillful
Kusala Sutta (AN 6:17)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, in the evening, having risen from seclusion, he went to the meeting hall and, on arrival, sat down on a seat made ready.

Then Ven. Sāriputta, in the evening, having risen from seclusion, also went to the meeting hall and, on arrival, after bowing down to the Blessed One, sat to one side.

Then Ven. Mahā Moggallāna… Ven. Mahā Kassapa… Ven. Mahā Kaccāna… Ven. Mahā Koṭṭhita… Ven. Mahā Cunda… Ven. Mahā Kappina… Ven. Anuruddha… Ven. Revata… Ven. Ānanda, in the evening, having risen from seclusion, also went to the meeting hall and, on arrival, after bowing down to the Blessed One, sat to one side.

Then the Blessed One, having spent most of the night sitting, got up from his seat and entered his dwelling. Not long after he had left, those venerable ones also got up from their seats and went to their own dwellings.

But those monks who were new—not long gone forth, recently come to this Dhamma & Vinaya—slept until sunrise, snoring.

The Blessed One, with his divine eye, purified & surpassing the human —saw those monks sleeping until sunrise, snoring. Seeing them, he went to the meeting hall and sat down on a seat made ready. Seated, he said to the monks, "Monks, where is Sāriputta? Where is Mahā Moggallāna? Where is Mahā Kassapa? Where is Mahā Kaccāna? Where is Mahā Koṭṭhita? Where is Mahā Cunda? Where is Mahā Kappina? Where is Anuruddha? Where is Revata? Where is Ānanda? Where have those elder disciples gone?"

"Lord, not long after the Blessed One left, those venerable ones left and went to their own dwellings."

"But why, when those elder monks were gone, did you sleep until sunrise, snoring?

"What do you think, monks: Have you ever seen or heard of a head-anointed noble warrior king who—spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor—maintains his rule all his life or is pleasing & agreeable to the country?"

"No, lord."

"Good, monks. I, too, have never seen or heard of a head-anointed noble warrior king who—spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor—maintains his rule all his life or is pleasing & agreeable to the country.

"What do you think, monks: Have you ever seen or heard of a royal minister… a royal heir… a general… a village headman… a guild master who— spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor—maintains leadership over his guild all his life or is pleasing & agreeable to the guild?"

"No, lord."

"Good, monks. I, too, have never seen or heard of a guild master who — spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor—maintains leadership over his guild all his life or is pleasing & agreeable to the guild.

"What do you think, monks: Have you ever seen or heard of a contemplative or brahman who—spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor, with his senses unguarded, knowing no moderation in food, not committed to wakefulness, with no insight into skillful qualities, not committed to the development of the wings to awakening[1] in the early & late hours of the night—through the ending of the effluents, has entered & is remaining in the effluent-free awareness-release

& discernment-release, directly knowing & realizing them for himself right in the here-&-now?"

"No, lord."

"Good, monks. I, too, have never seen or heard of a contemplative or brahman who—spending as much time as he likes committed to the pleasure of lying down, the pleasure of reclining, the pleasure of torpor, with his senses unguarded, knowing no moderation in food, not committed to wakefulness, with no insight into skillful qualities, not committed to the development of the wings to awakening in the early & late hours of the night—through the ending of the effluents, has entered & is remaining in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now.

"Therefore, monks, you should train yourselves: 'We will have our senses guarded, know moderation in food, commit to wakefulness, gain insight into skillful qualities, and dwell committed to the development of the wings to awakening in the early & late hours of the night.' That's how you should train yourselves."

Note

1. The four establishings of mindfulness, the four right exertions, the four bases of success, the five faculties, the five strengths, the seven factors for awakening, and the noble eightfold path. See DN 22, MN 118, SN 47:40, SN 51:20, SN 48:10, SN 46:51, SN 45:8. See also, *The Wings to Awakening*.

See also: *AN 4:37*; *AN 5:30*, *AN 5:56*; *AN 6:42*; *AN 8:103*; *Dhp 29*; *Dhp 325*; *Sn 2:10*; *Thag 1:84*; *Thag 2:37*

Mindfulness of Death (1)
Maraṇassati Sutta (AN 6:19)

I have heard that at one time the Blessed One was staying near Nādika in the Brick Hall. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Mindfulness of death, when developed & pursued, is of great fruit & great benefit. It gains a footing in the deathless, has the deathless as its final end. Therefore you should develop mindfulness of death."

When this was said, a certain monk addressed the Blessed One, "I already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day & night, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to eat a meal, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to swallow, having chewed up four morsels of food, that I might

attend to the Blessed One's instructions. I would have accomplished a great deal'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death." … "I think, 'O, that I might live for the interval that it takes to swallow, having chewed up one morsel of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death." … "I think, 'O, that I might live for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day & night… for a day… for the interval that it takes to eat a meal… for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the effluents.

"But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food… for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the effluents.

"Therefore you should train yourselves: 'We will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the effluents.' That is how you should train yourselves."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Mindfulness of Death (2)
Maraṇassati Sutta (AN 6:20)

I have heard that at one time the Blessed One was staying near Nādika in the Brick Hall. There he addressed the monks, "Monks, mindfulness of death—when developed & pursued—is of great fruit & great benefit. It gains a footing in the deathless, has the deathless as its final end. And how is mindfulness of death developed & pursued so that it is of great fruit & great benefit, gains a footing in the deathless, and has the deathless as its final end?

"There is the case where a monk, as day departs and night returns, reflects: 'Many are the (possible) causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful qualities unabandoned by me that would be an obstruction for me were I to die in the night?' If, on reflecting, he realizes that there are evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die in the night, then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die in the night, then for that

very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"Further, there is the case where a monk, as night departs and day returns, reflects: 'Many are the (possible) causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful qualities unabandoned by me that would be an obstruction for me were I to die during the day?' If, on reflecting, he realizes that there are evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die during the day, then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die during the day, then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"This, monks, is how mindfulness of death is developed & pursued so that it is of great fruit & great benefit, gains a footing in the Deathless, and has the Deathless as its final end."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

See also: *SN 3:17*; *SN 3:25*; *SN 20:6*; *SN 48:44*; *AN 4:113*; *AN 4:184*; *AN 5:57*; *AN 7:46*; *AN 10:15*; *Dhp 21–32*; *Iti 23*; *Sn 4:6*; *Sn 5:16*; *Thig 5:6*

With Udāyin

Udāyin Sutta (AN 6:29)

Then the Blessed One addressed Ven. Udāyin, "Udāyin, how many bases for recollection[1] are there?"

When this was said, Ven. Udāyin was silent.

A second time… A third time, the Blessed One addressed Ven. Udāyin, "Udāyin, how many bases for recollection are there?"

When this was said, Ven. Udāyin was silent a third time.

Then Ven. Ānanda said to Ven. Udāyin, "Friend Udāyin, the Blessed One addressed you."

"I heard him, friend Ānanda." Then to the Blessed One: "Lord, there is the case where a monk recollects his many past lives, i.e., one birth, two…: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his many past lives in their modes & details.

"This, lord, is a basis for recollection."

Then the Blessed One addressed Ven. Ānanda, "I knew, Ānanda, that this worthless man doesn't dwell devoted to the heightened mind.

"So, Ānanda, how many bases for recollection are there?"

"There are five bases for recollection, lord. Which five?

[1] "There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"This basis for recollection, lord, thus developed, thus pursued, leads to a pleasant abiding in the here & now.

[2] "And further, the monk attends to the perception of light, determines on the perception of day, so that day is like night, night is like day. By means of an awareness thus open & unhampered, he develops a brightened mind.

"This basis for recollection, lord, thus developed, thus pursued, leads to the gaining of knowledge & vision.[2]

[3] "And further, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"This basis for recollection, lord, thus developed, thus pursued, leads to the abandoning of sensual passion.

[4] "And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, the monk applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"Or, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures… a skeleton smeared with flesh & blood, connected with tendons… a fleshless skeleton smeared with blood, connected with

tendons… a skeleton without flesh or blood, connected with tendons… bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull… the bones whitened, somewhat like the color of shells… the bones piled up, more than a year old… the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"This basis for recollection, lord, thus developed, thus pursued, leads to the uprooting of the conceit, 'I am.'

[5] "And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"This basis for recollection, lord, thus developed, thus pursued, leads to the penetration of many properties.[3]

"These, lord, are the five bases for recollection."

"Excellent, Ānanda! Excellent! In that case, Ānanda, remember this sixth basis for recollection: There is the case where a monk is always mindful as he goes forward, always mindful as he goes back, always mindful as he stands, always mindful as he sits, always mindful as he lies down to sleep, always mindful as he determines on an action.

"This basis for recollection, Ānanda, thus developed, thus pursued, leads to mindfulness & alertness."

Notes

1. *Anussatiṭṭhāna.* In other suttas, this term means the object or subject of recollection. Here, however, it's applied to the four jhānas as well as to subjects of recollection. The Commentary doesn't explain why.

2. *Ñāṇa-dassana:* such powers as clairvoyance, clairaudience, the ability to recollect previous lives, and the ability to read minds.

3. The fourth jhāna is mentioned separately from the first three jhānas here for at least two reasons. One is that it is an equanimous state, rather than a pleasant abiding, inasmuch both pleasure and pain are abandoned on entering

it. Two, it is frequently mentioned as the basis for developing all of the direct knowledges—this is apparently what is meant by "the penetration of many properties" *(aneka-dhātu-paṭivedha)*—whereas the first three jhānas are not. See DN 2.

See also: *DN 22*; *MN 125*; *MN 136*; *SN 51:20*; *SN 54:13*; *AN 8:70*

Decline

Parihāna Sutta (AN 6:31)

"Monks, six qualities lead to the decline of a monk in training.[1] Which six? Delighting in work, delighting in talking, delighting in sleeping, delighting in entanglement, not guarding the sense faculties, not knowing moderation in food. These six qualities lead to the decline of a monk in training.

"Monks, six qualities lead to the non-decline of a monk in training. Which six? Not delighting in work, not delighting in talking, not delighting in sleeping, not delighting in entanglement, guarding the sense faculties, and knowing moderation in food. These six qualities lead to the non-decline of a monk in training."

Note

1. A monk who has attained at least stream-entry, but who has yet to achieve arahantship. Of course, the qualities listed here would also lead to the decline of a monk who has not yet reached stream-entry.

See also: SN 55:40; AN 8:30; Iti 16–17

Giving
Dāna Sutta (AN 6:37)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the female lay follower Veḷukaṇṭakin Nandamātar, had established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna. The Blessed One saw with his divine eye, surpassing the human, that the laywoman Veḷukaṇḍakī, Nanda's mother, had established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna. On seeing this, he addressed the monks: "Monks, the female lay follower Veḷukaṇṭakin Nandamātar, has established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna.

"And how is a donation endowed with six factors? There is the case where there are the three factors of the donor, the three factors of the recipients.

"And which are the three factors of the donor? There is the case where the donor, before giving, is glad; while giving, his/her mind is bright & clear; and after giving is gratified. These are the three factors of the donor.

"And which are the three factors of the recipients? There is the case where the recipients are free of passion or are practicing for the subduing of passion; free of aversion or practicing for the subduing of aversion; and free of delusion or practicing for the subduing of delusion. These are the three factors of the recipients.

"Such are the three factors of the donor, the three factors of the recipients. And this is how a donation is endowed with six factors.

"And it's not easy to take the measure of the merit of a donation thus endowed with six factors as 'just this much a bonanza of merit, a bonanza of what is skillful—a nutriment of bliss, heavenly, resulting in bliss,

leading to heaven—that leads to what is desirable, pleasing, charming, beneficial, pleasant.' It is simply reckoned as a great mass of merit, incalculable, immeasurable.[1]

"Just as it's not easy to take the measure of the great ocean as 'just this many buckets of water, just this many hundreds of buckets of water, just this many thousands of buckets of water, or just this many hundreds of thousands of buckets of water.' It's simply reckoned as a great mass of water, incalculable, immeasurable. In the same way, it's not easy to take the measure of the merit of a donation thus endowed with six factors as 'just this much a bonanza of merit, a bonanza of what is skillful—a nutriment of bliss, heavenly, resulting in bliss, leading to heaven—that leads to what is desirable, pleasing, charming, beneficial, pleasant.' It is simply reckoned as a great mass of merit, incalculable, immeasurable."

Before giving, glad;
while giving, the mind is bright & clear;
having given, one is gratified:
    This is the consummation of the sacrifice.
Free of passion, free of aversion,
free of delusion, without effluent:
    the consummation of the field of the sacrifice,
    one restrained, leading the holy life.[2]
Having rinsed oneself,
having given with one's own hands,
    then—because of oneself,
    because of the other[3]—
that is a sacrifice yielding great fruit.
Having given thus
    —intelligent—
a person of conviction,
with awareness released,
    reappears
    —wise—
in a world of bliss
    unalloyed.

Notes

1. See Dhp 195–196.

2. The Thai edition puts this sentence in the singular form, as translated here. The PTS and Burmese editions put it in the plural.

3. In other words, because one is possessed of the three factors of the donor, and the other—the recipient—is possessed of the three factors of the recipient.

See also: *AN 5:34*; *AN 5:148*; *AN 9:20*

The Self-doer
Attakārin Sutta (AN 6:38)

Then a certain brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, I hold to the doctrine, hold to the view, that there is no self-doing, there is no other-doing."

"Brahman, may I not see or hear of such a doctrine, such a view. For how can one—even though he himself is coming forward, he himself is going away—say, 'There is no self-doing, there is no other-doing'?

[1] "What do you think, brahman: Does the property of instigation exist?"

"Yes, sir."

"And when there's the property of instigation, are beings who are instigating discerned?"

"Yes, sir."

"Then, when there's the property of instigation and beings who are instigating are discerned, that is the self-doing of beings, that is (their) other-doing.

[2] "What do you think, brahman: Does the property of perseverance exist?"

"Yes, sir."

"And when there's the property of perseverance, are beings who are persevering discerned?"

"Yes, sir."

"Then, when there's the property of perseverance and beings who are persevering are discerned, that is the self-doing of beings, that is (their)

other-doing.

[3] "What do you think, brahman: Does the property of exertion exist?"

"Yes, sir."

"And when there's the property of exertion, are beings who are exerting discerned?"

"Yes, sir."

"Then, when there's the property of exertion and beings who are exerting are discerned, that is the self-doing of beings, that is (their) other-doing.

[4]"What do you think, brahman: Does the property of firmness exist?"

"Yes, sir."

"And when there's the property of firmness, are beings who are standing firm discerned?"

"Yes, sir."

"Then, when there's the property of firmness and beings who are standing firm are discerned, that is the self-doing of beings, that is (their) other-doing.

[5] "What do you think, brahman: Does the property of stability exist?"

"Yes, sir."

"And when there's the property of stability, are beings who are maintaining stability discerned?"

"Yes, sir."

"Then, when there's the property of stability and beings who are maintaining stability are discerned, that is the self-doing of beings, that is (their) other-doing.

[6] "What do you think, brahman: Does the property of striving exist?"

"Yes, sir."

"And when there's the property of striving, are beings who are striving discerned?"

"Yes, sir."

"Then, when there's the property of striving and beings who are striving are discerned, that is the self-doing of beings, that is (their) other-doing.

"Brahman, may I not see or hear of such a doctrine, such a view [as yours]. For how can one—even though he himself is coming forward, he himself is going away—say, 'There is no self-doing, there is no other-doing'?"

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: *DN 2*; *MN 135–136*; *SN 12:17–18*; *SN 42:8*; *AN 3:62*; *AN 3:101*; *Ud 6:5*

The Wood Pile
Dārukkhandha Sutta (AN 6:41)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then early in the morning, Ven. Sāriputta, having adjusted his lower robe and carrying his bowl & outer robe, was coming down from Vulture Peak Mountain with a large group of monks when he saw a large wood pile off to one side. Seeing it, he said to the monks, "Friends, do you see that large wood pile over there?"

"Yes, friend," the monks replied.

"Friends, if he wanted to, a monk with psychic power, having attained mastery of his mind, could will that wood pile to be nothing but earth. Why is that? There is earth-property [or: earth-potential] in that wood pile, in dependence on which he could will that wood pile to be nothing but earth.

"If he wanted to, a monk with psychic power, having attained mastery of his mind, could will that wood pile to be nothing but water… fire… wind… beautiful… unattractive. Why is that? There is the property of the unattractive in that wood pile, in dependence on which he could will that wood pile to be nothing but unattractive."

See also: DN 11; SN 41:4; SN 51:20; AN 3:61; AN 5:28

To Nāgita
Nāgita Sutta (AN 6:42)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many

staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"Nāgita, there is the case where I see a monk sitting in concentration in a village dwelling. The thought occurs to me, 'Soon a monastery attendant will disturb this venerable one in some way, or a novice will, and rouse him from his concentration.' And so I am not pleased with that monk's village-dwelling.

"But then there is the case where I see a monk sitting, nodding, in the wilderness. The thought occurs to me, 'Soon this venerable one will dispel his drowsiness & fatigue and attend to the wilderness-perception,[1] (his mind) unified.' And so I am pleased with that monk's wilderness-dwelling.

"Then there is the case where I see a wilderness monk sitting unconcentrated in the wilderness. The thought occurs to me, 'Soon this

venerable one will center his unconcentrated mind, or protect his concentrated mind.' And so I am pleased with that monk's wilderness-dwelling.

"Then there is the case where I see a wilderness monk sitting in concentration in the wilderness. The thought occurs to me, 'Soon this venerable one will release his unreleased mind, or protect his released mind.' And so I am pleased with that monk's wilderness-dwelling.[2]

"Then there is the case where I see a village-dwelling monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Receiving, as he likes, those gains, offerings, & fame, he neglects seclusion, he neglects isolated forest & wilderness dwellings. He makes his living by visiting villages, towns, & cities. And so I am not pleased with that monk's village-dwelling.

"Then there is the case where I see a wilderness monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Fending off those gains, offerings, & fame, he doesn't neglect seclusion, doesn't neglect isolated forest & wilderness dwellings. And so I am pleased with that monk's wilderness-dwelling.

"But when I am traveling along a road and see no one in front or behind me, at that time I have my ease, even when urinating & defecating."

Notes

1. See MN 121.
2. GS omits this paragraph.

See also: *MN 122*; *SN 17:8*; *SN 47:5*; *SN 55:23*, *AN 4:263*; *AN 5:30*; *AN 5:80*; *AN 8:103*; *AN 10:70*; *AN 10:72*; *AN 10:99*

On the Nāga

Nāga Sutta (AN 6:43)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then early in the morning the Blessed One adjusted his under robe and—carrying his bowl & robes—went into Sāvatthī for alms. After his meal, on returning from his alms round, he addressed Ven. Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the palace of Migāra's mother, for the day's abiding."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One together with Ven. Ānanda went to the Eastern Monastery, the palace of Migāra's mother. On emerging from his seclusion in the late afternoon, he addressed Ven. Ānanda, "Come, Ānanda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

Then the Blessed One together with Ven. Ānanda went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs near the Eastern Gatehouse and gotten out of the water, he stood wearing only his lower robe, letting his limbs dry.

Then King Pasenadi Kosala's nāga elephant named Seta came out of the Eastern Gatehouse accompanied by a great noise of instruments & drums. People, on seeing him, said, "How beautiful is the king's nāga! How lovely the king's nāga! How inspiring the king's nāga! How blessed with a body the king's nāga!"

When this was said, Ven. Udāyin said to the Blessed One, "Lord, is it only on seeing an elephant blessed with a large, massive body that people say, 'A nāga! What a nāga!'? Or is there anything else blessed with a large, massive body that people, on seeing it, say, 'A nāga! What a nāga!'?"

"Udāyin, it's on seeing an elephant blessed with a large, massive body that that people say, 'A nāga! What a nāga!' It's on seeing a horse blessed

with a large, massive body, a bull blessed with a large, massive body, a serpent blessed with a large, massive body, a tree blessed with a large, massive body, a human being blessed with a large, massive body that people say, 'A nāga! What a nāga!'

"But, Udāyin, whoever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk—does no misdeed[1] in body, speech, or mind: That's whom I call a nāga."

"Amazing, lord! Astounding! How that was well-said by the Blessed One: 'But, Udāyin, whoever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, does no misdeed in body, speech, or mind: That's whom I call a nāga.' And with these verses, lord, I will rejoice in what was well-said by the Blessed One:

> A human being, self-awakened,
> his mind tamed, concentrated,
> traveling along the Brahmā road,
> delighting in the stilling of the mind:
> He, having gone beyond all dhammas,[2]
> to whom human beings pay homage,
> the devas pay homage as well—
> so I have heard from the Worthy One
> —to him, gone past all fetters,
> gone from the forest to the clearing,[3]
> delighting in the renunciation of sensuality,
> released like gold from its ore.
>
> He, the nāga outshining all others,
> as the Himalayas, rocky hills:
> Among all things named 'nāga,'
> he, unexcelled, is truly named.
>
> I will praise the nāga to you—
> for he does no misdeed.
> Composure & harmlessness
> are the nāga's two feet.

Austerity & celibacy
are the nāga's two other feet.
Conviction is the great nāga's trunk,
his hand;[4]
equanimity, his white tusks.
Mindfulness his neck; his head,
    discernment,
    discrimination,
    reflection on dhammas;
Dhamma the balanced heat of his digestion;
seclusion his tail.
He, in jhāna, delighting in assurance,
inwardly well-concentrated,[5]
the nāga, when going, is concentrated,
when standing, the nāga is concentrated,
when reclining, the nāga is concentrated,
when sitting, the nāga is concentrated.
Everywhere he's restrained, the nāga:
That is the nāga's consummation.
He eats what is blameless;
doesn't eat what is not;
on gaining food & clothing,
doesn't store it up.
Having cut all bonds,
fetters tiny & large,
wherever he goes,
he goes without longing.
Like a white lotus, born & growing in the water,
but not smeared by the water
    —fragrant, delightful—
even so the awakened one,
well-born in the world, lives in the world,
but is not smeared by the world,
like the lotus, by the water.

A great blazing fire
    unnourished grows calm,

and though its embers exist[6]
    is described as *unbound:*
Conveying an instructive meaning,
this image is taught by the observant.
Great nāgas will recognize
    the nāga as taught by the nāga
as free from passion,
    free from aversion,
        free from delusion,
            effluent-free.
His body discarded, the nāga
    will totally unbind,
        effluent-free.

Notes

1. Here the Buddha is hinting at a play on words. The Pali phrase here is *āguṁ na karoti,* which could be rephrased as *na āguṁ karoti,* yielding a play on the word nāga. In his verse below, Ven. Udāyin shows that he has picked up on the hint by rephrasing it in precisely that way.

2. On the point that arahants have gone beyond all dhammas, see AN 3:137, note 1.

3. Clearing = *nibbāna,* which is here presented as a play on the word, vana, or forest.

4. In Pali, an elephant's trunk is called its "hand" *(hattha).* In fact, one of the words for "elephant" is *hatthin,* "one having a hand."

5. Reading *ajjhattaṁ susamāhito* with the parallel verse in Thag 15:2.

6. Reading *aṅgāresu ca santesu* with the parallel verse in Thag 15:2. The phrase is apparently meant as a play on words, in that *santesu* can be the locative either of *santa,* calm, or *sant,* existing. Either possibility fits into what seems to be the point of this last section of the poem, which is to provide an image to illustrate the difference between the *sa-upādisesa-nibbāna* of the living arahant—literally, unbinding with fuel remaining—and the *anupādisesa-nibbāna* of the arahant who has passed away—literally, unbinding with no fuel remaining. In other words, the unbinding of the living arahant is like a fire that has grown calm and whose embers are calm but still warm; the unbinding of the arahant after death is like a fire whose embers have grown totally cold.

Iti 44 describes the property of *sa-upādisesa-nibbāna* as follows: "His [the arahant's] five sense faculties still remain and, owing to their being intact, he experiences the pleasing & the displeasing, and is sensitive to pleasure & pain. His ending of passion, aversion, & delusion is termed the unbinding property with fuel remaining." Its description of the property of *anupādisesa-nibbāna* is: "For him, all that is sensed, being unrelished, will grow cold right here. This is termed the unbinding property with no fuel remaining." For further discussion of this distinction, see *The Mind Like Fire Unbound*, chapter 1.

See also: *MN 1*; *SN 12:51*; *AN 9:7*; *AN 9:62*; *AN 10:81*; *Iti 44*

Debt

Iṇa Sutta (AN 6:45)

"Monks, for one who partakes of sensuality, poverty is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person gets into debt. For one who partakes of sensuality, getting into debt is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person, having gotten into debt, owes interest payments. For one who partakes of sensuality, interest payment is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person owing interest payments does not pay interest on time, they serve him notice. For one who partakes of sensuality, being served notice is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being served notice, does not pay, they hound him. For one who partakes of sensuality, being hounded is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being hounded, does not pay, he is put into bondage. For one who partakes of sensuality, bondage is suffering in the world."

"Yes, lord."

"Thus, monks, poverty is suffering in the world for one who partakes of sensuality. Getting into debt is suffering in the world for one who partakes of sensuality. Interest payment is suffering in the world for one

who partakes of sensuality. Being served notice is suffering in the world for one who partakes of sensuality. Being hounded is suffering in the world for one who partakes of sensuality. Bondage is suffering in the world for one who partakes of sensuality.

"In the same way, monks, whoever has no conviction with regard to skillful qualities, no sense of shame with regard to skillful qualities, no sense of compunction with regard to skillful qualities, no persistence with regard to skillful qualities, no discernment with regard to skillful qualities is, in the discipline of the noble ones, said to be poor, destitute, & penniless.

"He—poor, destitute, & penniless, having no conviction with regard to skillful qualities, no sense of shame… no sense of compunction… no persistence… no discernment with regard to skillful qualities—engages in misconduct by way of the body, misconduct by way of speech, misconduct by way of the mind. For him, I tell you, this is getting into debt.

"For the purpose of concealing his bodily misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, (thinking,) 'May they not know about me.' He makes an effort with his body, (thinking,) 'May they not know about me.' For the purpose of concealing his verbal misconduct.… For the purpose of concealing his mental misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, (thinking,) 'May they not know about me.' He makes an effort with his body, (thinking,) 'May they not know about me.' For him, I tell you, this is interest payment.

"And then his well-behaved companions in the holy life say about him, 'This venerable one acts in this way, behaves in this way.' For him, I tell you, this is being served notice.

"And then, when he has gone to the wilderness, to the foot of a tree, or to an empty dwelling, he is beset with evil, unskillful thoughts accompanied by remorse. For him, I tell you, this is being hounded.

"He—poor, destitute, & penniless, having engaged in misconduct by way of the body, misconduct by way of speech, & misconduct by way of the mind—on the break-up of the body, after death, is bound by the bond

of hell or the bond of the animal womb. And I can imagine no one other bond so tormenting, so painful, so obstructive to the unexcelled rest from bondage, as the bond of hell or the bond of the animal womb.

"Poverty is called
suffering in the world;
so, too, is getting into debt.
A poor person, in debt,
partaking of sensuality,
suffers hardship.
Then they hound him
and put him into bondage:
the painful bond
for one longing to gain
sensual pleasures.

Now, anyone with no conviction
in the discipline of the noble ones
—no sense of shame,
no sense of compunction—
contemplating evil actions,
doing wrong by way of body,
wrong by way of speech,
& wrong by way of the mind,
wants:
'May they not
know about me.'
He creeps along in body,
speech, or mind,
piling up evil actions,
here & there,
again & again.
He,
with evil actions,
his wisdom weak,
knowing his own wrong-doing, is
a poor person, in debt.
Partaking of sensuality,

he suffers hardship.

Then they hound him—
painful mental resolves
born of remorse—
at home or in the wilderness.
He,
with evil actions,
his wisdom weak,
knowing his own wrong-doing,
goes to an animal womb
or is bound in hell:
the painful bond
from which the enlightened
are freed.

But one with confidence,
living at home,
making gifts of his belongings,
righteously-gained,
wins both goals:
advantage in the here & now,
& happiness in the world beyond.
The liberality of this householder
piles up merit.

Now, anyone with conviction
firmly established
in the discipline of the noble ones—
with a sense of shame,
of compunction,
discerning
& restrained by virtue—
is, in the discipline of the noble ones,
said to be living in ease.

Gaining a pleasure not of the flesh,
he determines on equanimity,
abandoning the five hindrances

—persistence constantly aroused—
entering the jhānas:
unified,
mindful,
astute.

Knowing this
as it has come to be
in the total ending of all fetters,
through everywhere
not-clinging,
his mind is rightly released.

In him, Such, rightly released,
there is the knowledge,
in the total ending
of the fetters of becoming:
'My release
is unprovoked.'[1]

That is the highest knowledge
that, the happiness unexcelled.

Sorrowless,
dustless,
at rest,
that
is release from debt."

Note

1. See AN 5:96, note 1.

See also: *AN 4:62*; *Iti 107*

Cunda

Cunda Sutta (AN 6:46)

On one occasion Ven. Mahā Cunda was staying among the Cetis in Sañjāti. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Cunda said, "Friends, there is the case where Dhamma-devotee monks [those devoted to memorizing and analyzing the Dhamma] disparage jhāna monks, saying, 'These people are absorbed and besorbed in jhāna, saying, "We are absorbed, we are absorbed." But why, indeed, are they absorbed? For what purpose are they absorbed? How are they absorbed?' In that, the Dhamma-devotee monks do not shine brightly, and the jhāna monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where jhāna monks disparage Dhamma-devotee monks, saying, 'These people say, "We are Dhamma-devotees, we are Dhamma-devotees,' but they are excitable, boisterous, unsteady, mouthy, loose in their talk, muddled in their mindfulness, unalert, unconcentrated, their minds wandering, their senses uncontrolled. Why, indeed, are they Dhamma devotees? For what purpose are they Dhamma devotees? How are they Dhamma devotees?' In that, the jhāna monks do not shine brightly, and the Dhamma-devotee monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where Dhamma-devotee monks praise only Dhamma-devotee monks, and not jhāna monks. In that, the Dhamma-devotee monks do not shine brightly, and the jhāna monks do not shine brightly. That is not practicing for the welfare of the masses, for

the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where jhāna monks praise only jhāna monks, and not Dhamma-devotee monks. In that, the jhāna monks do not shine brightly, and the Dhamma-devotee monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"Thus, friends, you should train yourselves: 'Being Dhamma-devotee monks, we will speak in praise of jhāna monks.' That's how you should train yourselves. Why is that? Because these are amazing people, hard to find in the world: those who dwell touching the deathless element with the body.[1]

"And thus, friends, you should train yourselves: 'Being jhāna monks, we will speak in praise of Dhamma-devotee monks.' That's how you should train yourselves. Why is that? Because these are amazing people, hard to find in the world: those who penetrate with discernment statements of profound meaning."

Note

1. AN 9:43 and 44 make a distinction between touching a meditative dimension with the body and knowing it with discernment. In both cases, the experience is direct and personal, and in both it leads to the ending of the mental effluents. Thus, "touching with the body" seems to have a more precise meaning than simple personal experience. It could mean that there is a somatic aspect to the experience or that the awareness of the deathless occupies the same fullness of awareness that had been occupied by the body.

See also: *DN 15*; *AN 5:73*; *AN 9:43—45*; *AN 10:24*; *Dhp 259*

Visible Here & Now
Sandiṭṭhika Sutta (AN 6:47)

Then Moḷiyasivaka the wanderer went to the Blessed One and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "'The Dhamma is visible here & now, the Dhamma is visible here & now,' it is said. To what extent is the Dhamma visible here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves?"

"Very well, then, Sivaka, I will ask you a question in return. Answer as you see fit. What do you think? When greed is present within you, do you discern that 'Greed is present within me'? And when greed is not present within you, do you discern that 'Greed is not present within me'?"

"Yes, lord."

"The fact that when greed is present within you, you discern that greed is present within you; and when greed is not present within you, you discern that greed is not present within you: That is one way in which the Dhamma is visible in the here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.

"What do you think? When aversion is present within you.… When delusion is present within you.… When a greedy quality *[dhamma]* is present within you.… When an aversive quality is present within you.…

"What do you think? When a delusive quality is present within you, do you discern that 'A delusive quality is present within me'? And when a delusive quality is not present within you, do you discern that 'A delusive quality is not present within me'?"

"Yes, lord."

"The fact that when a delusive quality is present within you, you discern that a delusive quality is present within you; and when a delusive

quality is not present within you, you discern that a delusive quality is not present within you: That is one way in which the Dhamma is visible in the here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves."

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *SN 36:21*; *Iti 35–36*

With Khema

Khema Sutta (AN 6:49)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And at that time Ven. Khema and Ven. Sumana were staying near Sāvatthī in the Grove of the Blind. Then Ven. Khema and Ven. Sumana went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Khema said to the Blessed One, "When a monk is an arahant, with his effluents ended—one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis—the thought doesn't occur to him that 'There is someone better than me,' or 'There is someone equal to me,' or 'There is someone worse than me.'" That is what Ven. Khema said, and the Teacher approved. Sensing that "The Teacher approves of me," Ven. Khema got up from his seat, bowed down to the Blessed One, circled him —keeping him on his right—and left.

Then Ven. Sumana, not long after Ven. Khema had left, said to the Blessed One, "When a monk is an arahant, with his effluents ended—one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis—the thought doesn't occur to him that 'There is no one better than me,' or 'There is no one equal to me,' or 'There is no one worse than me.'" That is what Ven. Sumana said, and the Teacher approved. Sensing that "The Teacher approves of me," Ven. Sumana got up from his seat, bowed down to the Blessed One, circled him—keeping him on his right—and left.

Then the Blessed One, not long after Ven. Khema & Ven. Sumana had left, said to the monks, "Monks, this is how clansmen declare gnosis. The meaning (of gnosis) is stated, but without mention of self. Yet there are

some worthless people who declare gnosis as if in jest. They will fall into trouble afterwards.

> "Not as higher, lower, nor equal
> do they refer to themselves.
> With birth ended,
> the holy life fulfilled
> they go about
> totally freed from fetters."

See also: *MN 102*; *MN 105*; *AN 4:199*; *AN 6:55*; *AN 10:13*; *Sn 4:5*; *Sn 4:9–10*

Ven. Ānanda

Ānanda Sutta (AN 6:51)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sāriputta, "Friend Sāriputta, to what extent does a monk hear Dhamma that he has not heard, do the Dhammas he has heard not get confused, do the Dhammas he has touched with his awareness stay current, and does he understand what (previously) was not understood?"

"Friend Ānanda is learned. Let the answer occur to him."

"In that case, friend Sāriputta, listen to the Dhamma. Pay close attention. I will speak."

"As you say, friend," Ven. Sāriputta responded to him.

Ven. Ānanda said, "There is the case, friend, where a monk masters the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He teaches the Dhamma in detail—as he has heard it, as he has remembered it—to others. He gets others to recite the Dhamma in detail—as they have heard it, as they have remembered it. He holds a group chanting of the Dhamma in detail—as he has heard it, as he has remembered it. He thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. He enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Mātikā. Having approached them periodically, he questions them & quizzes them: 'How is this, venerable sirs? What is the meaning of this?' They make open for him what wasn't open, make plain what wasn't plain, dispel doubt on various doubtful points.

"It's to this extent, friend Sāriputta, that a monk hears Dhamma he has not heard, that the Dhammas he has heard do not get confused, that the Dhammas he has touched with his awareness stay current, and that he understands what (previously) was not understood."

"It's amazing, my friend. It's astounding, my friend, how well-said that was by friend Ānanda. And we will remember friend Ānanda as endowed with these six qualities: Friend Ānanda has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. Friend Ānanda teaches the Dhamma in detail—as he has heard it, as he has remembered it—to others. Friend Ānanda gets others to recite the Dhamma in detail—as they have heard it, as they have remembered it. Friend Ānanda holds a group chanting of the Dhamma in detail—as he has heard it, as he has remembered it. Friend Ānanda thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. Friend Ānanda enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Mātikā. Having approached them periodically, he questions them & quizzes them: 'How is this, venerable sirs? What is the meaning of this?' They make open for friend Ānanda what wasn't open, make plain what wasn't plain, dispel doubt on various doubtful points."

See also: *MN 146*; *AN 2:46*; *AN 5:79*; *AN 5:170*

About Soṇa

Soṇa Sutta (AN 6:55)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. And on that occasion Ven. Soṇa was staying near Rājagaha in the Cool Forest. Then, as Ven. Soṇa was meditating in seclusion [after doing walking meditation until the skin of his soles was split & bleeding], this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?"

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Soṇa's awareness, disappeared from Vulture Peak Mountain—just as a strong man might extend his flexed arm or flex his extended arm—appeared in the Cool Forest right in front of Ven. Soṇa, and sat down on a prepared seat. Ven. Soṇa, after bowing down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Just now, as you were meditating in seclusion, didn't this train of thought appear to your awareness: 'Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents.... What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?'"

"Yes, lord."

"Now what do you think, Soṇa? Before, when you were a house-dweller, were you skilled at playing the vīṇā?"

"Yes, lord."

"And what do you think? When the strings of your vīṇā were too taut, was your vīṇā in tune & playable?"

"No, lord."

"And what do you think? When the strings of your vīṇā were too loose, was your vīṇā in tune & playable?"

"No, lord."

"And what do you think? When the strings of your vīṇā were neither too taut nor too loose, but tuned [literally: established] to be right on pitch, was your vīṇā in tune & playable?"

"Yes, lord."

"In the same way, Soṇa, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune ['penetrate,' 'ferret out'] the pitch of the (five) faculties[1] (to that), and there pick up your theme."

"Yes, lord," Ven. Soṇa answered the Blessed One. Then, having given this exhortation to Ven. Soṇa, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Cool Forest and appeared on Vulture Peak Mountain.

So after that, Ven. Soṇa determined the right pitch for his persistence, attuned the pitch of the (five) faculties (to that), and there picked up his theme. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Soṇa became another one of the arahants.

Then, on the attainment of arahantship, this thought occurred to Ven. Soṇa: "What if I were to go to the Blessed One and, on arrival, to declare gnosis in his presence?" So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "When a monk is an arahant, with his effluents ended, one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming,

and is released through right gnosis, he is dedicated to six things: renunciation, seclusion, non-afflictiveness, the ending of craving, the ending of clinging/sustenance, & non-deludedness.

"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way. The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to renunciation. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to renunciation. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to renunciation.

"Now it may occur to a certain venerable one to think, 'Perhaps it is because he desires gain, honor, & fame that this venerable one is dedicated to seclusion'... 'Perhaps it is because he falls back on attachment to habits & practices as being essential that he is dedicated to non-afflictiveness,' but it should not be seen in that way. The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-afflictiveness. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to non-afflictiveness. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to non-afflictiveness.

"It is because of the ending of passion, because of his being free of passion... because of the ending of aversion, because of his being free of aversion... because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of craving... to the ending of clinging/sustenance... to non-deludedness.

"Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds... aromas... flavors... tactile sensations.... Even if powerful ideas

cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

"Just as if there were a mountain of rock—without cracks, without fissures, one solid mass—and then from the east there were to come a powerful storm of wind & rain: The mountain would neither shiver nor quiver nor shake. And then from the west… the north… the south there were to come a powerful storm of wind & rain: The mountain would neither shiver nor quiver nor shake. In the same way, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds… aromas… flavors… tactile sensations.… Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

When one's awareness is dedicated
    to renunciation, seclusion,
    non-afflictiveness, the ending of clinging,
    the ending of craving, & non-deludedness,
seeing the arising of the sense media,
    the mind is rightly released.
For that monk, rightly released,
    his heart at peace,
    there's nothing to be done,
        nothing to add
        to what's done.
As a single mass of rock isn't moved by the wind,
even so all
        forms, flavors, sounds,
        aromas, contacts,
        ideas desirable & not,
    have no effect on one who is Such.
        The mind

—still, totally released—
focuses on
their passing away.

Note

1. See SN 48:10

See also: *MN 101*; *SN 22:57*; *AN 4:37*; *AN 4:41*; *AN 6:49*; *AN 8:95*; *Ud 3:4*; *Iti 38*; *Sn 3:2*

On Citta

Citta Sutta (AN 6:60)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī at the Deer Park at Isipatana. And on that occasion a large number of elder monks, after the meal, on returning from their alms round, were sitting gathered together in the assembly hall discussing higher Dhamma. And there, while the elder monks were discussing higher Dhamma, Ven. Citta Hatthisārīputta interrupted in the middle of their talk. Then Ven. Mahā Koṭṭhita said to him, "Don't interrupt in the middle of the talk while the elder monks are discussing higher Dhamma. Wait until the end of the talk."

When this was said, the monks who were Ven. Citta Hatthisārīputta's companions said to Ven. Mahā Koṭṭhita, "May Ven. Mahā Koṭṭhita not rebuke Ven. Citta Hatthisārīputta. He is wise, Ven. Citta Hatthisārīputta. He is capable of discussing higher Dhamma with the elder monks."

"Friends, that is hard to know by those who do not know the thoughts of another.

"There is the case, friends, where a certain individual is ever so composed, ever so humble, ever so calm as long as he lives in dependence on the Teacher or another of his companions in the holy life who is in the position of a mentor. But when he leaves the Teacher or the companion in the holy life who is in a position of a mentor, he gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a crop-eating bull were bound with a rope or confined in a pen. If someone were to say, 'Never again will this crop-eating bull get into the crops,' would he be speaking rightly?"

"Not at all, friend. It's possible that the crop-eating bull, having cut the rope or broken open the pen, could again get into the crops."

"In the same way, friends, there is the case where a certain individual is ever so composed… But when he leaves the Teacher or the companion in the holy life who is in a position of a mentor… he, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He, (thinking,) 'I have gained the first jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose the deva of heavy rains, raining down on a great crossroads, were to make the dust disappear and mud appear. If someone were to say, 'Never again will dust appear at that great crossroads,' would he be speaking rightly?"

"Not at all, friend. It's possible that human beings will pass through that great crossroads, or herd animals will pass through, or wind & heat will dry up the moisture, and then the dust will reappear."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the first jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He, (thinking,) 'I have gained the second jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that not far from a village or town was a great reservoir. There, the deva of heavy rains, having rained down, would make the freshwater oysters & mussels, the gravel & pebbles, disappear. If someone were to say, 'Never again will the freshwater oysters & mussels, the gravel & pebbles, reappear in that reservoir,' would he be speaking rightly?"

"Not at all, friend. It's possible that human beings will drink from that reservoir, or herd animals will drink from it, or wind & heat will dry up the moisture, and then the freshwater oysters & mussels, the gravel & pebbles, will reappear."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the second jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He, (thinking,) 'I have gained the third jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a man had eaten his fill of an exquisite meal so that food left over from the night before wouldn't appeal to him. If someone were to say, 'Never again will food ever appeal to that man,' would he be speaking rightly?"

"Not at all, friend. Once that man has eaten his fill of an exquisite meal, then as long as the vitality of the food remains in his body, then other food won't appeal to him. But when the vitality of the food has disappeared, then the food will appeal to him."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the third jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He, (thinking,) 'I have gained the fourth jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that in a mountain glen there was a freshwater lake, free from wind and devoid of waves. If someone were to say, 'Never again will a wave appear on that freshwater lake,' would he be speaking rightly?"

"Not at all, friend. It's possible that a huge storm of wind & rain could come from the east… the west… the north… the south. That would give rise to a wave on that freshwater lake."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the fourth jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, not attending to any themes, enters & remains in the themeless concentration of awareness.[1] He, (thinking,) 'I have gained the themeless concentration of awareness,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a king or king's minister, traveling along a road with a fourfold army, were to set up camp for a night in a forest grove. There—from the noise of elephants, the noise of horses, the noise of chariots, the noise of infantry, the noise & clamor of drums, kettledrums, conch-shell horns, & lutes—the sound of crickets would disappear. If someone were to say, 'Never again will the sound of crickets appear in that forest grove,' would he be speaking rightly?"

"Not at all, friend. It's possible that when the king or king's minister leaves that forest grove, the sound of crickets will reappear."

"In the same way, friends, there is the case where a certain individual, not attending to any themes, enters & remains in the themeless concentration of awareness. He, thinking, 'I have gained the themeless concentration of awareness,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life."

Then at a later time, Ven. Citta Hatthisārīputta gave up the training and reverted to the lower life. Then the monks who were his companions went to Ven. Mahā Koṭṭhita and, on arrival, asked him, "Did Ven. Mahā Koṭṭhita, with his own awareness, encompass the awareness of Citta Hatthisārīputta so that he knew, 'Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life'? Or did devas report this matter to you: 'Venerable sir, Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life'?"

"Friends, with my own awareness I encompassed the awareness of Citta Hatthisārīputta so that I knew, 'Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life.' And devas also reported this matter to me: 'Venerable sir, Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life.'"

Then the monks who were Citta Hatthisārīputta's companions went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, Citta Hatthisārīputta, having gained such & such meditative dwellings & attainments, has given up the training and reverted to the lower life."

"It won't be long, monks, before Citta misses [the life of] renunciation."

Then not long after that, Citta Hatthisārīputta, having shaved off his hair & beard, put on the ochre robes and went forth from the household life into homelessness. Then—dwelling alone, secluded, heedful, ardent, & resolute, Ven. Citta Hatthisārīputta in no long time entered &

remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Citta Hatthisārīputta became another one of the arahants.

Note

1. See MN 121.

See also: *MN 29–30*; *SN 17:3*; *SN 17:5*; *SN 17:8*; *SN 35:200*; *AN 4:178*; *AN 8:7*; *Iti 81*; *Iti 109*

The Further Shore

Parāyana Sutta (AN 6:61)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī at the Deer Park at Isipatana. And on that occasion a large number of elder monks, after the meal, on returning from their alms round, were sitting gathered together in the assembly hall when this discussion arose: "It was said by the Blessed One in The Way to the Further Shore, in Metteyya's Question [Sn 5:2]:

> 'Whoever, a thinker,
> knowing both sides,
> doesn't adhere in between: He
> I call a great person. He
> here has gone past
> the seamstress.'[1]

"Which, friends, is the first side? Which is the second side? What is in-between? Who is the seamstress?"

When this was said, a monk said to the elder monks, "Contact, friends, is the first side, the origination of contact the second side, and the cessation of contact[2] is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should be comprehended, he is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "The past, friends, is the first side, the future the second side, and the present is in between. Craving is the seamstress—for craving stitches one to the

production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Pleasant feeling, friends, is the first side, painful feeling the second side, and neither-pleasant-nor-painful feeling is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Name, friends, is the first side, form the second side, and consciousness is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "The six internal sense-media, friends, are the first side, the six external sense-media the second side, and consciousness is in between. Craving is the seamstress —for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Self-identification, friends, is the first side, the origination of self-identification the second side, and the cessation of self-identification is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should be comprehended, he is one who puts an end to suffering & stress in the here & now."

"When this was said, one of the monks said to the elder monks, "We have each answered in line with his own inspiration. Come, friends, let's go to the Blessed One and, on arrival, report this matter to him. However he answers is how we should remember it."

"As you say, friend," the elder monks said to that monk.

Then the elder monks went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they reported the entirety of their conversation to him. "Which of us, lord, has spoken well?"

"Monks, each of you has spoken well in his way, but as for what I intended when I said in The Way to the Further Shore, in Metteyya's Question—

> 'Whoever, a thinker,
> knowing both sides,
> doesn't adhere in between: He
> I call a great person. He
> here has gone past
> the seamstress'—

"Listen & pay close attention. I will speak."

"As you say, lord," the elder monks responded to the Blessed One.

The Blessed One said, "Contact, monks, is the first side, the origination of contact the second side, and the cessation of contact is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, monks, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should be comprehended, he is one who puts an end to suffering & stress in the here & now."

Notes

1. The version of this verse in the Thai edition of this discourse reads:

> *Yo ubh'ante viditvāna majjhe mantā na limpati*
> *Taṁ brūmi mahāpuriso so'dha sibbanim-accagāti.*

In the Thai edition of Sn 5:2, however, the verse is slightly different:

> *So ubh'antam-abhiññāya majjhe mantā na limpati*
> *Taṁ brūmi mahāpurisoti so'dha sibbanim-accagāti.*

This would translate as:

He, a thinker
knowing both sides,
doesn't adhere in between. He
I call a great person. He
here has gone past
the seamstress.

2. On the cessation of contact as unbinding, see SN 35:117.

See also: SN 35:204

Penetrative

Nibbedhika Sutta (AN 6:63)

"Monks, I will teach you the penetrative explanation that is a Dhamma explanation. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "And which penetrative explanation is a Dhamma explanation?

"Sensuality should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"Feeling should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.

"Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"Effluents *[āsava]* should be known. The cause by which effluents come into play should be known. The diversity in effluents should be known. The result of effluents should be known. The cessation of effluents should be known. The path of practice for the cessation of effluents should be known

"Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be

known. The path of practice for the cessation of kamma should be known.

"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

[1] "'Sensuality should be known. The cause by which sensuality comes into play… The diversity in sensuality… The result of sensuality… The cessation of sensuality… The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strings of sensuality: forms cognizable via the eye —agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

> The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
>
> The beauties remain as they are in the world,
> while, in this regard,
> the enlightened
> subdue their desire.

"And what is the cause by which sensuality comes into play? Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity in sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality.

"'Sensuality should be known. The cause by which sensuality comes into play… The diversity in sensuality… The result of sensuality… The cessation of sensuality… The path of practice for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

[2] "'Feeling should be known. The cause by which feeling comes into play… The diversity in feeling… The result of feeling… The cessation of feeling… The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the

feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity in feeling in this way, the result of feeling in this way, the cessation of feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

"'Feeling should be known. The cause by which feeling comes into play… The diversity in feeling… The result of feeling… The cessation of feeling… The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

[3] "'Perception should be known. The cause by which perception comes into play… The diversity in perception… The result of perception… The cessation of perception… The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception: the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another,

perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of perception.

"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity in perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception.

"'Perception should be known. The cause by which perception comes into play… The diversity in perception… The result of perception… The cessation of perception… The path of practice for the cessation of perception should be known.' Thus it has been said, and in reference to this was it said.

[4] "'Effluents should be known. The cause by which effluents come into play… The diversity in effluents… The result of effluents… The cessation of effluents… The path of practice for the cessation of effluents should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of effluents: the effluent of sensuality, the effluent of becoming, the effluent of ignorance.

"And what is the cause by which effluents come into play? Ignorance is the cause by which effluents come into play.

"And what is the diversity in effluents? There are effluents that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry ghosts, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in effluents.

"And what is the result of effluents? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of effluents.

"And what is the cessation of effluents? From the cessation of ignorance is the cessation of effluents; and just this noble eightfold path —right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of effluents.

"Now when a disciple of the noble ones discerns effluents in this way, the cause by which effluents come into play in this way, the diversity in effluents in this way, the result of effluents in this way, the cessation of effluents in this way, & the path of practice leading to the cessation of effluents in this way, then he discerns this penetrative holy life as the cessation of effluents.

"'Effluents should be known. The cause by which effluents come into play… The diversity in effluents… The result of effluents… The cessation of effluents… The path of practice for the cessation of effluents should be known.' Thus it has been said, and in reference to this was it said.

[5] "'Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry ghosts, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here & now, that which arises later

(in this lifetime), and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity in kamma in this way, the result of kamma in this way, the cessation of kamma in this way, & the path of practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma.

"'Kamma should be known. The cause by which kamma comes into play… The diversity in kamma… The result of kamma… The cessation of kamma… The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.

[6] "'Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to the

cessation of this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity in stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.

"'Stress should be known. The cause by which stress comes into play… The diversity in stress… The result of stress… The cessation of stress… The path of practice for the cessation of stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dhamma explanation."

See also: DN 22; MN 18; MN 135; SN 36:22; SN 36:31; SN 46:11; AN 4:237

Concentration

Samādhi Sutta (AN 6:70)

"Monks, it's impossible that a monk—with concentration that is not peaceful, not exquisite, not attained through calming, not immersed in unification—would wield manifold supranormal powers; that having been one he would become many; that having been many he would become one; that he would appear, vanish, go unimpeded through walls, ramparts, & mountains as if through space; that he would dive in & out of the earth as if it were water; that he would walk on water without sinking as if it were dry land; that sitting cross-legged he would fly through the air like a winged bird; that with his hand he would touch & stroke even the sun & moon, so mighty & powerful; that he would influence with his body even as far as the Brahmā worlds.

"It's impossible that he would hear—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

"It's impossible that he would discern the awareness of other beings, other individuals, having encompassed it with his own awareness; that he would discern a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion'; that he would discern a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion'; that he would discern a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion'; that he would discern a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind'; that he would discern an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind'; that he would discern a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind'; that he would discern a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an

unconcentrated mind'; that he would discern a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.'

"It's impossible that he would recollect his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here'; that he would thus recollect his manifold past lives in their modes & details.

"It's impossible that he would see—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world'; that he would thus—by means of the divine eye, purified & surpassing the human—see beings passing away & re-appearing, and discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"It's impossible that he would, through the ending of effluents, enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

See also: AN 5:28

Capable of Realizing
Sakkhibhabba Sutta (AN 6:71)

"Monks, endowed with six qualities, a monk is incapable of attaining what is to be witnessed right there whenever there is an opening.[1] Which six?

"There is the case where a monk doesn't discern as it has come to be that 'This quality has a share in decline.' He doesn't discern as it has come to be that 'This quality has a share in stability.' He doesn't discern as it has come to be that 'This quality has a share in distinction.' He doesn't discern as it has come to be that 'This quality has a share in penetration.'[2] He is one who doesn't act attentively. He is one who doesn't act suitably.

"Endowed with these six qualities, a monk is incapable of attaining what is to be witnessed right there whenever there is an opening.

"Monks, endowed with six qualities, a monk is capable of attaining what is to be witnessed right there whenever there is an opening. Which six?

"There is the case where a monk discerns as it has come to be that 'This quality has a share in decline.' He discerns as it has come to be that 'This quality has a share in stability.' He discerns as it has come to be that 'This quality has a share in distinction.' He discerns as it has come to be that 'This quality has a share in penetration.' He is one who acts attentively. He is one who acts suitably.

"Endowed with these six qualities, a monk is capable of attaining what is to be witnessed right there whenever there is an opening."

Notes

1. This is a reference to the six cognitive skills. See AN 5:28.

2. A quality with a share in decline is one that causes the mind to fall from concentration. A quality with a share in stability is one that helps to maintain

concentration. A quality with a share in distinction is one that leads to higher stages of concentration. A quality with a share in penetration is one leading to liberating insight. See AN 4:179.

Jhāna (1)

Jhāna Sutta (AN 6:73)

"Monks, without abandoning six things, one is incapable of entering & remaining in the first jhāna. Which six? Sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, uncertainty, and one has not seen well, with right discernment—as they have come to be—the drawbacks of sensuality.[1] Without abandoning these six things, one is incapable of entering & remaining in the first jhāna."

Note

1. See the definition of sensuality in AN 6:63.

See also: MN 54; AN 5:51

Jhāna (2)

Jhāna Sutta (AN 6:74)

"Monks, without abandoning six things, one is incapable of entering & remaining in the first jhāna. Which six? Thoughts of sensuality, thoughts of ill will, thoughts of harmfulness; perceptions of sensuality, perceptions of ill will, perceptions of harmfulness. Without abandoning these six things, one is incapable of entering & remaining in the first jhāna."

See also: MN 19; MN 78

Pleasure

Sukha Sutta (AN 6:78)

"Monks, endowed with six qualities, a monk dwells in the here & now with an abundance of pleasure & happiness, and his source for the ending of the effluents has been activated. Which six?

"There is the case where a monk is one who delights in the Dhamma, one who delights in developing (skillful qualities), one who delights in abandoning (unskillful qualities), one who delights in seclusion, one who delights in the unafflicted,[1] one who delights in non-objectification.[2]

"Endowed with these six qualities, a monk dwells in the here & now with an abundance of pleasure & happiness, and his source for the ending of the effluents has been activated."

Notes

1. The unafflicted, *abyāpajjha,* is an epithet for unbinding. See SN 43. Given that this sutta discusses the types of delight that get one started on the path, it would seem that to delight in the unafflicted would mean to delight in the prospect of attaining an unafflicted state.

2. "Objectification" is a translation of *papañca.* Although in some circles *papañca* has come to mean a proliferation of thinking, in the Canon it refers not to the amount of thinking, but to a type of thinking marked by the classifications and perceptions it uses. As Sn 4:14 points out, the root of these classifications and perceptions is the thought, "I am the thinker." From this assumption grow such classifications as "me/not me," "existing/not existing," which frame experience in terms conducive to further becoming. DN 21 and MN 18 discuss the relationship between objectification and conflict. AN 4:173 states that the range of objectification is identical with the range of the six sense media. SN 43 lists non-objectification, *nippapañca,* as one of many epithets for unbinding.

See also: *SN 51:15*; *AN 4:28*; *AN 4:159*; *AN 8:30*

The Foremost State

Aggadhamma Sutta (AN 6:83)

"Monks, endowed with six qualities, a monk is incapable of attaining arahantship, the foremost state. Which six?

"There is the case where a monk is without conviction, is shameless, is without compunction, is lazy, is undiscerning, and is concerned with his body & life.

"Endowed with these six qualities, a monk is incapable of attaining arahantship, the foremost state.

"Monks, endowed with six qualities, a monk is capable of attaining arahantship, the foremost state. Which six?

"There is the case where a monk has conviction, has a sense of shame, has compunction, has his persistence aroused, is discerning, and is unconcerned with his body & life.

"Endowed with these six qualities, a monk is capable of attaining arahantship, the foremost state."

See also: AN 5:2; Sn 2:10; Sn 3:2; Thag 2:37

Cooled

Sīti Sutta (AN 6:85)

"A monk endowed with six qualities is incapable of realizing the unexcelled cooled state. Which six? There is the case where a monk doesn't rein in his mind when it should be reined in. He doesn't exert his mind when it should be exerted. He doesn't gladden his mind when it should be gladdened. He doesn't watch over his mind when it should be watched over. He is intent on what is lowly. And he delights in self-identification. A monk endowed with these six qualities is incapable of realizing the unexcelled cooled state.

"A monk endowed with six qualities is capable of realizing the unexcelled cooled state. Which six? There is the case where a monk reins in his mind when it should be reined in. He exerts his mind when it should be exerted. He gladdens his mind when it should be gladdened. He watches over his mind when it should be watched over. He is intent on what is exquisite.[1] And he delights in unbinding. A monk endowed with these six qualities is capable of realizing the unexcelled cooled state."

Note

1. "(The monk) inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'" — *AN 9:36*

See also: MN 118; SN 47:8; AN 3:103

Obstructions

Āvaraṇatā Sutta (AN 6:86)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"He is endowed with a (present) kamma obstruction, a defilement obstruction, a result-of-(past)-kamma obstruction; he lacks conviction, has no desire (to listen), and has dull discernment.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"He is not endowed with a (present) kamma obstruction, a defilement obstruction, or a result-of-(past)-kamma obstruction; he has conviction, has the desire (to listen), and is discerning.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma.

See also: AN 5:202; Thag 5:10

Kamma Obstructions

Kammāvaraṇatā Sutta (AN 6:87)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"He has killed his mother; he has killed his father; he has killed an arahant; he has, with corrupt intent, caused the blood of a Tathāgata to flow; he has caused a split in the Saṅgha [see AN 5:129]; or he is a person of dull discernment, slow & dull-witted.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"He has not killed his mother; he has not killed his father; he has not killed an arahant; he has not, with corrupt intent, caused the blood of a Tathāgata to flow; he has not caused a split in the Saṅgha; and he is a discerning person, not slow or dull-witted.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma."

See also: DN 2; AN 5:129; AN 5:202

Listening Well

Sussūsa Sutta (AN 6:88)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience [or: preference] to comply with the teaching.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what is worthless, grabs hold of what is worthwhile, and is endowed with the patience [or: preference] to comply with the teaching.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma."

Incapable
Abhabba Sutta (AN 6:91)

"Monks, a person consummate in view[1] is incapable of giving rise to six things. Which six? Self-identity view, doubt, grasping at habits & practices, passion that would lead to a lower realm, anger that would lead to a lower realm, delusion that would lead to a lower realm.

"A person consummate in view is incapable of giving rise to these six things."

Note

1. Consummate in view, *diṭṭhi-sampanna,* is an epithet for a person who has attained stream-entry.

See also: AN 3:87–88

Cases

Ṭhāna Sutta (AN 6:92)

"Monks, these six are impossible cases. Which six?

"It's impossible for a person consummate in view[1] to live without respect or deference for the Teacher. It's impossible for a person consummate in view to live without respect or deference for the Dhamma. It's impossible for a person consummate in view to live without respect or deference for the Saṅgha. It's impossible for a person consummate in view to live without respect or deference for the Training [heightened virtue, heightened concentration, heightened discernment]. It's impossible for a person consummate in view to return to that which should not be gone to.[2] It's impossible for a person consummate in view to produce an eighth state of becoming.[3]

"These six are impossible cases."

Notes

1. Consummate in view, *diṭṭhi-sampanna,* is an epithet for a person who has attained stream-entry.

2. According to the Commentary, this means that the stream-enterer cannot intentionally break any of the five precepts or adopt any of the 62 wrong views listed in DN 1.

3. In other words, the stream-enterer has, at most, no more than seven future births before gaining full awakening.

See also: *SN 16:13*; *AN 3:87–88*; *AN 7:31–34*; *AN 7:56*

Rewards

Ānisaṁsa Sutta (AN 6:97)

"Monks, there are these six rewards in realizing the fruit of stream-entry. Which six? One is certain of the true Dhamma. One is not subject to falling back. There is no suffering over what has had a limit placed on it.[1] One is endowed with uncommon knowledge.[2] One rightly sees cause, along with causally-originated phenomena.

"These are the six rewards in realizing the fruit of Stream-entry."

Notes

1. *Pariyanta-katassa na dukkhaṁ hoti:* In other words, one has no regret over the fact that one will experience rebirth only a limited number of times, and that a limit has been placed on the amount of suffering one is still subject to (see SN 13:1–2, 8). This statement counteracts the notion, sometimes expressed even in Buddhist circles, that a person can get "stuck" in release against his or her will, or that an awakened person might regret putting an end to saṁsāra.

This statement may also refer to the realization, mentioned in MN 140 and many other suttas, that pains are limited to life and limited to the body. Seeing these limits, and what lies beyond them, allows one not to suffer over those pains.

2. According to the Commentary, uncommon knowledge is knowledge in which unawakened people have no share.

See also: *MN 22*; *MN 28*; *MN 70*; *SN 25:1–10*; *SN 48:53*; *SN 55:1*; *SN 55:21*; *AN 5:202*; *Thag 5:10*

Without Exception (1)
Anodhi Sutta (AN 6:102)

"In seeing six rewards, it's enough for a monk to establish the perception of inconstancy with regard to all fabrications without exception. Which six? 'All fabrications will appear as unstable. My mind will not delight in any world. My mind will rise above every world. My heart will be inclined to unbinding. My fetters[1] will go to their abandoning. I'll be endowed with the foremost qualities of the contemplative life.'

"In seeing these six rewards, it's enough for a monk to establish the perception of inconstancy with regard to all fabrications without exception."

Note

1. See AN 10:13

Without Exception (2)
Anodhi Sutta (AN 6:103)

"In seeing six rewards, it's enough for a monk to establish the perception of stress with regard to all fabrications without exception. Which six? 'The perception of disenchantment[1] will be established within me with regard to all fabrications, like a murderer with a drawn sword. My mind will rise above every world. I'll become one who sees peace in unbinding. My obsessions[2] will go to their destruction. I'll be one who has completed his task. The Teacher will have been served with goodwill.'

"In seeing these six rewards, it's enough for a monk to establish the perception of stress with regard to all fabrications without exception."

Notes

1. This reading—*nibbida-saññā*—follows the Burmese edition of the canon. The Thai edition has *nibbāna-saññā,* which does not seem appropriate here.

2. See AN 7:11—12.

See also: *SN 22:85*; *AN 4:179*; *AN 7:46*; *AN 10:60*

Without Exception (3)
Anodhi Sutta (AN 6:104)

"In seeing six rewards, it's enough for a monk to establish the perception of not-self with regard to all phenomena without exception. Which six? 'I won't be fashioned in connection with any world. My I-making will be stopped. My my-making will be stopped. I'll be endowed with uncommon knowledge.[1] I'll become one who rightly sees cause, along with causally-originated phenomena.'

"In seeing these six rewards, it's enough for a monk to establish the perception of not-self with regard to all phenomena without exception."

Note

1. According to the Commentary, uncommon knowledge is knowledge in which unawakened people have no share.

See also: MN 111; MN 137; AN 7:46; AN 7:70; Dhp 277–279

Sevens

Treasure

Dhana Sutta (AN 7:6)

"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from sexual misconduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of a sense of shame? There is the case where a disciple of the noble ones feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. This is called the treasure of a sense of shame.

"And what is the treasure of a sense of compunction? There is the case where a monk, a disciple of the noble ones feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct,

mental misconduct. He feels compunction at falling into evil, unskillful actions. This is called the treasure of a sense of compunction.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, is freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment. These, monks, are the seven treasures."

> The treasure of conviction,
> the treasure of virtue,
> the treasure of a sense of shame & compunction,
> the treasure of listening, generosity,
> & discernment as the seventh treasure.
> Whoever, man or woman, has these treasures
> is said not to be poor,
> has not lived in vain.
> So conviction & virtue,
> faith & Dhamma-vision
> should be cultivated by the intelligent,
> remembering the Buddhas' instruction.

See also: AN 2:9

To Ugga
Ugga Sutta (AN 7:7)

Then Ugga, the king's chief minister, approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord, & astounding, how prosperous Migāra Rohaṇeyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures & great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, & hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment. These, Ugga, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs."

> The treasure of conviction,
> the treasure of virtue,
> the treasure of a sense of shame & compunction,
> the treasure of listening, generosity,
> & discernment as the seventh treasure:
> Whoever, man or woman, has these treasures,
> has great treasure in the world
> that no being,
> human or divine,
> can excel.

So conviction & virtue, faith & Dhamma-vision
should be cultivated by the intelligent,
remembering the Buddhas' instruction.

See also: SN 1:51; SN 3:19–20; SN 3:25; AN 3:52-53; AN 4:62; Khp 6–7; Dhp 151; Dhp 333

Obsessions (1)

Anusaya Sutta (AN 7:11)

"Monks, there are these seven obsessions.[1] Which seven?

"The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance: These are the seven obsessions."

Note

1. This term—*anusaya*—is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb *(anuseti)* means to be obsessed with something, for one's thoughts to return and "lie down with it" over and over again.

See also: MN 44; SN 22:36; SN 36:6

Obsessions (2)

Anusaya Sutta (AN 7:12)

"Monks, with the abandoning & destruction of the seven obsessions, the holy life is fulfilled. Which seven? The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. With the abandoning & destruction of these seven obsessions, the holy life is fulfilled.

"When, for a monk, the obsession of sensual passion has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising; when, for him, the obsession of resistance… the obsession of views… the obsession of uncertainty… the obsession of conceit… the obsession of passion for becoming… the obsession of ignorance has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: this is called a monk who has cut through craving, has turned away from the fetter, and—by rightly breaking through conceit—has put an end to suffering & stress."

The Water Simile
Udakupama Sutta (AN 7:15)

"Monks, seven types of individuals are to be found existing in the world. Which seven?

"There is the case where an individual sinks down once and stays sunk. There is the case where an individual, on coming to the surface, sinks down again. There is the case where an individual, on coming to the surface, stays there. There is the case where an individual, on coming to the surface, opens his eyes & looks around. There is the case where an individual, on coming to the surface, heads across. There is the case where an individual, on coming to the surface, gains a foothold. Then there is the case where an individual, on coming to the surface, crosses over, reaches the far shore, stands on high ground, a brahman.

"And how does an individual sink down once and stay sunk? There is the case where an individual is endowed with exclusively dark, unskillful qualities. That's how an individual sinks down once and stays sunk.

"And how does an individual, on coming to the surface, sink down again? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction (over the results of actions) is good, persistence is good, discernment with regard to skillful qualities is good.' But his conviction neither remains nor grows, but simply wanes away. His sense of shame, his sense of compunction, his persistence, his discernment neither remain nor grow, but simply wane away. That's how an individual, on coming to the surface, sinks down again.

"And how does an individual, on coming to the surface, stay there? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' His conviction doesn't wane, but instead

develops & remains. His sense of shame, his sense of compunction, his persistence, his discernment don't wane, but instead develop & remain. That's how an individual, on coming to the surface, stays there.

"And how does an individual, on coming to the surface, open his eyes & look around? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of (the first) three fetters, he becomes a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. That's how an individual, on coming to the surface, opens his eyes & looks around.

"And how does an individual, on coming to the surface, head across? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he becomes a once-returner, who—on returning only one more time to this world—will make an ending to stress. That's how an individual, on coming to the surface, heads across.

"And how does an individual, on coming to the surface, gain a foothold? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of the five lower fetters, he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world. That's how an individual, on coming to the surface, gains a foothold.

"And how does an individual, on coming to the surface, cross over, reach the far shore, stand on high ground, a brahman? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and

realized them for himself right in the here & now. That's how an individual, on coming to the surface, crosses over, reaches the far shore, stands on high ground, a brahman.

"These are the seven types of individuals to be found existing in the world."

See also: *SN 35:200*; *AN 4:5*; *AN 10:58*; *Iti 69*; *Sn 5*

Conditions for No Decline among the Monks
Bhikkhu-aparihāniya Sutta (AN 7:21)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "And which seven are the conditions that lead to no decline?

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.

[3] "As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] "As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.

[5] "As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] "As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] "As long as the monks each keep firmly in mind: 'If there are any well-behaved companions in the holy life who have yet to come, may they

come; and may the well-behaved companions in the holy life who have come live in comfort,' their growth can be expected, not their decline.

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

See also: *DN 16*; *AN 5:77—80*; *AN 6:12*; *AN 7:56*

Heedfulness
Appamāda Sutta (AN 7:31)

Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to the Blessed One, "These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, respect for heedfulness, respect for hospitality. These seven qualities, lord, lead to the non-decline of a monk."

That is what the devatā said. The Teacher approved. Sensing, "The Teacher approves of me," the devatā bowed down to the Blessed One and, circled him three times, keeping him to her right, and then disappeared right there.

Then when the night had past, The Blessed One addressed the monks: "Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, respect for heedfulness, respect for hospitality. These seven qualities, lord, lead to the non-decline of a monk.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

> Respecting the Teacher
> respecting the Dhamma,
> and with fierce respect for the Saṅgha,
> respecting concentration, ardent,

and with fierce respect for training,
a monk respecting heedfulness,
and with respect for hospitality
—incapable of decline—
is right in the presence of unbinding.

See also: SN 16:13

A Sense of Shame
Hirimā Sutta (AN 7:32)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, respect for shame, respect for compunction. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

Respecting the Teacher
respecting the Dhamma,
and with fierce respect for the Saṅgha,
respecting concentration, ardent,
and with fierce respect for training,
consummate in shame & compunction,
deferential, respectful
—incapable of decline—
one is right in the presence of unbinding.

Compliance (1)
Sovacassatā Sutta (AN 7:33)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, compliance, having admirable friends. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

Respecting the Teacher
respecting the Dhamma,
and with fierce respect for the Saṅgha,
respecting concentration, ardent,
and with fierce respect for training,
having admirable friends, compliant,
deferential, respectful
—incapable of decline—
one is right in the presence of unbinding.

Compliance (2)

Sovacassatā Sutta (AN 7:34)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, compliance, having admirable friends. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

When this was said, Ven. Sāriputta said to the Blessed One, "This, lord, is how I understand the detailed meaning of the Blessed One's brief statement.

"There is the case where a monk himself has respect for the Teacher. He speaks in praise of having respect for the Teacher. With regard to those other monks who don't have respect for the Teacher, he gets them to undertake respect for the Teacher. As for those other monks who do have respect for the Teacher, he at the proper times speaks in praise of them—truly, accurately.

"There is the case where a monk himself has respect for the Dhamma.…

"There is the case where a monk himself has respect for the Saṅgha.…

"There is the case where a monk himself has respect for training.…

"There is the case where a monk himself has respect for concentration.…

"There is the case where a monk himself is compliant.…

"There is the case where a monk himself has admirable friends. He speaks in praise of having admirable friends. With regard to those other monks who don't have admirable friends, he gets them to undertake admirable friendship. As for those other monks who do have admirable friends, he at the proper times speaks in praise of them—truly, accurately.

"This, lord, is how I understand the detailed meaning of the Blessed One's brief statement."

A Friend

Mitta Sutta (AN 7:35)

"Monks, a friend endowed with seven qualities is worth associating with. Which seven? He gives what is hard to give. He does what is hard to do. He endures what is hard to endure. He reveals his secrets to you. He keeps your secrets. When misfortunes strike, he doesn't abandon you. When you're down & out, he doesn't look down on you. A friend endowed with these seven qualities is worth associating with.

"He gives what is beautiful,
    hard to give;
does what is hard to do;
endures painful, ill-spoken words.

His secrets he tells you;
your secrets he keeps.

When misfortunes strike,
    he doesn't abandon you;
when you're down & out,
    doesn't look down on you.

A person in whom these traits are found,
is a friend to be cultivated
by anyone wanting a friend."

See also: AN 2:31—32; AN 2:118; AN 4:32; AN 6:12; AN 8:54

Perceptions
Saññā Sutta (AN 7:46)

"Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless, have the deathless as their final end. Which seven? The perception of the unattractive, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful.

[1] "'The perception of the unattractive, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of the unattractive, his mind inclines to the completion of the sexual act, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of the unattractive; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have

developed the perception of the unattractive; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of the unattractive, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[2] "'The perception of death, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of death, his mind inclines to fervor for life, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of death; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of death; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of death, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[3] "'The perception of loathsomeness in food, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the

deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind inclines to craving for flavors, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of loathsomeness in food; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of loathsomeness in food; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of loathsomeness in food, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[4] "'The perception of distaste for every world, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of

tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind inclines to worldly embellishments, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of distaste for every world; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of distaste for every world; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of distaste for every world, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[5] "'The perception of inconstancy, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offerings, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offering, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of inconstancy, his mind inclines to gains, offering, & fame, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of inconstancy; there is no step-by-

step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offering, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of inconstancy; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of inconstancy, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[6] "'The perception of stress in what is inconstant, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear is established in him toward idleness, indolence, laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword. If, when a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear is *not* established in him toward idleness, indolence, laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword, then he should realize, 'I have not developed the perception of stress in what is inconstant; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear *is* established in him toward idleness, indolence, laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword, then he should realize, 'I have developed the perception of stress in what is inconstant; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of stress in what is inconstant, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[7] "'The perception of not-self in what is stressful, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has transcended pride, is at peace, and is well released. If, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is not devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has not transcended pride, is not at peace, and is not well released, then he should realize, 'I have not developed the perception of not-self in what is stressful; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has transcended pride, is at peace, and is well released, then he should realize, 'I have developed the perception of not-self in what is stressful; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of not-self in what is stressful, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

"Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless, have the deathless as their final end."

See also: MN 36; MN 152; SN 48:44; AN 6:19—20; AN 6:102—104; AN 7:70; AN 8:103; AN 9:16; AN 10:60

Copulation
Methuna Sutta (AN 7:47)

Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Does Master Gotama claim to be one who leads the holy life?"

"If, brahman, one could rightly say of anyone, 'He leads the holy life without gap, without break, without spot, without blemish—perfect & pure,' it would rightly be said of me. I lead the holy life without gap, without break, without spot, without blemish—perfect & pure."

"But what, Master Gotama, is a gap, a break, a spot, a blemish of the holy life?"

"There is the case, brahman, where a certain contemplative or brahman, while claiming to be one who rightly follows the holy life, doesn't actually engage in copulating with a woman but he does consent to being anointed, rubbed down, bathed, or massaged by a woman. He enjoys that, wants more of that, and luxuriates in that. This is a gap, a break, a spot, a blemish of the holy life. He is called one who lives the holy life in an impure way, one who is fettered by the fetter of sexuality. He is not freed from birth, aging, & death, from sorrows, lamentations, pains, griefs, & despairs. He is not freed, I tell you, from suffering & stress.

"Or… he jokes, plays, and amuses himself with a woman. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he stares into a woman's eyes. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he listens to the voices of women outside a wall as they laugh, speak, sing, or cry. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he recollects how he used to laugh, converse, and play with a woman. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he sees a householder or householder's son enjoying himself endowed with the five strings of sensuality. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he practices the holy life intent on being born in one or another of the deva hosts, (thinking) 'By this virtue or practice or abstinence or holy life I will be a deva of one sort or another.' He enjoys that, wants more of that, and luxuriates in that. This is a gap, a break, a spot, a blemish of the holy life. He is called one who lives the holy life in an impure way, one who is fettered by the fetter of sexuality. He is not freed from birth, aging, & death, from sorrows, lamentations, pains, griefs, & despairs. He is not freed, I tell you, from suffering & stress.

"And, brahman, as long as I saw that one or another of these seven fetters of sexuality was not abandoned in myself, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, their royalty & commonfolk. But when I did not see any one of these seven fetters of sexuality unabandoned in myself, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, their royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

When this was said, Jāṇussoṇin the brahman said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Bondage

Saññoga Sutta (AN 7:48)

"Monks, I will teach you a Dhamma discourse on bondage & lack of bondage. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said: "A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited & delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that. Being excited & delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman does not transcend her femininity.

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited & delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited & delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man does not transcend his masculinity.

"This is how there is bondage.

"And how is there lack of bondage? A woman does not attend inwardly to her feminine faculties… feminine charms. She is not excited by that, not delighted by that… does not attend outwardly to masculine faculties… masculine charms. She is not excited by that, not delighted by that… does not want to be bonded to what is outside her, does not want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman does not go into bondage with reference to men. This is how a woman transcends her femininity.

"A man does not attend inwardly to his masculine faculties… masculine charms. He is not excited by that, not delighted by that… does not attend outwardly to feminine faculties… feminine charms. He is not excited by that, not delighted by that… does not want to be bonded to what is outside him, does not want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man does not go into bondage with reference to women. This is how a man transcends his masculinity.

"This is how there is lack of bondage. And this is the Dhamma discourse on bondage & lack of bondage."

See also: *MN 13–14*; *AN 5:75—76*; *AN 10:13*; *Sn 4:7*; *Thag 6:9*; *Thig 5:2*; *Thig 5:4*;

Giving
Dāna Sutta (AN 7:49)

This discourse discusses the possible motivations for generosity, and rates in ascending order the results they can lead to. The Commentary notes that the highest motivation, untainted by lower motivations and leading to non-returning, requires a certain level of mastery in concentration and insight to be one's genuine motivation for giving.

* * *

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then a large number of lay followers from Campā went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to Ven. Sāriputta: "It has been a long time, venerable sir, since we have had a chance to hear a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"Then in that case, my friends, come again on the next uposatha day, and perhaps you'll get to hear a Dhamma talk in the Blessed One's presence."

"As you say, venerable sir," the lay followers from Campā said to Ven. Sāriputta. Rising from their seats, bowing down to him, and then circling him—keeping him on their right—they left.

Then, on the following uposatha day, the lay followers from Campā went to Ven. Sāriputta and, on arrival, having bowed down to him, stood to one side. Then Ven. Sāriputta, together with the lay followers from Campā, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Might there be the case where a person gives a gift of a certain sort and it

does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Yes, Sāriputta, there would be the case where a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

"Lord, what is the cause, what is the reason, why a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Sāriputta, there is the case where a person gives a gift seeking his own profit, with a mind attached (to the reward), seeking to store up for himself (with the thought), 'I'll enjoy this after death.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift seeking his own profit—with a mind attached (to the reward), seeking to store up for himself, (with the thought), 'I'll enjoy this after death'—on the break-up of the body, after death, he reappears in the company of the Four Great Kings. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Then there is the case of a person who gives a gift not seeking his own profit, not with a mind attached (to the reward), not seeking to store up for himself, nor (with the thought), 'I'll enjoy this after death.' Instead, he gives a gift with the thought, 'Giving is good.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift with the thought, 'Giving is good,' on the break-up of the body, after death, he reappears in the company of the Devas of

the Thirty-three. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'Giving is good,' he gives a gift with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued.'… on the break-up of the body, after death, he reappears in the company of the Devas of the Hours. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off' … on the break-up of the body, after death, he reappears in the company of the Contented Devas. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṇgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, & Bhagu—in the same way will this be my distribution of gifts' … on the break-up of the body, after death, he reappears in the company of the Devas who Delight in Creation. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise' … on the break-up of the body, after death, he reappears in the company of the Devas Wielding power over the creations of others. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,' he gives a gift with the thought, 'This is an ornament for the mind, a support for the mind.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this, not seeking his own profit, not with a mind attached (to the reward), not seeking to store up for himself, nor (with the thought), 'I'll enjoy this after death,'

—nor with the thought, 'Giving is good,'

—nor with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued,'

—nor with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off,'

—nor with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṇgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, & Bhagu—in the same way this will be my distribution of gifts,'

—nor with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,'

—but with the thought, 'This is an ornament for the mind, a support for the mind'—on the break-up of the body, after death, he reappears in the company of Brahmā's Retinue. Then, having exhausted that action, that power, that status, that sovereignty, he is a non-returner. He does not come back to this world.

"This, Sāriputta, is the cause, this is the reason, why a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

See also: MN 113; SN 3:24; AN 3:58; AN 5:148; AN 6:37

About Nandamātar

Nandamātar Sutta (AN 7:50)

I have heard that on one occasion Ven. Sāriputta & Ven. Mahā Moggallāna were on a wandering tour of the Southern Mountains with a large Saṅgha of monks. And on that occasion, the female lay follower Veḷukaṇṭakin Nandamātar,[1] having risen as night approached dawn, chanted the Pārāyana.[2] And on that occasion the great [deva] king Vessavaṇṇa[3] was traveling from north to south on some business or other. He heard the female lay follower Nandamātar chanting the Pārāyana, and on hearing her, stood waiting for the end of her chant. Then the female lay follower Nandamātar, having chanted the Pārāyana, fell silent. Then the great king Vessavaṇṇa, knowing that her chant was ended, applauded her: "Excellent, sister! Excellent!"

"But who's there, O One of the Auspicious Face?"

"I'm your brother, sister: the great king Vessavaṇṇa."

"Excellent, O One of the Auspicious Face! Excellent! Then let this Dhamma sequence that I've chanted be your guest gift."

"Excellent, sister! And let this also be my guest gift. This morning a Saṅgha of monks headed by Sāriputta & Moggallāna will be coming to Veḷukaṇṭaka before breakfast. Having served them, dedicate the offering to me. That will also be my guest gift."

So Nandamātar, as the night was ending, prepared exquisite staple & non-staple foods in her home.

Then the Saṅgha of monks headed by Sāriputta & Moggallāna arrived at Veḷukaṇṭaka before breakfast. Nandamātar addressed a man, "Come, my good man. Having gone to the monastery, announce the time (of the meal) to the Saṅgha of monks, (saying,) 'It's time, venerable sirs. The meal is ready at Lady Nandamātar's home.'"

Responding, "As you say, lady," to Nandamātar, the man went to the monastery and announced the time to the Saṅgha of monks, "It's time, venerable sirs. The meal is ready at Lady Nandamātar's home."

Then early in the morning, having adjusted their under robes and carrying their robes & bowls, the Saṅgha of monks headed by Sāriputta & Moggallāna went to Nandamātar's home. On arrival, they sat down on seats laid out. Nandamātar, with her own hands, served & satisfied the Saṅgha of monks headed by Sāriputta & Moggallāna with exquisite staple & non-staple food. Then, when Ven. Sāriputta had finished his meal and had rinsed his bowl & hands, Nandamātar, taking a low seat, sat to one side. As she was sitting there, Ven. Sāriputta said to her, "Nandamātar, who informed you of the arrival of the Saṅgha of monks?"

"Just now, venerable sir, after having risen as night approached dawn and having chanted the Pārāyana, I fell silent. Then the great king Vessavaṇṇa, knowing that my chant was ended, applauded me: 'Excellent, sister! Excellent!'

"'But who's there, O One of the Auspicious Face?'

"'I'm your brother, sister: the great king Vessavaṇṇa.'

"'Excellent, O One of the Auspicious Face! Excellent! Then let this Dhamma sequence that I've chanted be your guest gift.'

"'Excellent, sister! And let this also be my guest gift. Tomorrow a Saṅgha of monks headed by Sāriputta & Moggallāna will be coming to Veḷukaṇṭaka before breakfast. Having served them, dedicate the offering to me. That will also be my guest gift.' So in other words, may the merit of this gift be for the happiness of the great king Vessavaṇṇa."

"It's amazing, Nandamātar! It's astounding, that you would converse face to face with the great king Vessavaṇṇa, the young deva of such great power & such great might!"

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. I had an only son: Nanda, dear & appealing. The rulers seized & abducted him on some pretext and had him executed. But when the boy had been arrested or was being arrested, when he had been imprisoned or was being imprisoned, when

he had been killed or was being killed, I don't recall any alteration of my mind."

"It's amazing, Nandamātar! It's astounding, that you can purify even as little as the arising of a thought."[4]

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. When my husband died, he reappeared in the yakkha realm. He appeared to me in his earlier bodily form, but I don't recall, from that cause, any alteration of my mind."

"It's amazing, Nandamātar! It's astounding, that you can purify even as little as the arising of a thought."

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. I was given in marriage to my young husband when I was a young girl, but I don't recall ever transgressing against him in mind, much less in body."

"It's amazing, Nandamātar! It's astounding, that you can purify even as little as the arising of a thought."

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. Since declaring myself a lay follower, I don't recall ever deliberately overstepping any training rule."

"It's amazing, Nandamātar! It's astounding!"

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. To whatever extent I want, quite secluded from sensuality, secluded from unskillful qualities, I enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, I enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, I remain equanimous, mindful, & alert, and sense pleasure with the body. I enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, one has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—I enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain."

"It's amazing, Nandamātar! It's astounding!"

"I don't have only that amazing & astounding quality, venerable sir. I have another amazing & astounding quality. Of the five lower fetters taught by the Blessed One,[5] I don't see in myself any that are unabandoned."

"It's amazing, Nandamātar! It's astounding!"

Then Ven. Sāriputta—having instructed, urged, roused, & encouraged the female lay follower Nandamātar with a talk on Dhamma—got up from his seat & left.

Notes

1. Cited at AN 4:176 as one of the Buddha's models for an ideal female lay follower.

2. The fifth chapter of the Sutta Nipāta.

3. Also known as Kuvera, one of the Four Great Kings, ruling over yakkhas and associated with the northerly direction.

4. "Even as little as the arising of a thought," reading *cittuppāda-mattampi* with the Thai edition. The Sri Lankan and Burmese editions read, *cittuppādampi*, "the arising of a thought."

5. "Self-identification views, uncertainty, grasping at habits & practices, sensual desire, & ill will. These are the five lower fetters." — AN 10:13

The fact that Nandamātār has abandoned these five fetters means that she is a non-returner.

See also: *SN 41:7*; *SN 41:10*; *AN 6:37*; *AN 8:23*

Undeclared
Abyākata Sutta (AN 7:51)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, what is the cause, what is the reason, why uncertainty doesn't arise in an instructed disciple of the noble ones over the undeclared issues?"

"Because of the cessation of views, monk, uncertainty doesn't arise in an instructed disciple of the noble ones over the undeclared issues. The view-standpoint, 'The Tathāgata exists after death,' the view-standpoint, 'The Tathāgata doesn't exist after death,' the view-standpoint, 'The Tathāgata both does and doesn't exist after death,' the view-standpoint, 'The Tathāgata neither does nor doesn't exist after death': The uninstructed run-of-the-mill person doesn't discern view, doesn't discern the origination of view, doesn't discern the cessation of view, doesn't discern the path of practice leading to the cessation of view, and so for him that view grows. He is not freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not freed, I tell you, from suffering & stress. But the instructed disciple of the noble ones discerns view, discerns the origination of view, discerns the cessation of view, discerns the path of practice leading to the cessation of view, and so for him that view ceases. He is freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is freed, I tell you, from suffering & stress.

"Thus knowing, thus seeing, the instructed disciple of the noble ones doesn't declare that 'The Tathāgata exists after death,' doesn't declare that 'The Tathāgata doesn't exist after death,' doesn't declare that 'The Tathāgata both does and doesn't exist after death,' doesn't declare that 'The Tathāgata neither does nor doesn't exist after death.' Thus knowing, thus seeing, he is thus of a nature not to declare the undeclared issues. Thus

knowing, thus seeing, he isn't paralyzed, doesn't quake, doesn't shiver or shake over the undeclared issues.

"'The Tathāgata exists after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish.[1] 'The Tathāgata doesn't exist after death': That's anguish. 'The Tathāgata both does and doesn't exist after death': That's anguish. 'The Tathāgata neither does nor doesn't exist after death': That's anguish.[2]

The uninstructed run-of-the-mill person doesn't discern anguish, doesn't discern the origination of anguish, doesn't discern the cessation of anguish, doesn't discern the path of practice leading to the cessation of anguish, and so for him that anguish grows. He is not freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not freed, I tell you, from suffering & stress. But the instructed disciple of the noble ones discerns anguish, discerns the origination of anguish, discerns the cessation of anguish, discerns the path of practice leading to the cessation of anguish, and so for him that anguish ceases. He is freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is freed, I tell you, from suffering & stress.

"Thus knowing, thus seeing, the instructed disciple of the noble ones doesn't declare that 'The Tathāgata exists after death,' doesn't declare that 'The Tathāgata doesn't exist after death,' doesn't declare that 'The Tathāgata both does and doesn't exist after death,' doesn't declare that 'The Tathāgata neither does nor doesn't exist after death.' Thus knowing, thus seeing, he is thus of a nature not to declare the undeclared issues. Thus knowing, thus seeing, he isn't paralyzed, doesn't quake, doesn't shiver or shake over the undeclared issues."

Notes

1. "Anguish" here translates *vippaṭisāra,* which is usually rendered into English as "remorse" or "regret." Here, however, the feeling of *vippaṭisāra* relates to concerns about the future, rather than the past, and so neither remorse nor regret are appropriate to the context. The anguish alluded to in this passage is based either on the fear that awakening would entail an end to existence or on the contrary fear that it wouldn't.

2. In some manuscripts, this paragraph runs as follows: "'The Tathāgata exists after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish. 'The Tathāgata doesn't exist after death' … 'The Tathāgata both does and doesn't exist after death' … 'The Tathāgata neither does nor doesn't exist after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish."

See also: *DN 9*; *MN 63*, *MN 72*; *SN 12:20*; *SN 44*; *AN 10:93*

To Sīha

Sīha Sutta (AN 7:54)

I have heard that on one occasion the Blessed One was staying near Vesālī in the Great Forest at the Gabled Pavilion. Then General Sīha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Is it possible, lord, to point out a fruit of giving visible in the here & now?"

"Very well then, Sīha, I will cross-question you on this matter. Answer as you see fit. There is the case where there are two men: one without conviction, stingy, miserly, abusive; and one of conviction, a master of giving, one who delights in providing support. What do you think? To which of the two would arahants, on feeling sympathy, first show sympathy: to the man without conviction, stingy, miserly, abusive; or to the man of conviction, a master of giving, one who delights in providing support?"

"Why, lord, would arahants, when feeling sympathy, first show sympathy to the man without conviction, stingy, miserly, abusive? The man of conviction, a master of giving, one who delights in providing support: He's the one to whom arahants, on feeling sympathy, would first show sympathy."

"What do you think, Sīha? Whom would arahants, when visiting, first visit…?"

"…The man of conviction, a master of giving, one who delights in providing support…"

"What do you think, Sīha? From whom would arahants, when receiving (gifts), first receive (gifts)…?"

"…The man of conviction, a master of giving, one who delights in providing support…"

"What do you think, Sīha? Whom would arahants, when teaching, first teach…?"

"…The man of conviction, a master of giving, one who delights in providing support…"

"What do you think, Sīha? Of whom would a fine reputation spread abroad…?"

"…The man of conviction, a master of giving, one who delights in providing support…"

"What do you think, Sīha? Who would approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—confidently & without embarrassment…?"

"…The man of conviction, a master of giving, one who delights in providing support…"

"What do you think, Sīha? Which of the two would—with the breakup of the body, after death—appear in a good destination, a heavenly world: the man without conviction, stingy, miserly, abusive; or the man of conviction, a master of giving, one who delights in providing support?"

"Lord, why would the man without conviction, stingy, miserly, abusive—with the breakup of the body, after death—reappear in a good destination, a heavenly world? The man of conviction, a master of giving, one who delights in providing support: He's the one who would—with the breakup of the body, after death—appear in a good destination, a heavenly world.

"Lord, as for the six fruits of giving visible in the here & now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am one who gives, a master of giving, and arahants, when feeling sympathy, show sympathy to me first. I am one who gives, a master of giving, and arahants, when visiting, visit me first. I am one who gives, a master of giving, and arahants when receiving (gifts), receive (gifts) from me first. I am one who gives, a master of giving, and arahants when teaching, teach me first. I am one who gives, a master of giving, and my fine reputation is spread far & wide: 'Sīha is one who gives, a doer, a supporter of the Saṅgha.' I am one who gives, a master of giving, and

when I approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—I do so confidently & without embarrassment.

"But when the Blessed One says to me, 'With the breakup of the body, after death, one who gives, a master of giving, reappears in a good destination, a heavenly world,' that I don't know. That is where I go by conviction in the Blessed One."

"So it is, Sīha. So it is. With the breakup of the body, after death, one who gives, a master of giving, reappears in a good destination, a heavenly world."

See also: *AN 5:34*

To Kimila

Kimila Sutta (AN 7:56)

I have heard that on one occasion the Blessed One was staying near Kimila in the Bamboo Forest. Then Ven. Kimila went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the cause, lord, what is the reason why, when a Tathāgata has totally unbound, the true Dhamma does not last a long time?"

"Kimila, there is the case where, when a Tathāgata has totally unbound, the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher; live without respect, without deference, for the Dhamma… the Saṅgha… the Training [heightened virtue, heightened concentration, heightened discernment]… concentration… heedfulness; live without respect, without deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has totally unbound, the true Dhamma does not last a long time."

"And what is the cause, what is the reason why, when a Tathāgata has totally unbound, the true Dhamma does last a long time?"

"Kimila, there is the case where, when a Tathāgata has totally unbound, the monks, nuns, male lay followers, & female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma… the Saṅgha… the Training… concentration… heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has totally unbound, the true Dhamma does last a long time."

See also: DN 16; SN 6:2; SN 16:13; SN 20:7; AN 1:140—141; AN 5:79; AN 7:21

Nodding
Capala Sutta (AN 7:58)

Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. At that time Ven. Mahā Moggallāna [prior to his awakening] sat nodding near the village of Kallavālamutta, in Magadha. The Blessed One, with his purified divine eye, surpassing the human, saw Ven. Mahā Moggallāna as he sat nodding near the village of Kallavālamutta in Magadha. As soon as he saw this—just as a strong man might extend his flexed arm or flex his extended arm—he disappeared from among the Bhaggas in the Deer Park at Bhesakaḷā Forest near Crocodile Haunt and re-appeared near the village of Kallavālamutta in Magadha, right in front of Ven. Mahā Moggallāna. There he sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Mahā Moggallāna, "Are you nodding, Moggallāna? Are you nodding?"

"Yes, lord."

"Well then, Moggallāna, whatever perception you have in mind when drowsiness descends on you, don't attend to that perception, don't pursue it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then recall to your awareness the Dhamma as you have heard & memorized it, re-examine it, & ponder it over in your mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard & memorized it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars & constellations. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, (dwelling) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, develop a brightened mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then—percipient of what lies in front & behind—set a distance to meditate walking back & forth, your senses inwardly immersed, your mind not straying outwards. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then—reclining on your right side—take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up, get up quickly, with the thought, 'I won't stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.' That is how you should train yourself.

"And further, Moggallāna, should you train yourself: 'I will not visit families with my pride [literally: my trunk (i.e., an elephant's trunk)] lifted high.' That is how you should train yourself. Among families there are many jobs that have to be done, so that people don't pay attention to a visiting monk. If a monk visits them with his trunk lifted high, the thought will occur to him, 'Now who, I wonder, has caused a split between me and this family? The people seem to have no liking for me.' Getting nothing, he becomes abashed. Abashed, he becomes restless. Restless, he becomes unrestrained. Unrestrained, his mind is far from concentration.

"And further, Moggallāna, should you train yourself: 'I will speak no confrontational speech.' That is how you should train yourself. When there is confrontational speech, a lot of discussion can be expected. When there is a lot of discussion, there is restlessness. One who is restless becomes unrestrained. Unrestrained, his mind is far from concentration.

"It's not the case, Moggallāna, that I praise association of every sort. But it's not the case that I dispraise association of every sort. I don't praise association with householders and renunciates. But as for dwelling places that are free from noise, free from sound, their atmosphere devoid of people, appropriately secluded for resting undisturbed by human beings: I praise association with dwelling places of this sort."

When this was said, Ven. Moggallāna said to the Blessed One: "Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings?"

"There is the case, Moggallāna, where a monk has heard, *'All dhammas are unworthy of adherence.'* Having heard that all dhammas are unworthy of adherence, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn't cling to] anything in the world. Unsustained, he isn't agitated. Unagitated, he totally unbinds right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It's in this respect, Moggallāna, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings."

See also: SN 22:23; SN 35:23–24; SN 35:80; AN 3:137; AN 4:37; Dhp 277–279; Sn 2:10; Thag 1:84; Thag 2:37

An Angry Person
Kodhana Sutta (AN 7:60)

"These seven things—pleasing to an enemy, bringing about an enemy's aim—come to a man or woman who is angry. Which seven?

"There is the case where an enemy wishes of an enemy, 'O, may this person be ugly!' Why is that? An enemy is not pleased with an enemy's good looks. Now, when a person is angry—overcome with anger, oppressed with anger—then even though that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger. This is the first thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person sleep badly!' Why is that? An enemy is not pleased with an enemy's restful sleep. Now, when a person is angry—overcome with anger, oppressed with anger—then even though he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless, all because he is overcome with anger. This is the second thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not profit!' Why is that? An enemy is not pleased with an enemy's profits. Now, when a person is angry—overcome with anger, oppressed with anger—then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition (to the truth), they lead to his long-term suffering & loss, all because he is overcome with anger. This is the third thing pleasing to an enemy,

bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any wealth!' Why is that? An enemy is not pleased with an enemy's wealth. Now, when a person is angry—overcome with anger, oppressed with anger—then whatever his wealth, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow—righteous wealth righteously gained—the king orders it sent to the royal treasury [in payment of fines levied for his behavior] all because he is overcome with anger. This is the fourth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any reputation!' Why is that? An enemy is not pleased with an enemy's reputation. Now, when a person is angry—overcome with anger, oppressed with anger—whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger. This is the fifth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any friends!' Why is that? An enemy is not pleased with an enemy's having friends. Now, when a person is angry—overcome with anger, oppressed with anger—his friends, companions, & relatives will avoid him from afar, all because he is overcome with anger. This is the sixth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person, on the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell!' Why is that? An enemy is not pleased with an enemy's going to heaven. Now, when a person is angry—overcome with anger, oppressed with anger—he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then—on the break-up of the body, after death—he reappears in a plane of deprivation, a bad destination, a lower

realm, hell, all because he was overcome with anger. This is the seventh thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"These are the seven things—pleasing to an enemy, bringing about an enemy's aim—that come to a man or woman who is angry."

An angry person is ugly & sleeps poorly.
Gaining a profit, he turns it into a loss,
having done damage with word & deed.
A person overwhelmed with anger
    destroys his wealth.
Maddened with anger,
    he destroys his status.
Relatives, friends, & colleagues avoid him.
    Anger brings loss.
    Anger inflames the mind.
He doesn't realize
that his danger is born from within.
  An angry person
    doesn't know his own benefit.
  An angry person
    doesn't see the Dhamma.
A man conquered by anger
is in a mass of darkness.
He takes pleasure in bad deeds
as if they were good,
but later, when his anger is gone,
he suffers as if burned with fire.
He is spoiled, blotted out,
like fire enveloped in smoke.

When anger spreads,
when a man becomes angry,
he has no shame, no compunction,
is not respectful in speech.
For a person overcome with anger,
nothing gives light.

I'll list the deeds that bring remorse,
that are far from the teachings.
    Listen!
An angry person
        kills his father,
        kills his mother,
        kills Brahmans
        & people run-of-the-mill.
It's because of a mother's devotion
that one sees the world,
yet an angry run-of-the-mill person
can kill this giver of life.
Like oneself, all beings hold themselves most dear,
yet an angry person, deranged,
can kill himself in many ways:
with a sword, taking poison,
hanging himself by a rope in a mountain glen.

Doing these deeds
that kill beings and do violence to himself,
the angry person doesn't realize he's ruined.

This snare of Māra, in the form of anger,
dwelling in the cave of the heart:
Cut it out with self-control,
discernment, persistence, right view.
The wise would cut out
each & every form of unskillfulness.
Train yourselves:
'May we not be blotted out.'

Free from anger & untroubled,
free from greed, without longing,
tamed, your anger abandoned,
effluent-free, you will be
    unbound.

See also: MN 21; SN 1:72; SN 3:23; SN 7:2; AN 3:133; AN 4:200; AN 5:161—162; AN 10:80; Dhp 37

The Fortress

Nagara Sutta (AN 7:63)

"Monks, when a royal frontier fortress is well provided with the seven requisites of a fortress, and can obtain at will—without difficulty, without trouble—the four types of food, then it is said to be a royal frontier fortress that can't be undone by external foes or duplicitous allies.

"And with which seven requisites of a fortress is it well provided?

"There is the case where a royal frontier fortress has a foundation post—deeply rooted, well embedded, immovable, & unshakable. With this first requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a moat, both deep & wide. With this second requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has an encircling road, both high & wide. With this third requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, in the royal frontier fortress many weapons are stored, both arrows & things to be hurled. With this fourth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a large army stationed within—elephant soldiers, cavalry, charioteers, bowmen, standard-bearers, billeting officers, soldiers of the supply corps, noted princes, commando heroes, infantry, & slaves. With this fifth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn't know and to let in

those he does. With this sixth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has ramparts: high & thick & completely covered with plaster. With this seventh requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"These are the seven requisites of a fortress with which it is well provided.

"And which are the four types of food that it can obtain at will, without difficulty, without trouble?

"There is the case where the royal frontier fortress has large stores of grass, timber & water for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of rice & barley for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of sesame, green gram, & other beans for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of tonics—ghee, fresh butter, oil, honey, molasses, & salt—for the delight, convenience, & comfort of those within, and to ward off those without. These are the four types of food it can obtain at will, without difficulty, without trouble.

"When a royal frontier fortress is well provided with these seven requisites of a fortress, and can obtain at will—without difficulty, without trouble—these four types of food, then it is said to be a royal frontier fortress that can't be undone by external foes or duplicitous allies.

"In the same way, monks, when a disciple of the noble ones is endowed with seven true qualities *[saddhamma]* and can obtain at will—without difficulty, without trouble—the four jhānas, heightened mental states that provide a pleasant abiding in the here & now, he is said to be a disciple of the noble ones who can't be undone by Māra, can't be undone by the Evil One.

"Now, with which seven true qualities is he endowed?

"Just as the royal frontier fortress has a foundation post—deeply rooted, well embedded, immovable, & unshakable—for the protection of

those within and to ward off those without; in the same way a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' With conviction as his foundation post, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this first true quality is he endowed.

"Just as the royal frontier fortress has a moat, both deep & wide, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones has a sense of shame. He feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. With a sense of shame as his moat, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this second true quality is he endowed.

"Just as the royal frontier fortress has an encircling road, both high & wide, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones has a sense of compunction. He feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct, mental misconduct. He feels compunction at falling into evil, unskillful actions. With a sense of compunction as his encircling road, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this third true quality is he endowed.

"Just as the royal frontier fortress has many weapons stored, both arrows & things to be hurled, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his

mind, and well-penetrated in terms of his views. With learning as his weapons, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this fourth true quality is he endowed.

"Just as the royal frontier fortress has a large army stationed within—elephant soldiers, cavalry, charioteers, bowmen, standard-bearers, billeting officers, soldiers of the supply corps, noted princes, commando heroes, infantry, & slaves—for the protection of those within and to ward off those without; in the same way a disciple of the noble ones keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities, is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. With persistence as his army, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this fifth true quality is he endowed.

"Just as the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn't know and to let in those he does, for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. With mindfulness as his gatekeeper, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this sixth true quality is he endowed.

"Just as the royal frontier fortress has ramparts—high & thick & completely covered with plaster—for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress. With discernment as his covering of plaster, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this seventh true quality is he endowed.

"These are the seven true qualities with which he is endowed.

"And which are the four jhānas—heightened mental states that provide a pleasant abiding in the here & now—that he can obtain at will, without difficulty, without trouble?

"Just as a royal frontier fortress has large stores of grass, timber & water for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna—rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of rice & barley for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna —rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance—for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of sesame, green gram, & other beans for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna —of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding'—for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of tonics—ghee, fresh butter, oil, honey, molasses, & salt—for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, enters & remains in the fourth jhāna—purity of equanimity & mindfulness, neither pleasure nor pain—for his own delight, convenience, & comfort, and to alight on unbinding.

"These are the four jhānas—heightened mental states that provide a pleasant abiding in the here & now—that he can obtain at will, without difficulty, without trouble.

"When a disciple of the noble ones is endowed with these seven true qualities and can obtain at will—without difficulty, without trouble—these four jhānas, heightened mental states that provide a pleasant abiding in the here & now, he is said to be a disciple of the noble ones who can't be undone by Māra, can't be undone by the Evil One."

See also: *MN 117*; *SN 3:5*; *AN 4:28*; *AN 4:128*; *AN 4:245*; *AN 5:75—76*; *AN 6:20*; *AN 10:17*

One With a Sense of Dhamma
Dhammaññū Sutta (AN 7:64)

"A monk endowed with these seven qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.

"And how is a monk one with a sense of Dhamma? There is the case where a monk knows the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. If he didn't know the Dhamma —dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions—he wouldn't be said to be one with a sense of Dhamma. So it's because he does know the Dhamma—dialogues… question & answer sessions—that he is said to be one with a sense of Dhamma. This is one with a sense of Dhamma.

"And how is a monk one with a sense of meaning? There is the case where a monk knows the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—that he is said to be one with a sense of meaning. This is one with a sense of Dhamma & a sense of meaning.

"And how is a monk one with a sense of himself? There is the case where a monk knows himself: 'This is how far I have come in conviction,

virtue, learning, generosity, discernment, quick-wittedness.' If he didn't know himself—'This is how far I have come in conviction, virtue, learning, generosity, discernment, quick-wittedness'—he wouldn't be said to be one with a sense of himself. So it's because he does know himself—'This is how far I have come in conviction, virtue, learning, generosity, discernment, quick-wittedness'—that he is said to be one with a sense of himself. This is one with a sense of Dhamma, a sense of meaning, & a sense of himself.

"And how is a monk one with a sense of moderation? There is the case where a monk knows moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick. If he didn't know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, he wouldn't be said to be one with a sense of moderation. So it's because he does know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, that he is said to be one with a sense of moderation. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, & a sense of moderation.

"And how is a monk one with a sense of time? There is the case where a monk knows the time: 'This is the time for recitation; this, the time for questioning; this, the time for making an effort (in meditation); this, the time for seclusion.' If he didn't know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—he wouldn't be said to be one with a sense of time. So it's because he does know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—that he is said to be one with a sense of time. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, & a sense of time.

"And how is a monk one with a sense of social gatherings? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders;

this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—that he is said to be one with a sense of social gatherings. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, & a sense of social gatherings.

"And how is a monk one with a sense of distinctions among individuals? There is the case where people are known to a monk in terms of two categories.

"Of two people—one who wants to see noble ones and one who doesn't—the one who doesn't want to see noble ones is to be criticized for that reason, the one who does want to see noble ones is, for that reason, to be praised.

"Of two people who want to see noble ones—one who wants to hear the true Dhamma and one who doesn't—the one who doesn't want to hear the true Dhamma is to be criticized for that reason, the one who does want to hear the true Dhamma is, for that reason, to be praised.

"Of two people who want to hear the true Dhamma—one who listens with an attentive ear and one who listens without an attentive ear—the one who listens without an attentive ear is to be criticized for that reason, the one who listens with an attentive ear is, for that reason, to be praised.

"Of two people who listen with an attentive ear—one who, having listened to the Dhamma, remembers it, and one who doesn't—the one who, having listened to the Dhamma, doesn't remember it is to be criticized for that reason, the one who, having listened to the Dhamma, does remember the Dhamma is, for that reason, to be praised.

"Of two people who, having listened to the Dhamma, remember it—one who explores the meaning of the Dhamma he has remembered and one who doesn't—the one who doesn't explore the meaning of the Dhamma he has remembered is to be criticized for that reason, the one

who does explore the meaning of the Dhamma he has remembered is, for that reason, to be praised.

"Of two people who explore the meaning of the Dhamma they have remembered—one who practices the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, and one who doesn't—the one who doesn't practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, is to be criticized for that reason, the one who does practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning is, for that reason, to be praised.

"Of two people who practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning—one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others—the one who practices for his own benefit but not that of others is to be criticized for that reason, the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to a monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"A monk endowed with these seven qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: *AN 4:95—96*; *AN 5:20*; *AN 10:54*; *AN 11:12*

Fire

Aggi Sutta (AN 7:69)

On one occasion the Blessed One was wandering among the Kosalans with a large Saṅgha of monks. He saw, as he was going along the road in a certain district, a large mass of fire—aflame, blazing, aglow. Seeing it, he went down from the road and sat down on a seat made ready at the root of a certain tree.

Seated, he said to the monks, "Monks, do you see that large mass of fire—aflame, blazing, aglow?"

"Yes, lord."

[1] "What do you think, monks: Which would be better? To sit or lie down hugging that great mass of fire—aflame, blazing, aglow—or to sit or lie down hugging a noble-warrior maiden or brahman maiden or householder maiden with soft & tender hands & feet?"

"Of course this would be better, lord: to sit or lie down hugging a noble-warrior maiden or brahman maiden or householder maiden with soft & tender hands & feet. It would simply be painful to sit or lie down hugging that great mass of fire—aflame, blazing, aglow."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better to sit or lie down hugging that great mass of fire—aflame, blazing, aglow. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to sit or lie down hugging a noble-warrior maiden or brahman maiden or householder

maiden with soft & tender hands & feet, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[2] "What do you think, monks: Which would be better? For a strong man, having wrapped a rough horse-hair rope around both your shins, to tighten it so that it would cut through the skin; having cut through the skin, it would cut through the inner skin; having cut through the inner skin, it would cut through the flesh; having cut through the flesh, it would cut through the tendons; having cut through the tendons, it would cut through the bone; having cut through the bone, it would destroy the marrow—or for you to consent to the homage paid by affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to consent to the homage paid by affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man, having wrapped a rough horse-hair rope around both our shins, to tighten it so that it would cut through the skin; having cut through the skin, it would cut through the inner skin; having cut through the inner skin, it would cut through the flesh; having cut through the flesh, it would cut through the tendons; having cut through the tendons, it would cut through the bone; having cut through the bone, it would destroy the marrow."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man, having wrapped a rough horse-hair rope around both his shins, to tighten it so that it would cut through the skin; having cut through the skin, it would cut through the inner skin; having cut through the inner skin, it would cut through the flesh; having cut through the flesh, it would cut through the tendons; having cut through the tendons, it would cut through the bone; having cut through the bone, it would destroy the marrow. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to

consent to the homage paid by affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[3] "What do you think, monks: Which would be better? For a strong man to stab you in the chest with a sharp spear smeared with oil, or for you to consent to the reverential greetings of affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to consent to the reverential greetings of affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man to stab us in the chest with a sharp spear smeared with oil."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man to stab him in the chest with a sharp speared smeared with oil. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to consent to the reverential greetings of affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[4] "What do you think, monks: Which would be better? For a strong man to wrap your body in a hot iron sheet—aflame, blazing, aglow—or for you to use a robe given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to use a robe given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man to wrap our body in a hot iron sheet—aflame, blazing, aglow."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man to wrap his body in a hot iron sheet—aflame, blazing, aglow. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to use a robe given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[5] "What do you think, monks: Which would be better? For a strong man, having forced open your mouth with an iron stake—aflame, blazing, aglow—to stick in a hot copper ball—aflame, blazing, aglow—that would burn your lips, burn your tongue, burn your throat, burn your chest, and come out below, dragging along your small & large intestines—or for you to eat the alms food given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to eat the alms food given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man, having forced open our mouth with an iron stake—aflame, blazing, aglow—to stick in a hot copper ball—aflame, blazing, aglow—that would burn our lips, burn our tongue, burn our throat, burn our chest, and come out below, dragging along our small & large intestines."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man, having forced open his mouth with an iron stake—aflame, blazing, aglow—to stick in a hot copper ball—aflame, blazing, aglow—that would burn his lips, burn his tongue, burn his throat, burn his chest, and come out below,

dragging along his small & large intestines. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to eat the alms food given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[6] "What do you think, monks: Which would be better? For a strong man, having seized you by the head or shoulders, to force you to sit or lie down on a hot iron chair or iron bed—aflame, blazing, aglow—or for you to use a chair or bed given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to use a chair or bed given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man, having seized us by the head or shoulders, to force us to sit or lie down on a hot iron chair or iron bed—aflame, blazing, aglow."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man, having seized him by the head or shoulders, to force him to sit or lie down on a hot iron chair or iron bed—aflame, blazing, aglow. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character… filthy by nature were to use a chair or bed given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

[7] "What do you think, monks: Which would be better? For a strong man, having seized you and turned you upside down, to throw you in a hot copper cauldron—aflame, blazing, aglow—where, boiling in a heap of froth, you would sometimes sink, sometimes rise, sometimes go side-to-side, or for you to use a dwelling given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders?"

"Of course this would be better, lord: to use a dwelling given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders. It would simply be painful for a strong man, having seized us and turned us upside down, to throw us in a hot copper cauldron—aflame, blazing, aglow—where, boiling in a heap of froth, we would sometimes sink, sometimes rise, sometimes go side-to-side."

"I inform you, monks. I warn you, monks: For someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—it would be better for a strong man, having seized him and turned him upside down, to throw him in a hot copper cauldron—aflame, blazing, aglow—where, boiling in a heap of froth, he would sometimes sink, sometimes rise, sometimes go side-to-side. Why is that? For that reason he would undergo death or death-like pain, but he would not on that account, at the breakup of the body, after death, fall into a plane of deprivation, a bad destination, a lower realm, hell. But if someone who is unprincipled, of evil character—unclean and suspect in his dealings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—were to use a dwelling given out of conviction by affluent noble warriors, affluent brahmans, or affluent householders, it would be for his long-term harm & pain. At the breakup of the body, after death, he would fall into a plane of deprivation, a bad destination, a lower realm, hell.

"Therefore, monks, you should train yourselves: 'The services of those whose robes, alms-food, lodging, & medicinal requisites for curing the sick that we use will bring them great fruit & great reward; and our going forth will not be barren, but fruitful & fertile.' That's how you should train yourselves.[1] For one who envisions his own good, it's enough to

achieve consummation through heedfulness. For one who envisions the good of others, it's enough to reach consummation through heedfulness. For one who envisions the good of both, it's enough to reach consummation through heedfulness."[2]

That is what the Blessed One said. And while this explanation was being given, approximately sixty monks vomited hot blood, approximately sixty monks renounced the training and returned to the lower life [saying,] "It's so hard to do, Blessed One, so very hard to do," while the minds of approximately sixty monks, through lack of clinging/sustenance, were released from effluents.

Notes

1. For a detailed explanation of what this entails, see MN 39.

2. This passage foreshadows the Buddha's last words in DN 16: "Reach consummation through heedfulness." See the essay, "The Buddha's Last Word."

See also: *SN 17:3*; *SN 17:5*; *SN 17:8*; *SN 35:200*; *AN 3:100*; *AN 4:111*; *AN 8:7*; *Dhp 307–308*; *Dhp 311–314*; *Sn 3:10*

Araka's Instructions
Arakenānusāsani Sutta (AN 7:70)

"Once, monks, there was a teacher named Araka, a sectarian leader who was free of passion for sensuality. He had many hundreds of students and he taught them the Dhamma in this way: 'Next to nothing, brahmans, is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a dewdrop on the tip of a blade of grass quickly vanishes with the rising of the sun and does not stay long, in the same way, brahmans, the life of human beings is like a dewdrop—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as when the rain-devas send rain in fat drops, and a bubble on the water quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a water bubble—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a line drawn in the water with a stick quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a line drawn in the water with a stick—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a river flowing down from the mountains, going far, its current swift, carrying everything with it, so that there is not a moment, an instant, a second where it stands still, but instead it goes & rushes &

flows, in the same way, brahmans, the life of human beings is like a river flowing down from the mountains—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a strong man forming a drop of spit on the tip of his tongue would spit it out with little effort, in the same way, brahmans, the life of human beings is like a drop of spit—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a sliver of meat thrown into an iron pan heated all day quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a sliver of meat—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a cow to be slaughtered being led to the slaughterhouse, with every step of its foot closer to its slaughtering, closer to death, in the same way, brahmans, the life of human beings is like a cow to be slaughtered—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.'

"Now at that time, monks, the human life span was 60,000 years, with girls marriageable at 500. And at that time there were (only) six afflictions: cold, heat, hunger, thirst, defecation, & urination. Yet even though people were so long-lived, long-lasting, with so few afflictions, that teacher Araka taught the Dhamma to his disciples in this way: 'Next to nothing, brahmans, is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.'

"At present, monks, one speaking rightly would say, 'Next to nothing is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful,

follow the holy life. For one who is born there is no freedom from death.' At present, monks, one who lives a long time is 100 years old or a little bit more. Living 100 years, one lives for 300 seasons: 100 seasons of cold, 100 seasons of heat, 100 seasons of rain. Living for 300 seasons, one lives for 1,200 months: 400 months of cold, 400 months of heat, 400 months of rain. Living for 1,200 months, one lives for 2,400 fortnights: 800 fortnights of cold, 800 fortnights of heat, 800 fortnights of rain. Living for 2,400 fortnights, one lives for 36,000 days: 12,000 days of cold, 12,000 days of heat, 12,000 days of rain. Living for 36,000 days, one eats 72,000 meals: 24,000 meals in the cold, 24,000 meals in the heat, 24,000 meals in the rain—counting the taking of mother's milk and obstacles to eating. These are the obstacles to eating: when one doesn't eat while angered, when one doesn't eat while suffering or stressed, when one doesn't eat while sick, when one doesn't eat on the observance *[uposatha]* day, when one doesn't eat while poor.

"Thus, monks, I have reckoned the life of a person living for 100 years: I have reckoned the life span, reckoned the seasons, reckoned the years,[1] reckoned the months, reckoned the fortnights, reckoned the nights, reckoned the days, reckoned the meals, reckoned the obstacles to eating. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into regret. This is our message to you all."

Note

1. The actual reckoning does not mention years between seasons and months, although the number of years is implicit in the life span.

See also: MN 54; AN 5:57; AN 6:19—20; AN 6:102—104; Sn 4:6; Sn 5:16

The Teacher's Instruction
Satthusāsana Sutta (AN 7:80)

Then Ven. Upāli went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Upāli, the qualities of which you may know, 'These qualities do not lead to utter disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to utter disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding': You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

See also: MN 72; SN 56:1; AN 3:66; AN 8:53; AN 10:99

Eights

Discernment

Paññā Sutta (AN 8:2)

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition.…

"Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition.…

"He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains

himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition.…

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition.…

"He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the sixth cause, the sixth requisite condition.…

"When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence.[1] This is the seventh cause, the seventh requisite condition.…

"He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"When this is the case, his companions in the holy life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: 'What,

venerable sir, is the meaning of this statement?' He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence. Surely,

knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired."

Note

1. According to SN 21:1, "noble silence" means the second jhāna.

See also: *SN 6:2*; *SN 45:2*; *AN 5:114*; *AN 9:1*; *Dhp 372*; *Ud 4:1*

The Failings of the World
Lokavipatti Sutta (AN 8:6)

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, & pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"For an uninstructed run-of-the-mill person there arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it has come to be.

"Loss arises.... Status arises.... Disgrace arises.... Censure arises.... Praise arises.... Pleasure arises....

"Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it has come to be.

"His mind remains consumed with the gain. His mind remains consumed with the loss… with the status… the disgrace… the censure… the praise… the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Loss arises.… Status arises.… Disgrace arises.… Censure arises.… Praise arises.… Pleasure arises.…

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss… with the status… the disgrace… the censure… the praise… the pleasure. His mind does not remain consumed with the pain.

"He does not welcome the arisen gain, or rebel against the arisen loss. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming & rebelling, he is released from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is released, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

Gain/loss,
status/disgrace,
censure/praise,

pleasure/pain:
These conditions among human beings
are
inconstant,
impermanent,
subject to change.
Knowing this, mindful, the intelligent person,
ponders these changing conditions.
Desirable things don't charm the mind,
undesirable ones bring no resistance.

His welcoming
& rebelling
are scattered,
gone to their end,
do not exist.
Knowing the dustless, sorrowless state,
he
discerns rightly,
has gone, beyond becoming,
to the Further Shore.

See also: SN 3:23; AN 4:192; AN 9:7

About Devadatta

Devadatta Sutta (AN 8:7)

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain, not long after Devadatta's departure. There, referring to Devadatta, he addressed the monks: "Monks, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others.

"Conquered by eight untrue dhammas, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable. Which eight?

"Conquered by material gain, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"Conquered by lack of material gain.…

"Conquered by status.…

"Conquered by lack of status.…

"Conquered by offerings.…

"Conquered by lack of offerings.…

"Conquered by evil ambition.…

"Conquered by evil friendship, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"Monks, it's good for a monk to keep conquering again & again any arisen material gain. It's good for a monk to keep conquering again & again any arisen lack of material gain… any arisen status… any arisen lack

of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.

"And for what compelling reason should a monk keep conquering again & again any arisen material gain… any arisen evil friendship? Because when one dwells not having conquered any arisen material gain, effluents arise, along with vexations & fevers. But when one dwells having conquered any arisen material gain, those effluents, vexations, & fevers are not.

[Similarly with any arisen lack of material gain, any arisen status, any arisen lack of status, any arisen offerings, any arisen lack of offerings, any arisen evil ambition, & any arisen evil friendship.]

"It's for this compelling reason that a monk should keep conquering again & again any arisen material gain… any arisen evil friendship.

"Therefore, monks, you should train yourselves: 'We will keep conquering again & again any arisen material gain… any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.' That's how you should train yourselves."

See also: *SN 17:3*; *SN 17:5*; *SN 17:8*; *AN 4:178*; *AN 6:60*; *Iti 81*

About Uttara

Uttara Sutta (AN 8:8)

On one occasion Ven. Uttara was staying at Mahisavatthu [Water Buffalo Ground] on Saṅkheyyaka Mountain in Vaṭṭajālika. There he addressed the monks:

"Friends, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others."

Now on that occasion the Great King Vessavaṇa had gone from the north to the south on some business or other. He heard Ven. Uttara in Mahisavatthu on Saṅkheyyaka Mountain in Vaṭṭajālika teaching the monks the Dhamma in this way: "Friends, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others." So—just as a strong man might extend his flexed arm or flex his extended arm—the Great King Vessavaṇa disappeared from Vaṭṭajālika on Saṅkheyyaka Mountain in Mahisavatthu and reappeared among the Devas of the Heaven of the Thirty-three. Then he went to Sakka the deva-king and, on arrival, said, "You should know, dear sir, that Ven. Uttara in Mahisavatthu on Saṅkheyyaka Mountain in Vaṭṭajālika is teaching the monks the Dhamma in this way: 'Friends, it's good for a monk periodically to have reflected on his own failings… on the failings of others… on his own attainments… on the attainments of others.'"

So Sakka the deva-king—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Devas of the Heaven of the Thirty-three and reappeared in Mahisavatthu on Saṅkheyyaka

Mountain in Vaṭṭajālika in Ven. Uttara's presence. Then he went to Ven. Uttara and, on arrival, bowed down to him and stood to one side. As he was standing there, he said to Ven. Uttara, "Is it true, venerable sir, that Ven. Uttara is teaching the monks the Dhamma in this way: 'Friends, it's good for a monk periodically to have reflected on his own failings… on the failings of others… on his own attainments… on the attainments of others'?"

"Yes, deva-king."

"But is this Ven. Uttara's own extemporaneous invention, or is it the saying of the Blessed One, the Worthy One, the Rightly Self-awakened One?"

"Very well, then, deva-king, I will give you an analogy, for there are cases where it's through an analogy that observant people can understand the meaning of what is being said. Suppose that not far from a village or town there was a great pile of grain, from which a great crowd of people were carrying away grain on their bodies, on their heads, in their laps [the laps of their robes], or in their cupped hands. If someone were to approach that great crowd of people and ask them, 'From where are you carrying away grain?' answering in what way would that great crowd of people answer so as to be answering rightly?"

"Venerable sir, they would answer, 'We are carrying it from that great pile of grain,' so as to be answering rightly."

"In the same way, deva-king, whatever is well said is all a saying of the Blessed One, the Worthy One, the Rightly Self-awakened One. Adopting it again & again from there do we & others speak."

"Amazing, venerable sir. Astounding, venerable sir—how well that has been said by Ven. Uttara: 'Whatever is well said is all a saying of the Blessed One, the Worthy One, the Rightly Self-awakened One. Adopting it again & again from there do we & others speak.' On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain, not long after Devadatta's departure. There, referring to Devadatta, he addressed the monks: 'Monks, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to

have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others.

"'Conquered by eight untrue dhammas, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable. Which eight?

"'Conquered by material gain, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"'Conquered by lack of material gain.…

"'Conquered by status.…

"'Conquered by lack of status.…

"'Conquered by offerings.…

"'Conquered by lack of offerings.…

"'Conquered by evil ambition.…

"'Conquered by evil friendship, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"'Monks, it's good for a monk to keep conquering again & again any arisen material gain. It's good for a monk to keep conquering again & again any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.

"'And for what compelling reason should a monk keep conquering again & again any arisen material gain… any arisen evil friendship? Because when one dwells not having conquered any arisen material gain, effluents arise, along with vexations & fevers. But when one dwells having conquered any arisen material gain, those effluents, vexations, & fevers are not.

[Similarly with any arisen lack of material gain, any arisen status, any arisen lack of status, any arisen offerings, any arisen lack of offerings, any arisen evil ambition, & any arisen evil friendship.]

"'It's for this compelling reason that a monk should keep conquering again & again any arisen material gain… any arisen evil friendship.

"'Therefore, monks, you should train yourselves: "We will keep conquering again & again any arisen material gain… any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship." That's how you should train yourselves.'

"Up to now, Ven. Uttara, the four companies—monks, nuns, lay men, & lay women—have not established this Dhamma-discourse among human beings. Take up this Dhamma-discourse, Ven. Uttara! Master this Dhamma-discourse, Ven. Uttara! Remember this Dhamma-discourse, Ven. Uttara! Connected with the goal is this Dhamma-discourse, and basic to the holy life!"

See also: MN 58

About Nanda

Nanda Sutta (AN 8:9)

"Monks, speaking rightly of Nanda, one could say, 'He is a son of a good family.' Speaking rightly of Nanda, one could say, 'He is strong.' Speaking rightly of Nanda, one could say, 'He is handsome.' Speaking rightly of Nanda, one could say, 'He is fiercely passionate.' If Nanda did not guard the doors of his senses, did not know moderation in eating, was not devoted to wakefulness, and was not endowed with mindfulness & alertness, how would he be able to follow the holy life, perfect & pure?

"This is Nanda's guarding of the doors of his senses: If he should look to the east, he looks focusing his entire awareness, (thinking,) 'As I am looking thus to the east, greed & distress, evil unskillful qualities, will not flow out.' That's how he is alert there. If he should look to the west… the north… the south… above… below… to the intermediate directions, he looks focusing his entire awareness, (thinking,) 'As I am looking thus to the intermediate directions, greed & distress, evil unskillful qualities, will not flow out.' That's how he is alert there. This is Nanda's guarding of the doors of his senses.

"This is Nanda's knowledge of moderation in eating: Nanda takes his food reflecting appropriately, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) 'I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort.' This is Nanda's knowledge of moderation in eating.

"This is Nanda's devotion to wakefulness: There is the case where Nanda during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the

second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is Nanda's devotion to wakefulness.

"This is Nanda's being in mindfulness & alertness: There is the case where feelings are known to Nanda as they arise, known as they persist, known as they subside. Perceptions are known as they arise, known as they persist, known as they subside. Thoughts are known as they arise, known as they persist, known as they subside. This is Nanda's being in mindfulness & alertness.

"Monks, if Nanda did not guard the doors of his senses, did not know moderation in eating, was not devoted to wakefulness, and was not endowed with mindfulness & alertness, how would he be able to follow the holy life, perfect & pure?"

See also: *SN 47:35*; *AN 4:37*; *Ud 3:2*

The Thoroughbred
Ājāñña Sutta (AN 8:13)

"Endowed with eight qualities, a king's auspicious thoroughbred steed is worthy of a king, is a king's asset, counts as a very limb of his king. Which eight?

[1] "There is the case where a king's auspicious thoroughbred steed is well-born on both sides, his mother's & his father's; he is born in the country where other auspicious thoroughbred steeds are born.

[2] "When given food, whether fresh or dried, he eats it carefully, without scattering it around.

[3] "He feels disgust at sitting or lying down in urine or excrement.

[4] "He is composed & easy to live with, and doesn't harass the other horses.

[5] "Whatever tricks or deceits or wiles or subterfuges he has, he shows them as they actually are to his trainer, so that his trainer can try to straighten them out.

[6] "When in harness he gives rise to the thought, 'Whether the other horses want to pull or not, *I'll* pull here.'

[7] "When going, he goes the straight path.

[8] "He is steadfast and remains steadfast to the end of life & death.

"Endowed with these eight qualities, a king's auspicious thoroughbred steed is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with eight qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world. Which eight?

[1] "There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere

of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

[2] "When given food, whether coarse or refined, he eats it carefully, without complaining.

[3] "He feels disgust at bodily misconduct, verbal misconduct, mental misconduct, at the development of evil, unskillful (mental) qualities.

[4] "He is composed & easy to live with, and doesn't harass the other monks.

[5] "Whatever tricks or deceits or wiles or subterfuges he has, he shows them as they actually are to the Teacher or to his observant companions in the holy life, so that the Teacher or his observant companions in the holy life can try to straighten them out.

[6] "When in training he gives rise to the thought, 'Whether the other monks want to train or not, *I'll* train here.'

[7] "When going, he goes the straight path; here the straight path is this: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

[8] "He dwells with his persistence aroused, (thinking,) 'Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through human steadfastness, human persistence, human striving, there will be no relaxing my persistence.'"

"Endowed with these eight qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world."

See also: AN 3:97; AN 4:111; AN 4:113; AN 5:75—76; AN 5:139—140; AN 11:10

Unruly
Khaḷuṅka Sutta (AN 8:14)

"Monks, I will teach you the eight unruly horses and eight faults in horses, the eight unruly men and eight faults in men. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "Now, which are the eight unruly horses and eight faults in horses?

"There is the case where some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—back up and push the chariot back with their hindquarters. Some unruly horses are like this. This is the first fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—jump back and hit the carriage railing, breaking the triple bar. Some unruly horses are like this. This is the second fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—kick the chariot pole and stomp on it. Some unruly horses are like this. This is the third fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—go off the road and make the chariot turn over. Some unruly horses are like this. This is the fourth fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—rear up and paw the air. Some unruly horses are like this. This is the fifth fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—not heeding the goad, bite through the bit with

their teeth and go where they will. Some unruly horses are like this. This is the sixth fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—go neither forward nor back, but stand right there like a post. Some unruly horses are like this. This is the seventh fault in a horse.

"Then again, some unruly horses—when goaded, ordered, and told 'Go!' by the charioteer—draw in their forefeet, draw in their hindfeet, and sit down right there on their four feet. Some unruly horses are like this. This is the eighth fault in a horse.

"These, monks, are the eight unruly horses and eight faults in horses."

"And which are the eight unruly men and eight faults in men?

"There is the case where the monks accuse a monk of an offense. He, being accused of an offense by the monks, denies the offense, (saying,) 'I don't remember. I don't remember.' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—backs up and pushes the chariot back with its hindquarters. Some unruly men are like this. This is the first fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, attacks the accuser: 'What use is there in your speaking, you incompetent fool! Think of yourself as worthy to be spoken to.' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—jumps back and hits the carriage railing, breaking the triple bar. Some unruly men are like this. This is the second fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, accuses the accuser in return: 'You, too, have committed an offense of this name. You make amends for it first.' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—kicks the chariot pole and stomps on it. Some unruly men are like this. This is the third fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, wanders from one thing to another, straying outside the topic, displaying anger, irritation, & sulkiness. He, I

tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—goes off the road and makes the chariot turn over. Some unruly men are like this. This is the fourth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, speaks waving his arms around in the midst of the Saṅgha. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—rears up and paws the air. Some unruly men are like this. This is the fifth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, not heeding the Saṅgha, not heeding his accuser, goes off where he will, still an offender. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—not heeding the goad, bites through the bit with its teeth and goes where it wills. Some unruly men are like this. This is the sixth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, (after saying,) 'I've neither committed an offense nor have I not committed an offense,' vexes the Saṅgha by falling silent. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—goes neither forward nor back, but stands right there like a post. Some unruly men are like this. This is the seventh fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, says this: 'Why do you venerable ones persecute me so much? I'll disavow the training and return to the lower life.' On having disavowed the training and returned to the lower life he says, 'I hope you venerable ones are gratified now!' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—draws in its forefeet, draws in its hind feet, and sits down right there on its four feet. Some unruly men are like this. This is the eighth fault in a man.

"These, monks, are the eight unruly men and eight faults in men."

See also: AN 4:111; AN 5:75—76; AN 5:139—140; AN 11:10

Pahārāda

Pahārāda Sutta (AN 8:19)

On one occasion the Blessed One was staying near Verañja at the root of Naḷeru's neem tree. Then Pahārāda the asura-king went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there, the Blessed One said to him, "Do the asuras, Pahārāda, take great joy in the great ocean?"

"The asuras take great joy in the great ocean, lord."

"And how many, Pahārāda, are the amazing & astounding qualities of the great ocean because of which, as they see them again & again, the asuras take great joy in the ocean?"

"Lord, there are eight amazing & astounding qualities of the great ocean because of which, as they see them again & again, the asuras take great joy in the great ocean. Which eight?

"[1] Lord, the great ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch.[1] The fact that the great ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch: This is the first amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[2] And furthermore, lord, the great ocean is stable and does not overstep its tideline.… This is the second amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[3] And furthermore, lord, the great ocean does not tolerate a dead body. Any dead body in the great ocean gets quickly washed to the shore and thrown up on dry land.… This is the third amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[4] And furthermore, lord, whatever great rivers there are—such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī—on reaching the great ocean, give up their former names and are classed simply as 'great ocean'.… This is the fourth amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[5] And furthermore, lord, though the rivers of the world pour into the great ocean, and rains fall from the sky, no swelling or diminishing in the great ocean for that reason can be discerned.… This is the fifth amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[6] And furthermore, lord, the great ocean has a single taste: that of salt.… This is the sixth amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[7] And furthermore, lord, the great ocean has these many treasures of various kinds: pearls, sapphires, lapis lazulis, shells, quartz, coral, silver, gold, rubies, & cat's eyes.… This is the seventh amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"[8] And furthermore, lord, the great ocean is the abode of such mighty beings as these: whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas. There are in the great ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long. The fact that the great ocean is the abode of such mighty beings as these: whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas; and there are in the great ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long: This is the eighth amazing & astounding quality of the great ocean because of which, as they see it again & again, the asuras take great joy in the great ocean.

"These, lord, are the eight amazing & astounding qualities of the great ocean because of which, as they see them again & again, the asuras take great joy in the great ocean.

"But, lord, do the monks take great joy in this Dhamma & Vinaya?"

"The monks take great joy in this Dhamma & Vinaya, Pahārada."

"And how many, lord, are the amazing & astounding qualities of this Dhamma & Vinaya because of which, as they see them again & again, the monks take great joy in this Dhamma & Vinaya?"

"Pahārāda, there are eight amazing & astounding qualities of this Dhamma & Vinaya because of which, as they see them again & again, the monks take great joy in this Dhamma & Vinaya. Which eight?

"[1] Just as the great ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch; in the same way, Pahārāda, this Dhamma & Vinaya has a gradual training, a gradual performance, a gradual practice, with a penetration to gnosis only after a long stretch. The fact that this Dhamma & Vinaya has a gradual training, a gradual performance, a gradual practice, with a penetration to gnosis only after a long stretch: This is the first amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[2] And furthermore, just as the great ocean is stable and does not overstep its tideline; in the same way, Pahārāda, my disciples do not—even for the sake of their lives—overstep the training rules I have formulated for them.… This is the second amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[3] And furthermore, just as the great ocean does not tolerate a dead body—any dead body in the great ocean getting quickly washed to the shore and thrown up on dry land—in the same way, Pahārāda, if an individual is unprincipled, evil, unclean & suspect in his undertakings, hidden in his actions—not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature—the community has no affiliation with him. Having quickly gathered together, they suspend him from the community. Even though he may be sitting in the midst of the community of monks, he is far from the community, and the community far from him.… This is the third amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[4] And furthermore, just as whatever great rivers there are—such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī—on reaching the great ocean, give up their former names and are classed simply as 'great ocean'; in the same way, Pahārāda, when members of the four castes—noble warriors, brahmans, merchants, & workers—go forth from home to the homeless life in this Dhamma & Vinaya declared by the Tathāgata, they give up their former names & clans and are classed simply as 'contemplatives, sons of the Sakyan'.… This is the fourth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[5] And furthermore, just as the rivers of the world pour into the great ocean, and rains fall from the sky, but no swelling or diminishing in the great ocean for that reason can be discerned; in the same way, Pahārāda, although many monks are totally unbound into the property of unbinding with no fuel remaining,[2] no swelling or diminishing in the property of unbinding for that reason can be discerned.… This is the fifth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[6] And furthermore, just as the great ocean has a single taste—that of salt—in the same way, Pahārāda, this Dhamma & Vinaya has a single taste: that of release.… This is the sixth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[7] And furthermore, just as the great ocean has these many treasures of various kinds—pearls, sapphires, lapis lazulis, shells, quartz, coral, silver, gold, rubies, & cat's eyes—in the same way, Pahārāda, this Dhamma & Vinaya has these many treasures of various kinds: the four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path[3] …. This is the seventh amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"[8] And furthermore, just as the great ocean is the abode of such mighty beings as these: whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas, and there are in the great ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long; in the same way, Pahārāda, this Dhamma & Vinaya is the abode of such mighty beings as these: stream-winners & those practicing to realize the fruit of stream-entry; once-returners & those practicing to realize the fruit of once-returning; non-returners & those practicing to realize the fruit of non-returning; arahants & those practicing for arahantship. The fact that this Dhamma & Vinaya is the abode of such mighty beings as these—stream-winners & those practicing to realize the fruit of stream-entry; once-returners & those practicing to realize the fruit of once-returning; non-returners & those practicing to realize the fruit of non-returning; arahants & those practicing for arahantship: This is the eighth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"These, Pahārāda, are the eight amazing & astounding qualities of this Dhamma & Vinaya because of which, as they see them again & again, the monks take great joy in this Dhamma & Vinaya."

Notes

1. The Pali here reads, *na āyataken'eva papāto.* Literally, this means, "not for quite a long stretch a sudden drop-off." The Commentary, however, insists that this phrase means, "with no abrupt drop-off." NDB follows the Commentary in translating it as "not dropping off abruptly," but there are three reasons for not accepting the Commentary's interpretation here. (a) The first is grammatical. The word *āyataka* means "long, drawn out; lasting a long time." To interpret *āyatakena,* the instrumental of a word meaning "long, drawn out," to mean "abrupt" makes little sense. (b) The second reason is geographical. The continental shelf off the east coast of India does have a sudden drop-off after a long gradual slope. (c) The third reason is doctrinal. When the Buddha takes the shape of the ocean floor as a simile for the course of the practice, the sudden drop-off stands for penetration to gnosis. If there were no abrupt sudden drop-off, there would be no abrupt penetration to awakening. However, there are many cases of sudden penetration in the Canon, prime examples being Ven.

Bāhiya's attainment of arahantship in Ud 1:10, and Ven. Ānanda's attainment in Cv 11:1.6.

2. *Anupādisesāya nibbāna-dhātuya:* the unbinding of an arahant who has passed away. The image is of a fire that has gone so thoroughly out that its embers no longer glow. See Iti 44, AN 6:43, and Thag 15:2.

3. These are the seven sets forming the Wings to Awakening.

See also: Ud 5:5

About Ugga

Ugga Sutta (AN 8:22)

On one occasion the Blessed One was staying among the Vajjians near Hatthigāma. There he addressed the monks: "Monks, remember Ugga the householder of Hatthigāma as having eight amazing & astounding qualities." That is what the Blessed One said. Having said it, the One Well-gone rose from his seat & entered his dwelling.

Then early in the morning, a certain monk—having adjusted his under robe and carrying his robes & bowl—went to the home of Ugga the householder of Hatthigāma and, on arrival, sat down on a seat laid out. Then Ugga the householder went to the monk and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the monk said to him, "Householder, the Blessed One has declared that you are endowed with eight amazing & astounding qualities. With which eight amazing & astounding qualities has the Blessed One declared that you are endowed?"

"Venerable sir, I don't know with which eight amazing & astounding qualities the Blessed One has declared that I am endowed, but there are eight amazing & astounding qualities to be found in me. Listen to them & pay careful attention. I will speak."

"As you say, householder," the monk responded to Ugga the householder of Hatthigāma.

Ugga said, "Venerable sir, I was carousing in the Nāga forest when I saw the Blessed One in the distance for the first time. As soon as I saw the Blessed One, my heart felt confidence, and my liquor-intoxication left me. This is the first amazing & astounding quality to be found in me.

"With a confident heart, I attended to the Blessed One. He gave me a graduated talk, i.e., a talk on giving, a talk on virtue, a talk on heaven; he proclaimed the drawbacks of, degradation in, & defilement in sensuality,

and the rewards of renunciation. Then—when the Blessed One knew that I was of ready mind, malleable mind, unhindered mind, exultant mind, confident mind—he proclaimed to me the distinctive teaching of the Awakened Ones: stress, origination, cessation, path. Just as a white cloth with stains removed would rightly take dye, in the same way there arose to me, in that very seat, the dustless, stainless Dhamma eye: *Whatever is subject to origination is all subject to cessation.* Then—having seen the Dhamma, having reached the Dhamma, known the Dhamma, gained a footing in the Dhamma, having crossed over & beyond doubt, having had no more questioning, having gained fearlessness & become independent of others with regard to the Teacher's message, right there I went to the Buddha, the Dhamma, & the Saṅgha for refuge and undertook the training rules with celibacy as the fifth.[1] This, venerable sir, is the second amazing & astounding quality to be found in me.

"I had four young wives. So I went to my wives and, on arrival, said to them, 'Sisters, I have undertaken the five training rules with celibacy as the fifth. Whoever wants to may partake of this wealth & make merit [here], or you may go to the homes of your relatives, or, if you want (another) man, to whom shall I give you?' When this was said, the eldest wife said to me, 'Young master, give me to the man named so-&-so.' Having sent for that man, having taken that wife with my left hand, having taken the ceremonial vase with my right hand, I gave her to that man. But even as I gave up my young wife as a gift, I don't recall any alteration in my mind. This, venerable sir, is the third amazing & astounding quality to be found in me.

"There is wealth to be found in my family, but it is given unstintingly to virtuous people of admirable character. This, venerable sir, is the fourth amazing & astounding quality to be found in me.

"Whatever monk I attend to, I attend to him attentively, not inattentively. If that venerable one teaches me the Dhamma, I listen attentively, not inattentively. If he doesn't teach me the Dhamma, I teach him the Dhamma. This, venerable sir, is the fifth amazing & astounding quality to be found in me.

"When I have invited the Saṅgha (for a meal), it's not amazing for devas to come & inform me, 'That monk, householder, is released both

ways. That monk is released through discernment. That monk is a bodily witness. That monk is attained to view. That monk is released through conviction. That monk is a Dhamma-follower. That monk is a conviction-follower.[2] That monk is virtuous, of admirable character. That monk is unvirtuous, of evil character.' Yet while I am serving the Saṅgha, I don't recall giving rise to the thought, 'I will give this one a little' or 'I will give this one a lot.' Instead, I give with an impartial mind. This, venerable sir, is the sixth amazing & astounding quality to be found in me.

"It's not amazing for devas to come & inform me, 'Householder, the Blessed One's Dhamma is well-taught.' When that is said, I say to those devas, 'Whether or not you devas say that, the Blessed One's Dhamma is well-taught.' Still, I don't recall any exaltation of mind because devas come to me or because I converse with devas. This, venerable sir, is the seventh amazing & astounding quality to be found in me.

"And, venerable sir, if I die before the Blessed One, it won't be amazing if the Blessed One declares of me, 'There is no fetter, bound by which Ugga the householder of Hatthigāma will come back to this world.' This, venerable sir, is the eighth amazing & astounding quality to be found in me.

"These, venerable sir, are the eight amazing & astounding qualities to be found in me. But I don't know with which eight amazing & astounding qualities the Blessed One has declared I am endowed."

Then the monk, having received almsfood at the home of Ugga the householder of Hatthigāma, got up from his seat & left. Then, after his meal, returning from his alms round, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with Ugga the householder of Hatthigāma.

"Excellent, monk! Excellent! Just as Ugga has rightly declared them, these are the eight amazing & astounding qualities with which I had declared he is endowed. Remember Ugga the householder of Hatthigāma as having these eight amazing & astounding qualities."

Notes

1. In other words, the five precepts but with the precept for celibacy replacing the precept against sexual misconduct.

2. See MN 70 for definitions of these types of monks. See also AN 9:43–45.

See also: *SN 41:7*; *SN 41:10*; *AN 7:50*; *AN 8:23*

About Hatthaka (1)
Hatthaka Sutta (AN 8:23)

On the surface, the qualities the Buddha attributes to Hatthaka in this sutta do not seem especially "amazing" or "astounding." Keep in mind, however, that the Canon depicts Hatthaka as very wealthy, and the Commentary adds that he is a prince. To find such qualities in a person of power and wealth is fairly amazing.

* * *

On one occasion the Blessed One was staying near Āḷavī at the Aggāḷava Shrine. There he addressed the monks: "Monks, remember Hatthaka of Āḷavī as being endowed with seven amazing, astounding qualities. Which seven? Monks, Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction. He is learned. He is generous. He is discerning. Remember Hatthaka of Āḷavī as being endowed with these seven amazing, astounding qualities."

That is what the Blessed One said. Having said it, the One Well-Gone, getting up from his seat, went into his dwelling.

Then early in the morning a certain monk, having adjusted his lower robe and carrying his bowl & outer robe, went to Hatthaka of Āḷavī's home. On arrival, he sat down on a seat made ready. Then Hatthaka of Āḷavī approached the monk and, having bowed down to him, sat to one side. As he was sitting there the monk said to him, "Friend, the Blessed One has described you as being endowed with seven amazing, astounding qualities. Which seven? 'Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction. He is learned. He is generous. He is discerning.' Friend, the Blessed One has described you as being endowed with these seven amazing, astounding qualities."

"I hope, sir, that there were no white-clad householders there."

"No, friend, there were no white-clad householders there."

"It's good, sir, that there were no white-clad householders there."

Then the monk, having received alms at Hatthaka of Āḷavī's home, departed. After his meal, returning from his alms round, he went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he [told the Blessed One what had happened].

[The Blessed One replied:] "It's good, monk, it's very good that the clansman is modest and does not want others to know of the skillful qualities present in him. In that case, monk, remember Hatthaka of Āḷavī as being endowed with this eighth amazing, astounding quality: modesty."

See also: *AN 3:35*; *AN 8:30*; *AN 8:53*

About Hatthaka (2)

Hatthaka Sutta (AN 8:24)

The four grounds for the bonds of fellowship (see AN 4:32) appear in the early Mahāyāna sūtras as guidelines for every aspiring bodhisattva—one of the few teachings that even the more radical Mahāyāna sūtras adopt from the early canons. The following sutta, which maintains that these four qualities are required for developing any large following, may account for this fact.

* * *

On one occasion the Blessed One was staying near Āḷavī at the Aggāḷava Shrine. Then Hatthaka of Āḷavī, surrounded by approximately 500 (other) lay followers, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Large is your following, Hatthaka. How have you won over this large following?"

"Lord, I have won over this large following through the four grounds for the bonds of fellowship taught by the Blessed One. When I know that, 'This person is to be won over by giving,' then I win him/her over by giving. When I know that, 'This person is to be won over by kind words,' then I win him/her over by kind words. When I know that, 'This person is to be won over by beneficial help,' then I win him/her over by beneficial help.[1] When I know that, 'This person is to be won over by consistency,' then I win him/her over by consistency.[2] Awed by the wealth of my family, they regard me as worth listening to, which would not be the case if I were poor."

"It's good, Hatthaka, it's very good that this is the means by which you have won over a large following. All those in the past who have won over a large following have done so by means of these four same grounds for the bonds of fellowship. All those in the future who will win over a large following will do so by means of these four same grounds for the bonds

of fellowship. All those at present who are winning over a large following do so by means of these four same grounds for the bonds of fellowship."

Then, having been instructed, urged, roused, & encouraged by the Blessed One with a talk on Dhamma, Hatthaka of Āḷavī got up from his seat, bowed down to the Blessed One, circled him—keeping him on his right—and left. Not long after he had left, the Blessed One said to the monks, "Monks, remember Hatthaka of Āḷavī as being endowed with eight amazing, astounding qualities. Which eight? Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction (over the results of unskillful actions). He is learned. He is generous. He is discerning. He is modest. Remember Hatthaka of Āḷavī as being endowed with these eight amazing, astounding qualities."

Notes

1. The Commentary to AN 4:32 defines beneficial help as beneficial words and advice, an assertion that may be based on the idea that giving already covers beneficial actions. AN 5:99 and AN 8:26 would suggest that encouraging the person to observe the precepts would also count as beneficial help.

2. The Commentary defines consistency as sharing the same hardships and pleasures: eating together, sleeping together, observing the same precepts, not claiming any special privileges. Other traditional texts define consistency more in terms of reliability: acting the same way behind the other person's back as one would to his/her face.

See also: *AN 3:35*

To Jīvaka (On Being a Lay Follower)
Jīvaka Sutta (AN 8:26)

I have heard that on one occasion the Blessed One was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Lord, to what extent is one a lay follower?"

"Jīvaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Saṅgha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jīvaka, when a lay follower abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented & distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jīvaka, when a lay follower himself is consummate in conviction but does not encourage others in the consummation of conviction; when he himself is consummate in virtue but does not encourage others in the consummation of virtue; when he himself is consummate in generosity but does not encourage others in the consummation of generosity; when he himself desires to see the monks but does not encourage others to see the monks; when he himself wants to hear the true Dhamma but does not encourage others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard but does not encourage others to remember the Dhamma; when he himself explores the meaning of the Dhamma he has heard but does not encourage others to explore the meaning; when he himself, knowing both the Dhamma & its

meaning, practices the Dhamma in line with the Dhamma, but does not encourage others to practice the Dhamma in line with the Dhamma—then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit & the benefit of others?"

"Jīvaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma—then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

See also: AN 4:99; AN 5:175; AN 8:54

Strengths

Bala Sutta (AN 8:28)

Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Sāriputta, how many are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me'?"

"Eight, lord, are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me.' Which eight?

"There is the case where the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended. The fact that the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended. The fact that sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended is also a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the qualities that act as a basis for the effluents. The fact that the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the

qualities that act as a basis for the effluents is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the four establishings of mindfulness[1] are developed, well-developed by a monk whose effluents are ended. The fact that the four establishings of mindfulness are developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the four bases of power are developed, well-developed by a monk whose effluents are ended.…

"And further, the five faculties are developed, well-developed by a monk whose effluents are ended.…

"And further, the seven factors for awakening are developed, well-developed by a monk whose effluents are ended.…

"And further, the noble eightfold path is developed, well-developed by a monk whose effluents are ended. The fact that the noble eightfold path is developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"These, lord, are the eight strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'"

Note

1. This and the remaining strengths constitute five of the seven lists of qualities that make up the Wings to Awakening. The two missing lists are the four right exertions and the five strengths. The four exertions may have been omitted here because they are identical with the factor of right effort in the noble eightfold path. As for the five strengths, there may be two reasons for why they are omitted. The first, suggested by AN 4:163, is that they pertain to the lower levels of noble attainment—stream-entry through non-returning—whereas the five faculties, which cover the same qualities as the five strengths (conviction, persistence, mindfulness, concentration, and discernment),

constitute a higher intensity of these qualities pertaining exclusively to arahantship. The second possible reason is that listing the five strengths as one of eight strengths would have been confusing.

See also: DN 16: MN 48; SN 48:53; AN 10:75

To Anuruddha

Anuruddha Sutta (AN 8:30)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. And at that time Ven. Anuruddha was living among the Cetis in the Eastern Bamboo Park. Then, as he was alone in seclusion, this line of thinking arose in Ven. Anuruddha's awareness: "This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for whose discernment is weak."

Then the Blessed One, realizing with his awareness the line of thinking in Ven. Anuruddha's awareness—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt, and re-appeared among the Cetis in the Eastern Bamboo Park, right in front of Ven. Anuruddha. There he sat down on a prepared seat. As for Ven. Anuruddha, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Good, Anuruddha, very good. It's good that you think these thoughts of a great person: 'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This

Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Now then, Anuruddha, think the eighth thought of a great person: 'This Dhamma is for one who enjoys non-objectification,[1] who delights in non-objectification, not for one who enjoys & delights in objectification.'

"Anuruddha, when you think these eight thoughts of a great person, then—whenever you want—quite secluded from sensuality, secluded from unskillful qualities, you will enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. When you think these eight thoughts of a great person, then—whenever you want—with the stilling of directed thoughts & evaluations, you will enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.... with the fading of rapture, you will remain equanimous, mindful, & alert, and sense pleasure with the body. You will enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' When you think these eight thoughts of a great person, then—whenever you want—with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, you will enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your meal of almsfood will seem to you to be just like the rice & wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces & seasonings.... your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of

a householder or householder's son, plastered inside & out, draft-free, bolted, and with its shutters closed.… your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide & deer-skin rugs, covered with a canopy, and with red cushions for the head & feet.…

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your medicine of strong-smelling urine will seem to you to be just like the various tonics of a householder or householder's son: ghee, fresh butter, oil, honey, and molasses sugar. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on unbinding.

"Now, then, Anuruddha, you are to stay right here among the Cetis for the coming Rains Retreat."

"As you say, venerable sir," Ven. Anuruddha responded to him.

Then, having given this exhortation to Ven. Anuruddha, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Eastern Bamboo Park of the Cetis and reappeared among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. He sat down on a prepared seat and, as he was sitting there, he addressed the monks: "Monks, I will teach you the eight thoughts of a great person. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said, "Now, what are the eight thoughts of a great person? This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys

non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.

"'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, does not want it to be known that 'He is modest.' Being content, he does not want it to be known that 'He is content.' Being reclusive, he does not want it to be known that 'He is reclusive.' His persistence being aroused, he does not want it to be known that 'His persistence is aroused.' His mindfulness being established, he does not want it to be known that 'His mindfulness is established.' His mind being concentrated, he does not want it to be known that 'His mind is concentrated.' Being endowed with discernment, he does not want it to be known that 'He is endowed with discernment.' Enjoying non-objectification, he does not want it to be known that 'He is enjoying non-objectification.' 'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old almsfood, any old lodging, any old medicinal requisites for curing the sick at all. 'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living reclusively, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians & their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning

unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated.' Thus was it said. With reference to what was it said? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. 'This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, & released in the cessation of objectification. 'This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.' Thus was it said. And with reference to this was it said."

Now, during the following Rains Retreat, Ven. Anuruddha stayed right there in the Eastern Bamboo Park among the Cetis. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants.

Then, on attaining arahantship, he uttered this verse:

Knowing my thoughts,
the Teacher, unexcelled in the cosmos,
came to me through his power
in a body made of mind.
He taught in line with my thoughts,
        and then further.
The Buddha,
    delighting in   non-objectification,
    taught   non-objectification.
Knowing his Dhamma,
I kept delighting in his bidding.
    The three knowledges
    have been attained;
    the Buddha's bidding,
        done.

Note

1. "Objectification" is a translation of *papañca.* Although in some circles *papañca* has come to mean a proliferation of thinking, in the Canon it refers not to the amount of thinking, but to a type of thinking marked by the classifications and perceptions it uses. As Sn 4:14 points out, the root of these classifications and perceptions is the thought, "I am the thinker." From this assumption grow such classifications as "me/not me," "existing/not existing," which frame experience in terms conducive to further becoming. DN 21 and MN 18 discuss the relationship between objectification and conflict. AN 4:173 states that the range of objectification is identical with the range of the six sense media. SN 43 lists non-objectification as one of many epithets for unbinding.

See also: DN 21; MN 2; MN 18; SN 22:3; AN 4:28; AN 4:173; AN 5:30; AN 8:53; AN 10:69; AN 10:72; Ud 3:1; Iti 80; Thag 6:10

Bonanzas

Abhisanda Sutta (AN 8:39)

"Monks, there are these eight bonanzas of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing, to welfare & happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first bonanza of merit, bonanza of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

"And further, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second bonanza of merit.…

"And further, the disciple of the noble ones has gone to the Saṅgha for refuge. This is the third bonanza of merit.…

"Now, there are these five gifts, five great gifts—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will never be open to

suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the fourth bonanza of merit.…

"And further, abandoning taking what is not given [stealing], the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift… and this is the fifth bonanza of merit.…

"And further, abandoning sexual misconduct, the disciple of the noble ones abstains from sexual misconduct. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift… and this is the sixth bonanza of merit.…

"And further, abandoning the telling of lie, the disciple of the noble ones abstains from telling lies. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift… and this is the seventh bonanza of merit.…

"And further, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will

never be open to suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the eighth bonanza of merit, bonanza of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness."

See also: *MN 135–136*; *SN 55:31–33*; *AN 4:99*; *AN 10:92*; *Iti 22*; *Iti 27*

Results

Vipāka Sutta (AN 8:40)

"Monks, the taking of life—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from the taking of life is that, when one becomes a human being, it leads to a short life span.

"Stealing—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one's wealth.

"Sexual misconduct—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from sexual misconduct is that, when one becomes a human being, it leads to rivalry & revenge.

"Lying—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from lying is that, when one becomes a human being, it leads to being falsely accused.

"Divisive speech—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from divisive speech is that, when one becomes a human being, it leads to the breaking of one's friendships.

"Harsh speech—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming

from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

"Idle chatter—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from idle chatter is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

"The drinking of fermented & distilled liquors—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

See also: *MN 135–136*; *SN 42:6*; *SN 42:8*; *AN 3:101*

To Gotamī

Gotamī Sutta (AN 8:51)

On one occasion the Blessed One was staying near Kapilavatthu in the Banyan Park. Then Mahāpajāpati Gotamī went to the Blessed One and, on arrival, having bowed to him, stood to one side. As she was standing there she said to him: "It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Gotamī. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

A second time.... A third time she said to him: "It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Gotamī. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."[1]

So Mahāpajāpati Gotamī, (thinking,) "The Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata"—sad & unhappy, crying, her face in tears—bowed to the Blessed One and left, keeping him to her right.

The Blessed One, having stayed as long as he liked in Kapilavatthu, set out for Vesālī. After wandering in stages, he arrived at Vesālī. There he stayed near Vesālī at the Gabled Hall in the Great Forest.

Then Mahāpajāpati Gotamī, having had her hair cut off, having donned ochre robes, set out for Vesālī together with a large number of Sakyan women. After wandering in stages, she arrived at Vesālī and went to the Gabled Hall in the Great Forest. Then she stood there outside the

porch, her feet swollen, her limbs covered with dust, sad & unhappy, crying, her face in tears. Ven. Ānanda[2] saw her standing there outside the porch, her feet swollen, her limbs covered with dust, sad & unhappy, crying, her face in tears, and so asked her, "Why, Gotamī, why are you standing here outside the porch, your feet swollen, your limbs covered with dust, sad & unhappy, crying, your face in tears?"

"Because, venerable sir, the Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"In that case, Gotamī, stay right here[3] while I ask the Blessed One to allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Lord, Mahāpajāpati Gotamī is standing outside the porch—her feet swollen, her limbs covered with dust, sad and unhappy, crying, her face in tears, because the Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata. It would be good if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Ānanda. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

A second time.... A third time, Ven. Ānanda said, "... It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Ānanda. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

Then the thought occurred to Ven. Ānanda, "The Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata. What if I were to find some other way to ask the Blessed One to allow women's Going-forth

from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata." So he said to the Blessed One, "Lord, if a woman were to go forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, would she be able to realize the fruit of stream-entry, once-returning, non-returning, or arahantship?"

"Yes, Ānanda, she would…."

"In that case, lord, Mahāpajāpati Gotamī has been of great service to the Blessed One. She was the Blessed One's aunt, foster mother, nurse, giver of milk. When the Blessed One's mother passed away, she gave him milk. It would be good if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Ānanda, if Mahāpajāpati Gotamī accepts eight rules of respect *[garu-dhamma],* that will be her Acceptance [as a nun].

[1] "A nun who has been fully accepted even for a century must bow down, rise up from her seat, salute with hands palm-to-palm over her heart, and perform forms of respect due to superiors to a monk even if he has been fully accepted on that very day. This rule is to be honored, respected, revered, venerated, never to be transgressed as long as she lives.

[2] "A nun must not spend the Rains in a residence where there is no monk (nearby)….

[3] "Every half-month a nun should expect two things from the Saṅgha of monks: (permission to) ask for the date of the uposatha and (permission to) approach for an exhortation….

[4] "At the end of the Rains-residence, a nun should invite (accusations from) both Saṅghas [the Saṅgha of monks and the Saṅgha of nuns] on any of three grounds: what they have seen, what they have heard, what they have suspected….

[5] "A nun who has broken any of the rules of respect must undergo penance for half a month under both Saṅghas….

[6] "Only after a female trainee has trained in the six precepts for two years can she request Acceptance from both Saṅghas….

[7] "A monk must not in any way be insulted or reviled by a nun….

[8] "From this day forward, the admonition of a monk by a nun is forbidden, but the admonition of a nun by a monk is not forbidden. This rule, too, is to be honored, respected, revered, venerated, never to be transgressed as long as she lives.

"If Mahāpajāpati Gotamī accepts these eight rules of respect, that will be her Acceptance."

Then Ven. Ānanda, having learned the eight rules of respect in the Blessed One's presence, went to Mahāpajāpati Gotamī and, on arrival, said to her, "Gotamī, if you accept these eight rules of respect, that will be your Acceptance. [And he repeated the eight rules.]"

"Ven. Ānanda, just as if a young woman—or man—fond of ornamentation, with bathed head, having been given a garland of lotuses or jasmine or scented creepers, having accepted it in both hands, were to place it on her head, in the same way I accept the eight rules of respect, never to transgress them as long as I live."

Then Ven. Ānanda returned to the Blessed One and, having bowed down, sat to one side. As he was sitting there he said, "Venerable sir, Mahāpajāpati Gotamī has accepted the eight rules of respect, never to transgress them as long as she lives."[4]

"But, Ānanda, if women had not obtained the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, the holy life would have lasted long, the true Dhamma would have lasted 1,000 years. But now that they have obtained the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, the holy life will not last long, the true Dhamma will last only 500 years.[5]

"Just as a clan in which there are many women and few men is easily plundered by robbers and thieves, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as, when the white blight falls on a field of ripening wheat, that field of wheat does not last long, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as, when the rust disease falls on a field of sugar cane, that field of sugar cane does not last long, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as a man might make an embankment in advance around a great reservoir to keep the waters from overflowing, in the same way I have set forth in advance the eight rules of respect for nuns that they are not to transgress as long as they live."[6]

Notes

1. DN 16 reports a conversation between the Buddha and Māra shortly after the Buddha's awakening in which the former declines to totally unbind until he has established both a Saṅgha of monks and a Saṅgha of nuns on a firm foundation. Thus there is the question: Why did the Buddha refuse Mahāpajāpati's first request to allow a Saṅgha of nuns? The apparent answer is that he had already thought through the conditions on which he would establish that Saṅgha, and suspected that Mahāpajāpati would reject them unless she was fully sincere in her request. Only when she later showed her sincerity, and Ven. Ānanda brought up a telling reason for allowing her ordination—that women would be able to attain the noble attainments if they were allowed to ordain—did the Buddha set forth his conditions.

Although the most common pattern in the Vinaya is for the Buddha to wait for complaints about a monk's or nun's behavior before establishing rules, many rules were established in a way that does not follow this pattern. In some cases, monks bring the Buddha questions about how to behave, and he establishes rules in response to their request. In other cases, such as the rules for the kaṭhina (Mv VII), the Buddha simply sets out conditions even without being asked. Thus there is nothing out-of-character in his setting out conditions prior to the establishing of the Saṅgha of nuns.

2. According to the Commentary, the events in this sutta took place soon after the Buddha's first return to Kapilavatthu shortly after his awakening. The Commentary elsewhere states that Ven. Ānanda did not become the Buddha's permanent attendant until twenty years after the Buddha's awakening. The Canon is silent on both of these points, but if the Commentary's claims are true, then these events would have occurred when Ānanda was serving as a temporary attendant, or simply happened to be near the Buddha, prior to his

later permanent appointment to the post. However, given the Buddha's references to Rains-residence, uposatha, and Invitation in this account, it's more likely that these events took place later in his career, after a fair number of rules and procedures for the bhikkhus had already been established.

3. The Thai edition of Cv X, which also contains this account, adds here "for a moment."

4. In Cv X, Ven. Ānanda's statement is: "Venerable sir, Mahāpajāpati Gotamī has accepted the eight rules of respect. The Blessed One's foster mother is fully accepted."

5. As SN 16:13 explains, the "survival of the true Dhamma" means not simply the brute survival of the teachings but the survival of the teachings unadulterated with "synthetic Dhamma" *(saddhamma-paṭirūpa),* later "improvements" that would call the authenticity of the true Dhamma into question. One possible example of this sort of adulteration—the early *Prajñā-paramitā* literature, with its teachings on the non-arising of dhammas—actually did begin to appear approximately 500 years after the Buddha's lifetime.

The hypothesis suggested in note 1—that the Buddha did want to establish a Saṅgha of nuns, but wanted Mahāpajāpati to be in a position where she would accept his conditions—is supported by the fact that the Buddha did not bring up the question of the survival of the True Dhamma until after she had accepted them. Had he not wanted to establish a Saṅgha of nuns, he would have mentioned this point to Ven. Ānanda immediately when the issue was broached, and Ānanda would have probably abandoned his efforts to argue Mahāpajāpati' case.

6. The early nuns did not accept these eight rules docilely. Soon after vowing to adhere to them for the rest of her life, Mahāpajāpati Gotamī requested that the nuns be relieved of the most onerous one—the first (Cv.X.3). The fact that she was asking to renege on her word to the Buddha doomed the request to failure. According to the Vibhaṅga to the Bhikkhunī Pāṭimokkha, individual nuns at later dates disobeyed the second, third, fourth, sixth, and seventh rules of respect, leading the Buddha to add pācittiya rules forbidding these transgressions to their Pāṭimokkha (respectively, Bhikkhunī Pc 56, 59, 57, 63 (66), & 52). Cv.X.20 reports that nuns tried to initiate accusations against monks in violation of the eighth rule of respect, leading the Buddha to declare such attempts invalid and to impose a dukkaṭa on them. The existence of these rules meant that any nun who broke them would have to confess her transgression to her fellow nuns. Because disciplinary transactions can be imposed only on those

who confess their actions, the act of confessing these transgressions would thus open the way for both Saṅghas to impose penance on the offender in line with the fifth rule of respect.

Interestingly, the first rule of respect was enforced by a rule for the monks. Cv.X.3 imposes a dukkaṭa on a monk who bows down to a woman, rises up from his seat for her, salutes her with hands palm-to-palm over his heart, or performs forms of respect due to a superior to her. Thus if a monk broke this rule, he would have to confess the fact; the nun in question would be confronted with his confession, thus setting in line proceedings that could lead to her observing penance.

In Brief

Saṅkhitta Sutta (AN 8:53)

I have heard that at on one occasion the Blessed One was staying near Vesāli at the Gabled Hall in the Great Forest.

Then Mahāpajāpati Gotamī went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him: "It would be good, lord, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Gotamī, the qualities of which you may know, 'These qualities lead to passion, not to dispassion; to being fettered, not to being unfettered; to accumulating, not to shedding; to self-aggrandizement, not to modesty; to discontent, not to contentment; to entanglement, not to reclusiveness; to laziness, not to aroused persistence; to being burdensome, not to being unburdensome': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion; to being unfettered, not to being fettered; to shedding, not to accumulating; to modesty, not to self-aggrandizement; to contentment, not to discontent; to reclusiveness, not to entanglement; to aroused persistence, not to laziness; to being unburdensome, not to being burdensome': You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

That is what the Blessed One said. Gratified, Mahāpājapati Gotamī delighted in his words.

See also: MN 61; AN 7:64; AN 7:80; AN 8:30; AN 10:71

To Dīghajāṇu
Dīghajāṇu Sutta (AN 8:54)

I have heard that on one occasion the Blessed One was staying among the Koḷiyans. Now the Koḷiyans have a town named Kakkarapatta. There Dīghajāṇu [LongShin] the Koḷiyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "We are lay people enjoying sensual pleasures: living crowded with spouses and children; using Kāsi fabrics and sandalwood; wearing garlands, scents, and creams; handling gold and silver. May the Blessed One teach the Dhamma for those like us, for our happiness and well-being in this life, for our happiness and well-being in lives to come."

(The Blessed One said:) "There are these four qualities, TigerPaw, that lead to a lay person's happiness and well-being in this life. Which four? Being consummate in initiative, being consummate in vigilance, admirable friendship, and maintaining one's livelihood in tune.

"And what is meant by being consummate in initiative? There is the case where a lay person, by whatever occupation he makes his living—whether by farming or trading or cattle tending or archery or as a king's man or by any other craft—is clever and untiring at it, endowed with discrimination in its techniques, enough to arrange and carry it out. This is called being consummate in initiative.

"And what is meant by being consummate in vigilance? There is the case where a lay person has righteous wealth—righteously gained, coming from his initiative, his striving, his making an effort, gathered by the strength of his arm, earned by his sweat—he manages to protect it through vigilance (with the thought), 'How shall neither kings nor thieves make off with this property of mine, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' This is called being consummate in vigilance.

"And what is meant by admirable friendship? There is the case where a lay person, in whatever town or village he may dwell, associates with householders or householders' sons, young or old, who are consummate in conviction, consummate in virtue, consummate in generosity, consummate in discernment. He talks with them, engages them in discussions. He emulates consummate conviction in those who are consummate in conviction, consummate virtue in those who are consummate in virtue, consummate generosity in those who are consummate in generosity, and consummate discernment in those who are consummate in discernment. This is called admirable friendship.

"And what is meant by maintaining one's livelihood in tune? There is the case where a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' Just as when a weigher or his apprentice, when holding the scales, knows, 'It has tipped down so much or has tipped up so much,' in the same way, the lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' If a lay person has a small income but maintains a grand livelihood, it will be rumored of him, 'This clansman devours his wealth like a fruit-tree eater [Commentary: one who shakes more fruit off a tree than he can possibly eat].' If a lay person has a large income but maintains a miserable livelihood, it will be rumored of him, 'This clansman will die of starvation.' But when a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income,' this is called maintaining one's livelihood in tune.

"These are the four drains on one's store of wealth: being debauched in sex; being debauched in drink; being debauched in gambling; and having evil people as friends, associates, & companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to close the inlets and open the drains, and the sky were not to pour down proper showers, the depletion of that great reservoir could be expected, not its

increase. In the same way, these are the four drains on one's store of wealth: being debauched in sex, being debauched in drink, being debauched in gambling, and having evil people as friends, associates, & companions.

"These are the four inlets to one's store of wealth: not being debauched in sex; not being debauched in drink; not being debauched in gambling; and having admirable people as friends, associates, & companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to open the inlets and close the drains, and the sky were to pour down proper showers, the increase of that great reservoir could be expected, not its depletion. In the same way, these are the four inlets to one's store of wealth: not being debauched in sex, not being debauched in drink, not being debauched in gambling, and having admirable people as friends, associates, & companions.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in this life.

"There are these four qualities that lead to a lay person's happiness and well-being in lives to come. Which four? Being consummate in conviction, being consummate in virtue, being consummate in generosity, being consummate in discernment.

"And what does it mean to be consummate in conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is called being consummate in conviction.

"And what does it mean to be consummate in virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from sexual misconduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

"And what does it mean to be consummate in generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of miserliness, living at home, freely generous, openhanded, delighting in

being magnanimous, responsive to requests, delighting in the distribution of alms. This is called being consummate in generosity.

"And what does it mean to be consummate in discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress. This is called being consummate in discernment.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in lives to come.

> "Heedful at administering
> or working at one's occupation,
> maintaining one's life in tune,
> one protects one's store of wealth.
> A person of conviction,
> consummate in virtue,
> magnanimous, free of selfishness,
> constantly clears the path
> to security in the lives to come.
> Thus for one who seeks the household life,
> these eight qualities—
> leading to welfare & happiness
> both in this life & in lives to come—
> have been declared by the one
> who is truly named.[1]
> And this is how, for householders,
> generosity & merit increase."

Note

1. See AN 6:43.

See also: SN 3:19; SN 10:12; SN 45:2; AN 3:48; AN 4:62; AN 5:34; AN 5:38; AN 5:41; AN 5:175; AN 5:179; AN 6:45; AN 8:95; Iti 17; Iti 76

Desire

Icchā Sutta (AN 8:61)

"Monks, these eight persons are to be found existing in the world. Which eight?

"There is the case where a desire for gain arises in a monk living independently in seclusion. He rouses himself, strives, & makes an effort for gain, yet for him—rousing himself, striving, & making an effort for gain—gain doesn't arise. Because of that lack of gain, he sorrows, grieves, & laments, beats his breast, becomes distraught. This is called a monk who desires gain, who rouses himself, strives, & makes an effort for gain, but not gaining it, sorrows & laments. And he has fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He rouses himself, strives, & makes an effort for gain, and for him—rousing himself, striving, & making an effort for gain—gain arises. Because of that gain, he becomes intoxicated, complacent, & falls into heedlessness. This is called a monk who desires gain, who rouses himself, strives, & makes an effort for gain, and on gaining it becomes intoxicated & heedless. And he has fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He doesn't rouse himself, strive, or make an effort for gain, and for him—not rousing himself, striving, or making an effort for gain—gain doesn't arise. Because of that lack of gain, he sorrows, grieves, & laments, beats his breast, becomes distraught. This is called a monk who desires gain, who doesn't rouse himself, strive, or make an effort for gain, and not gaining it, sorrows & laments. And he has fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He doesn't rouse himself, strive, or make an

effort for gain, yet for him—not rousing himself, striving, or making an effort for gain—gain arises. Because of that gain, he becomes intoxicated, complacent, & falls into heedlessness. This is called a monk who desires gain, who doesn't rouse himself, strive, or make an effort for gain, but on gaining it becomes intoxicated & heedless. And he has fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He rouses himself, strives, & makes an effort for gain, yet for him—rousing himself, striving, & making an effort for gain—gain doesn't arise. Because of that lack of gain, he doesn't sorrow, grieve, lament, beat his breast, or become distraught. This is called a monk who desires gain, who rouses himself, strives, & makes an effort for gain, but not gaining it, doesn't sorrow or lament. And he has not fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He rouses himself, strives, & makes an effort for gain, and for him—rousing himself, striving, & making an effort for gain—gain arises. Because of that gain, he doesn't become intoxicated, complacent, or fall into heedlessness. This is called a monk who desires gain, who rouses himself, strives, & makes an effort for gain, and on gaining it doesn't become intoxicated or heedless. And he has not fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He doesn't rouse himself, strive, or make an effort for gain, and for him—not rousing himself, striving, or making an effort for gain—gain doesn't arise. Because of that lack of gain, he doesn't sorrow, grieve, lament, beat his breast, or become distraught. This is called a monk who desires gain, who doesn't rouse himself, strive, or make an effort for gain, and not gaining it, doesn't sorrow or lament. And he not has fallen away from the True Dhamma.

"Then there is the case where a desire for gain arises in a monk living independently in seclusion. He doesn't rouse himself, strive, or make an effort for gain, yet for him—not rousing himself, striving, or making an effort for gain—gain arises. Because of that gain, he doesn't become intoxicated, complacent, or fall into heedlessness. This is called a monk

who desires gain, who doesn't rouse himself, strive, or make an effort for gain, and on gaining it doesn't become intoxicated or heedless. And he has not fallen away from the True Dhamma.

"Monks, these eight persons are to be found existing in the world."

See also: *MN 6*; *AN 4:28*; *AN 5:30*; *AN 5:80*; *AN 5:196*; *AN 6:42*; *AN 8:103*

In Brief (Sublime Attitudes, Mindfulness, & Concentration)

Saṅkhitta Sutta (AN 8:70)

This discourse is important in that it explicitly refers to the practice of the four establishings of mindfulness as a form of concentration practice, mastered in terms of the levels of jhāna.

* * *

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"But it is in just this way that some worthless men make a request but then, having been told the Dhamma, think they should tag along right behind me."

"May the Blessed One teach me the Dhamma in brief! May the One Well-Gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One's words. It may well be that I will become an heir to the Blessed One's words."

"Then, monk, you should train yourself thus: 'My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good-will, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this

way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my awareness-release.… Empathetic joy, as my awareness-release.… Equanimity, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will remain focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should train yourself: 'I will remain focused on feelings in & of themselves.… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should

develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort."

Then that monk, having been admonished by the admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the arahants.

See also: *MN 44*; *MN 119*; *SN 47:8*; *AN 4:41*; *AN 5:27—28*; *AN 9:35*; *AN 10:71*

At Gayā

Gayā Sutta (AN 8:71)

I have heard that on one occasion the Blessed One was staying near Gayā at Gayā Head. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened bodhisatta, I perceived light but did not see forms. The thought occurred to me, 'If I perceived light and saw forms, then this knowledge-&-vision of mine would be purer.'

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms, but I did not associate with those devas, didn't converse with them, or engage them in discussion. The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion, then this knowledge-&-vision of mine would be purer.

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and I also associated with those devas, conversed with them, and engaged them in discussion; but I did not know of those devas that 'These devas are from this or that deva host.' The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host,' then this knowledge-&-vision of mine would be purer.

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; but I did not know of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there.' The thought occurred to me, 'If I perceived light

and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there,' then this knowledge-&-vision of mine would be purer.'

"… I also knew of those devas that, 'As a result of this kamma, these devas fell away from here and reappeared there,' but I did not know of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain.' …

"… I also knew of those devas that, 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain,' but I did not know of those devas that 'As a result of this kamma, these devas have such a lifespan and are of such long standing.' …

"… I also knew of those devas that, 'As a result of this kamma, these devas have such a lifespan and are of such long standing,' but I did not know of those devas whether I had lived together with these devas or not. The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there'; and I also knew of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain'; and I also knew of those devas that 'As a result of this kamma, these devas have such a lifespan and are of such long standing'; and I also knew of those devas whether I had previously lived together with them or not, then this knowledge-&-vision of mine would be purer.'

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there'; and I also knew of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain'; and I also knew of those devas that 'As a result of this

kamma, these devas have such a lifespan and are of such long standing'; and I also knew of those devas whether I had previously lived together with them or not.

"And, monks, as long as this—my eight-round heightened deva-knowledge-&-vision—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. But as soon as this—my eight-round heightened deva-knowledge-&-vision—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

The Grounds for Laziness & the Arousal of Energy
Kusīta-Ārabbhavatthu Sutta (AN 8:95)

"Monks, there are these eight grounds for laziness. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I

make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-

yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light[1] & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

"These are the eight grounds for the arousal of energy."

Note

1. Reading *lahuko* with the Thai edition. The Burmese and Sri Lankan editions read */balavā*, strong. Both readings are tenable, the Thai in the sense that the monk has the good sense not to stuff himself with food even though he has received plenty.

See also: *SN 3:17*; *AN 5:53*; *AN 5:77—80*; *AN 7:58*; *Iti 47*; *Sn 2:10*; *Sn 3:2*; *Thag 1:84*; *Thag 2:37*; *Thag 3:5*

Honor

Yasa Sutta (AN 8:103)

This is a longer version of the conversation reported in AN 5:30 and AN 6:42.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"Even some devas, Nāgita, cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening. When you all live together, assemble together, and live committed to dwelling with a group, the thought occurs: 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure

of self-awakening, which is why they live together, assemble together, and live committed to dwelling with a group.'

[1] "There is the case, Nāgita, where I see monks laughing out loud, sporting around, tickling one another with their fingers. The thought occurs to me, 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, which is why they are laughing out loud, sporting around, tickling one another with their fingers.'

[2] "Then there is the case where I see monks—having eaten as much as they want, filling their bellies—live committed to the pleasure of lying down, the pleasure of sensory contacts, the pleasure of torpor. The thought occurs to me, 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, which is why they—having eaten as much as they want, filling their bellies—live committed to the pleasure of lying down, the pleasure of sensory contacts, the pleasure of torpor.

[3] "Then there is the case where I see a monk sitting in concentration in a village dwelling. The thought occurs to me, 'Soon a monastery attendant will disturb this venerable one in some way, or a novice will, and rouse him from his concentration.' And so I am not pleased with that monk's village-dwelling.

[4] "But then there is the case where I see a monk sitting, nodding, in the wilderness. The thought occurs to me, 'Soon this venerable one will dispel his drowsiness & fatigue and attend to the wilderness-perception,[1] (his mind) unified.' And so I am pleased with that monk's wilderness-dwelling.

[5] "Then there is the case where I see a wilderness monk sitting unconcentrated in the wilderness. The thought occurs to me, 'Soon this venerable one will center his unconcentrated mind, or protect his concentrated mind.' And so I am pleased with that monk's wilderness-dwelling.

[6] "Then there is the case where I see a wilderness monk sitting in concentration in the wilderness. The thought occurs to me, 'Soon this

venerable one will release his unreleased mind, or protect his released mind.' And so I am pleased with that monk's wilderness-dwelling.

[7] "Then there is the case where I see a village-dwelling monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Receiving, as he likes, those gains, offerings, & fame, he neglects seclusion, he neglects isolated forest & wilderness dwellings. He makes his living by visiting villages, towns, & cities. And so I am not pleased with that monk's village-dwelling.[2]

[8] "Then there is the case where I see a wilderness monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Fending off those gains, offerings, & fame, he doesn't neglect seclusion, doesn't neglect isolated forest & wilderness dwellings. And so I am pleased with that monk's wilderness-dwelling.[3]

"But when I am traveling along a road and see no one in front or behind me, at that time I have my ease, even when urinating & defecating."

Notes

1. See MN 121.
2. This paragraph is not in GS.
3. This paragraph is also not in GS.

See also: *MN 122*; *SN 17:3*; *SN 17:5*; *SN 17:8*; *AN 5:77*; *AN 5:80*; *AN 9:40*; *AN 10:70*; *AN 10:72*; *Sn 1:3*; *Sn 1:12*

Nines

Self-awakening

Sambodhi Sutta (AN 9:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he said to the monks: "Monks, if wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?'[1] how would you answer them?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "If wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?' you should answer, 'There is the case where a monk has admirable people as friends, companions, & colleagues. This is the first prerequisite for the development of the wings to self-awakening.

"'And further, the monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the second prerequisite for the development of the wings to self-awakening.

"'And further, he gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing

persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"'And further, he keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the fourth prerequisite for the development of the wings to self-awakening.

"'And further, he is discerning, endowed with the discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is the fifth prerequisite for the development of the wings to self-awakening.'

"Monks, when a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will get to hear at will, easily & without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities—steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress.

"And further, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should

develop (contemplation of) the unattractive so as to abandon lust. He should develop goodwill so as to abandon ill will. He should develop mindfulness of in-&-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am'—unbinding in the here & now."

Note

1. The five mental faculties. See SN 48:10.

See also: *MN 118*; *MN 119*; *SN 22:59*; *SN 45:2*; *Ud 4:1*; *Iti 17*; *Iti 76*

To Sutavant

Sutavā Sutta (AN 9:7)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then Sutavant the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "One day recently when I was staying right here in Rājagaha, at Giribbaja, I heard it in the Blessed One's presence, learned it in the Blessed One's presence: 'Sutavant, an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these five principles. It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose effluents are ended to engage in sexual intercourse. It is impossible for a monk whose effluents are ended to tell a conscious lie. It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.' Now, did I hear this rightly from the Blessed One? Did I learn it rightly, attend to it rightly, understand it rightly?"

"Yes, Sutavant, you heard it rightly, learned it rightly, attended to it rightly, & understood it rightly. Both before & now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these *nine* principles.

"[1] It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. [2] It is impossible for a monk

whose effluents are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose effluents are ended to engage in sexual intercourse. [4] It is impossible for a monk whose effluents are ended to tell a conscious lie. [5] It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

"[6] It is impossible for a monk whose effluents are ended to follow a bias based on desire. [7] It is impossible for a monk whose effluents are ended to follow a bias based on aversion. [8] It is impossible for a monk whose effluents are ended to follow a bias based on fear. [9] It is impossible for a monk whose effluents are ended to follow a bias based on delusion.

"Both before and now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these nine principles."

See also: *MN 1*; *SN 22:122*; *AN 4:19*; *AN 6:13*; *AN 6:43*; *AN 8:6*; *AN 9:62*; *AN 10:13*; *AN 10:81*

To Sajjha
Sajjha Sutta (AN 9:8)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then Sajjha the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "One day recently when I was staying right here in Rājagaha, at Giribbaja, I heard it in the Blessed One's presence, learned it in the Blessed One's presence: 'Sajjha, an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these five principles. It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose effluents are ended to engage in sexual intercourse. It is impossible for a monk whose effluents are ended to tell a conscious lie. It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.' Now, did I hear this rightly from the Blessed One? Did I learn it rightly, attend to it rightly, understand it rightly?"

"Yes, Sajjha, you heard it rightly, learned it rightly, attended to it rightly, & understood it rightly. Both before & now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these *nine* principles.

"[1] It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. [2] It is impossible for a monk

whose effluents are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose effluents are ended to engage in sexual intercourse. [4] It is impossible for a monk whose effluents are ended to tell a conscious lie. [5] It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

"[6] It is impossible for a monk whose effluents are ended to reject the Buddha. [7] It is impossible for a monk whose effluents are ended to reject the Dhamma. [8] It is impossible for a monk whose effluents are ended to reject the Saṅgha. [9] It is impossible for a monk whose effluents are ended to reject the training.[1]

"Both before and now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these nine principles."

Note

1. This translation and that of the preceding sutta follow the Thai edition of the Canon. In other editions, the last four principles are reversed between the two suttas. In other words, the last four principles listed here in 9:8 are given in 9:7 in those editions, and the last four listed in 9:7 are given here.

See also: *DN 29*; *MN 1*; *SN 22:122*; *AN 6:13*; *AN 6:43*; *AN 9:62*; *AN 10:13*; *AN 10:81*

With Koṭṭhita

Koṭṭhita Sutta (AN 9:13)

Then Ven. Mahā Koṭṭhita went to Ven. Sāriputta and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced in the here & now be turned into an action (whose result) is to be experienced by me in a future life?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced in a future life be turned into an action (whose result) is to be experienced by me in the here & now?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as pleasure be turned into an action (whose result) is to be experienced by me as pain?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as pain be turned into an action (whose result) is to be experienced by me as pleasure?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be

experienced when fully ripened be turned into an action (whose result) is to be experienced by me when not fully ripened?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced when not fully ripened be turned into an action (whose result) is to be experienced by me when fully ripened?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as a great deal be turned into an action (whose result) is to be experienced by me as next to nothing?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as next to nothing be turned into an action (whose result) is to be experienced by me as a great deal?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced be turned into an action (whose result) is not to be experienced by me?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is not to be experienced be turned into an action (whose result) is to be experienced by me?'"

"No, my friend."

"Now, friend Sāriputta, when you are asked, 'Is it the case that the holy life is lived under the Blessed One with the purpose, "May an action (whose result) is to be experienced in the here & now be turned into an action (whose result) is to be experienced by me in a future life?"' you say, 'No, my friend.' When asked, 'Is it the case that the holy life is lived under

the "Blessed One with the purpose, "May an action (whose result) is to be experienced in a future life be turned into an action (whose results) is to be experienced by me in the here & now" … "May an action (whose result) is to be experienced as pleasure be turned into an action (whose result) is to be experienced by me as pain?"… "May an action (whose result) is to be experienced as pain be turned into an action (whose result) is to be experienced by me as pleasure?" …."May an action (whose result) is to be experienced when fully ripened be turned into an action (whose result) is to be experienced by me when not fully ripened?" … "May an action (whose result) is to be experienced when not fully ripened be turned into an action (whose result) is to be experienced by me when fully ripened?" … "May an action (whose result) is to be experienced as a great deal be turned into an action (whose result) is to be experienced by me as next to nothing?" … "May an action (whose result) is to be experienced as next to nothing be turned into an action (whose result) is to be experienced by me as a great deal?" … "May an action (whose result) is to be experienced be turned into an action (whose result) is not to be experienced by me?" …."May an action (whose result) is not to be experienced be turned into an action (whose result) is to be experienced by me?"' you say, 'No, my friend.' So, then, with what purpose *is* the holy life lived under the Blessed One?"

"The holy life, my friend, is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to what has been unknown, unseen, unattained, unrealized, and not broken through to."

"And what, friend Sāriputta, is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to?"

"'This is stress,' my friend; 'This is the origination of stress,' my friend; 'This is the cessation of stress,' my friend; 'This is the path of practice leading to the cessation of stress,' my friend, is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to. This is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is

lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to."

See also: *MN 13–14*; *MN 24*; *MN 101*; *Sn 1:11*; *Thag 10:5*; *Thig 5:4*; *Thig 13:1*; *Thig 14*

About Samiddhi

Samiddhi Sutta (AN 9:14)

Then Ven. Samiddhi went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sāriputta said to him, "Based on what, Samiddhi, do thoughts & resolves arise in a person?"

"Based on name & form, sir."[1]

"And how do they go to multiplicity?"

"Through the properties, sir."[2]

"And what do they have as their origination?"

"They have contact as their origination, sir."

"And what do they have as their meeting place?"

"They have feeling as their meeting place, sir."

"And what do they have as their presiding state?"

"They have concentration as their presiding state, sir."

"And what do they have as their governing principle?"

"They have mindfulness as their governing principle, sir."[3]

"And what do they have as their surpassing state?"

"They have discernment as their surpassing state, sir."

"And what do they have as their heartwood?"

"They have release as their heartwood, sir."[4]

"And where do they gain their footing?"[5]

"They gain their footing in the deathless, sir."

"Samiddhi, on being asked, 'Based on what do thoughts & resolves arise in a person?' you have answered, 'Based on name & form.'

"When asked, 'And how do they go to multiplicity?' you have answered, 'Through the properties.'

"When asked, 'And what do they have as their origination?' you have answered, 'They have contact as their origination.'

"When asked, 'And what do they have as their meeting place?' you have answered, 'They have feeling as their meeting place.'

"When asked, 'And what do they have as their presiding state?' you have answered, 'They have concentration as their presiding state.'

"When asked, 'And what do they have as their governing principle?' you have answered, 'They have mindfulness as their governing principle.'

"When asked, 'And what do they have as their surpassing state?' you have answered, 'They have discernment as their surpassing state.'

"When asked, 'And what do they have as their heartwood?' you have answered, 'They have release as their heartwood.'

"When asked, 'And where do they gain their footing?' you have answered, 'They gain their footing in the deathless.'

"Very good, Samiddhi, very good. It's good, the way you have answered when questioned, but don't get conceited about that."

Notes

1. See SN 22:53–54.

2. SN 14:1–5 identifies the multiplicity of properties *[dhātu]* with the six internal sense-media. SN 14:6–10 identifies it with the six external sense media. SN 14:12, however, identifies six properties that directly have an impact on thoughts and resolves: three unskillful (the properties of sensuality, ill will, and harmfulness) and three skillful (the properties of renunciation, non-ill will, and harmlessness). All of these lists are pertinent here.

3. See AN 4:245.

4. See MN 29 and MN 30.

5. The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank,

corresponds to the attainment of non-return. To become an arahant is to go beyond the river and stand on firm ground.

See also: *AN 10:58*

A Boil

Gaṇḍa Sutta (AN 9:15)

"Monks, it's just as if there were a boil that had been building for many years with nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanliness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanliness discharging, a stench discharging, a disgust discharging.

"'A boil,' monks, is another word for this body composed of the four properties, born of mother & father, fed on rice & porridge, subject to inconstancy, rubbing & abrasion, breaking-up & disintegrating. It has nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanliness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanliness discharging, a stench discharging, a disgust discharging. For that reason, you should become disenchanted with this body."

See also: MN 119; AN 4:163; Sn 1:11; Thag 10:5

Perceptions

Saññā Sutta (AN 9:16)

"Monks, these nine perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless and have the deathless as their final end. Which nine?

"The perception of unattractiveness (of the body), the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in inconstancy, the perception of not-self in stress, the perception of abandoning, the perception of dispassion.

"These nine perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless and have the deathless as their final end."

See also: AN 7:46; AN 10:60

About Velāma

Velāma Sutta (AN 9:20)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Householder, are gifts still given in your family?"

"Gifts are still given in my family, lord, but they are coarse: broken rice cooked with bran, accompanied by pickle brine."[1]

"Householder, regardless of whether a gift is coarse or refined, if it is given inattentively, disrespectfully, not with one's own hand, as if throwing it away, with the view that nothing will come of it: Wherever the result of that gift comes to fruition, one's mind will not incline to the enjoyment of splendid food, will not incline to the enjoyment of splendid clothing, will not incline to the enjoyment of splendid vehicles, will not incline to the enjoyment of the splendid five strings of sensuality. And one's sons & daughters, slaves, servants, & workers will not listen to one, will not lend ear, will not make their minds attend for the sake of knowledge. Why is that? Because that is the result of inattentive actions.

"Householder, regardless of whether a gift is coarse or refined, if it is given attentively, respectfully, with one's own hand, not as if throwing it away, with the view that something will come of it: Wherever the result of that gift comes to fruition, one's mind will incline to the enjoyment of splendid food, will incline to the enjoyment of splendid clothing, will incline to the enjoyment of splendid vehicles, will incline to the enjoyment of the splendid five strings of sensuality. And one's sons & daughters, slaves, servants, & workers will listen to one, will lend ear, will make their minds attend for the sake of knowledge. Why is that? Because that is the result of attentive actions.

"Once, householder, there was a brahman named Velāma. And this was the nature of the gift, the great gift, he gave: He gave 84,000 gold trays filled with silver, 84,000 silver trays filled with gold, 84,000 copper trays filled with gems. He gave 84,000 elephants with gold ornaments, gold banners, covered with nets of gold thread. He gave 84,000 chariots spread with lion skins, tiger skins, leopard skins, saffron-colored blankets, with gold ornaments, gold banners, covered with nets of gold thread. He gave 84,000 milk cows with tethers of fine jute and copper milk pails. He gave 84,000 maidens adorned with jeweled earrings. He gave 84,000 couches spread with long-fleeced coverlets, white wool coverlets, embroidered coverlets, rugs of kadali-deer hide, each with a canopy above & red cushions on either side. He gave 84,000 lengths of cloth—of finest linen, of finest cotton, of finest silk.[2] To say nothing of the food & drink, staple & non-staple food, lotions & beddings: They flowed, as it were, like rivers.

"Now, householder, if the thought should occur to you, 'Perhaps it was someone else who at that time was Velāma the brahman, who gave that gift, that great gift,' that's not how it should be seen. I was Velāma the brahman at that time. I gave that gift, that great gift. But in that gift there was no one worthy of offerings; no one purified that gift.

"If one were to feed one person consummate in view, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave.

"If one were to feed one once-returner, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave, and if one were to feed one person consummate in view, and if one were to feed 100 people consummate in view.

"If one were to feed one non-returner, that would be more fruitful than… if one were to feed 100 once-returners.

"If one were to feed one arahant, that would be more fruitful than… if one were to feed 100 non-returners.

"If one were to feed one Private Buddha, that would be more fruitful than… if one were to feed 100 arahants.

"If one were to feed one Tathāgata—a worthy one, rightly self-awakened—that would be more fruitful than… if one were to feed 100 Private Buddhas.

"If one were to feed a Saṅgha of monks headed by the Buddha, that would be more fruitful than… if one were to feed a Tathāgata—a worthy one, rightly self-awakened.

"If one were to have a dwelling built and dedicated to the Community of the four directions, that would be more fruitful than… if one were to feed a Saṅgha of monks headed by the Buddha.

"If one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge, that would be more fruitful than… if one were to have a dwelling built and dedicated to the Community of the four directions.

"If one with a confident mind were to undertake the training rules—refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from lying, refraining from distilled & fermented drinks that cause heedlessness—that would be more fruitful than… if one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge.

"If one were to develop even just one whiff of a heart of goodwill, that would be more fruitful than… if one with a confident mind were to undertake the training rules.…

"If one were to develop even for just a finger-snap the perception of inconstancy, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave, and if one were to feed one person… 100 people consummate in view, and if one were to feed one once-returner… 100 once-returners, and if one were to feed one non-returner… 100 non-returners, and if one were to feed one arahant… 100 arahants, and if one were to feed one Private Buddha… 100 Private Buddhas, and if one were to feed a Tathāgata—a worthy one, rightly self-awakened—and if one were to feed a Saṅgha of monks headed by the Buddha, and if one were to have a dwelling built and dedicated to the Community of the four directions, and if one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge, and if one with a confident mind were to undertake the training rules—refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from lying, refraining from distilled & fermented drinks that cause heedlessness—and if one were to develop even just one whiff of a heart of goodwill."

Notes

1. The Commentary states that Anāthapiṇḍika is here referring to alms that he gives to the poor; his alms to the Saṅgha remained of high quality. However, it might have been that this discourse took place during a time of famine, when even Anāthapiṇḍika was reduced to giving only the coarse food both to the Saṅgha and to the poor. If that is the case, then we can read the Buddha's remarks to Anāthapiṇḍika as reassuring him that in straitened circumstances it is still fruitful to give, even when one can only give coarse things. The merit of the gift is determined more by the state of mind with which it is given than by the external quality of the gift.

2. This translation follows the Thai edition of the Pali Canon. The Burmese and Sri Lankan editions list four kinds of cloth—rather than just the three listed here—adding wool as the third of the four.

See also: *SN 3:19–20*; *AN 3:15*; *AN 5:148*; *AN 6:37*

Beings

Sattā Sutta (AN 9:24)

"Monks, there are these nine abodes for beings. Which nine?

"There are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first abode for beings.

"There are beings with multiplicity of body & singularity of perception,[1] such as the devas of Brahmā's retinue generated by the first (jhāna).[2] This is the second abode for beings.

"There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third abode for beings.

"There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth abode for beings.

"There are beings who are non-percipient, insensitive, such as the Non-percipient-being Devas. This is the fifth abode for beings.

"There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' arrive at the dimension of the infinitude of space. This is the sixth abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the seventh abode for beings.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' arrive at the dimension of nothingness. This is the eighth abode for beings.

“There are beings who, with the complete transcending of the dimension of nothingness, arrive at the dimension of neither perception nor non-perception. This is the ninth abode for beings.

“These, monks, are the nine abodes for beings.”

Notes

1. MN 137 indicates that perceptions of multiplicity deal with the six senses, whereas perceptions of singularity act as the basis of the four formless attainments. Here, however, perceptions of singularity include the perceptions acting as the basis for the first jhāna.

2. The Thai edition of DN 15 adds here: “and (some) beings in the four realms of deprivation.” This phrase is not found in the Sri Lankan, Burmese, or PTS editions of DN 15, nor is it found in any of the editions of this sutta. However, without it there is nothing to cover the beings in the lower realms not included in the first abode for beings. They would appear to belong here or—if singularity of perception has to relate to the jhānas—to the following category.

See also: *SN 22:86*; *SN 23:2*; *SN 44:9*; *Khp 4*

Discernment

Paññā Sutta (AN 9:25)

"Monks, when a monk's mind is well shored-up by discernment, it is suitable for him to say, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' And how is a monk's mind well shored-up by discernment?

"'My mind is devoid of passion': His mind is well shored-up by discernment.

"'My mind is devoid of aversion': His mind is well shored-up by discernment.

"'My mind is devoid of delusion': His mind is well shored-up by discernment.

"'My mind isn't subject to being impassioned': His mind is well shored-up by discernment.

"'My mind isn't subject to being aversive': His mind is well shored-up by discernment.

"'My mind isn't subject to being deluded': His mind is well shored-up by discernment.

"'My mind isn't subject to returning for the sake of passion for sensuality':[1] His mind is well shored-up by discernment.

"'My mind isn't subject to returning for the sake of passion for form': His mind is well shored-up by discernment.

"'My mind isn't subject to returning for the sake of passion for the formless': His mind is well shored-up by discernment.

"Monks, when a monk's mind is well shored-up by discernment, it is suitable for him to say, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note

1. Reading *kāmarāgāyāti* with the Thai edition. The other editions read *kāmabhavāyāti*, "for the sake of sensuality-becoming." There are similar differences below, with the Thai reading *rūparāgāyāti* and *arūparāgāyāti* where the other editions read *rūpabhavāyāti* and *arūpabhavāyāti*.

See also: MN 48; MN 60; AN 4:10; AN 6:13; AN 9:7–8; AN 10:13

Step-by-step Cessation
Anupubbanirodha Sutta (AN 9:31)

"Monks, there are these nine step-by-step cessations. Which nine?

"When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-and-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.

"These are the nine step-by-step cessations."

See also: DN 9; SN 36:11; AN 10:20; AN 10:72

Dwellings (1)
Vihāra Sutta (AN 9:32)

"Monks, there are these nine step-by-step dwellings. Which nine? The first jhāna, the second jhāna, the third jhāna, the fourth jhāna, the dimension of the infinitude of space, the dimension of the infinitude of consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, the cessation of perception & feeling. These are the nine step-by-step dwellings."[1]

Note

1. This translation follows the Thai edition of the Pali Canon, which is identical with the Burmese edition here. The PTS edition, following the Sri Lankan edition, includes the standard formulae for the nine dwellings, as follows:

> "Monks, there are these nine step-by-step dwellings. Which nine?
>
> "There is the case where a monk, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.
>
> "With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.
>
> "With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'
>
> "With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling.

"These are the nine step-by-step dwellings."

This longer version has the advantage of being more informative than the shorter version, but the shorter version fits better into the pattern of questions that frame this discourse and the following one, AN 9:33. The question there is, "And what, monks, are the nine step-by-step dwelling-attainments?" whereas the question here can be paraphrased as, "Which are the nine step-by-step dwellings?" In line with the fact that AN 9:33 focuses on the *attainment* of these dwellings—including the formulae for how they are attained—it makes sense that this discourse would simply list the dwellings without describing how they are attained.

Dwellings (2)

Vihāra Sutta (AN 9:33)

"Monks, I will teach you the nine step-by-step dwelling-attainments. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And what, monks, are the nine step-by-step dwelling-attainments?

[1] "Wherever sensual resolves cease and those who repeatedly stop sensual resolves dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where do sensual resolves cease? And where do those who repeatedly stop sensual resolves dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. That is where sensual resolves cease, and where those who repeatedly stop sensual resolves dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[2] "Wherever directed thoughts & evaluations cease and those who repeatedly stop directed thoughts & evaluations dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where do directed thoughts & evaluations cease? And where do those who repeatedly stop directed thoughts & evaluations dwell? I don't know that; I don't see that,' he

should be told, 'There is the case, friend, where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. That is where directed thoughts & evaluations cease, and where those who repeatedly stop directed thoughts & evaluations dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[3] "Wherever rapture ceases and those who repeatedly stop rapture dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does rapture cease? And where do those who repeatedly stop rapture dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasant abiding." That is where rapture ceases, and where those who repeatedly stop rapture dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[4] "Wherever the pleasure of equanimity[1] ceases and those who repeatedly stop the pleasure of equanimity dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the pleasure of equanimity cease? And where do those who repeatedly stop the pleasure of equanimity dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. That is where the pleasure of equanimity ceases, and where those who repeatedly stop the pleasure of equanimity dwell.' Surely,

a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[5] "Wherever the perception of form ceases and those who repeatedly stop the perception of form dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of form cease? And where do those who repeatedly stop the perception of form dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance,[2] and not attending to perceptions of multiplicity,[3] (perceiving,) "Infinite space," enters & remains in the dimension of the infinitude of space. That is where the perception of form ceases, and where those who repeatedly stop the perception of form dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[6] "Wherever the perception of the infinitude of space ceases and those who repeatedly stop the perception of the infinitude of space dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the infinitude of space cease? And where do those who repeatedly stop the perception of the infinitude of space dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) "Infinite consciousness," enters & remains in the dimension of the infinitude of consciousness. That is where the perception of the infinitude of space ceases, and where those who repeatedly stop the perception of the infinitude of space dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that

statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[7] "Wherever the perception of the infinitude of consciousness ceases and those who repeatedly stop the perception of the infinitude of consciousness dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the infinitude of consciousness cease? And where do those who repeatedly stop the perception of the infinitude of consciousness dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) "There is nothing," enters & remains in the dimension of nothingness. That is where the perception of the infinitude of consciousness ceases, and where those who repeatedly stop the perception of the infinitude of consciousness dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[8] "Wherever the perception of nothingness ceases and those who repeatedly stop the perception of nothingness dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of nothingness cease? And where do those who repeatedly stop the perception of nothingness dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. That is where the perception of nothingness ceases, and where those who repeatedly stop the perception of nothingness dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[9] "Wherever the perception of the dimension of neither perception nor non-perception ceases and those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the dimension of neither perception nor non-perception cease? And where do those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.[4] That is where the perception of the dimension of neither perception nor non-perception ceases, and where those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

"These, monks, are the nine step-by-step dwelling-attainments."

Notes

1. This observation—that the *pleasure* of equanimity is abandoned in the fourth jhāna—is also found in MN 66 and AN 9:42.

2. "Resistance" is a translation of the Pali term, *paṭigha.* According to DN 15, resistance-contact results from the characteristics of form and allows mental activity to know the presence of form. In other words, if form did not put up resistance to something else taking its place, one would not know that form is present. Thus, the disappearance of perceptions of resistance aids in the mind's ability to transcend perceptions of form and to sense, in its place, infinite space.

3. "Multiplicity" is a translation of the Pali term, *nānattā.* MN 137 identifies multiplicity as the input of the five physical senses.

4. Notice that this description of the cessation of perception & feeling lacks the statement often added in passages where this attainment is described: "and, as he sees (that) with discernment, his effluents are completely ended."

See also: MN 79; AN 5:166

Unbinding
Nibbāna Sutta (AN 9:34)

I have heard that on one occasion Ven. Sāriputta was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. There he said to the monks, "This unbinding is pleasant, friends. This unbinding is pleasant."

When this was said, Ven. Udāyin said to Ven. Sāriputta, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Whatever pleasure or joy arises in dependence on these five strands of sensuality, that is sensual pleasure.

"Now there is the case where a monk—quite secluded from sensuality,[1] secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality,* that is an affliction for him. Just as pain would arise in a healthy person as an affliction, even so the attention to perceptions dealing with sensuality that beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how unbinding is pleasant.

"Then there is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. If, as he remains there,

he is beset with attention to perceptions dealing with *directed thought,* that is an affliction for him.…

"Then there is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture,* that is an affliction for him.…

"Then there is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity,*[2] that is an affliction for him.…

"Then there is the case where a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form,* that is an affliction for him.…

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of space,* that is an affliction for him.…

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of consciousness,* that is an affliction for him.…

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of nothingness,* that is an affliction for him. Now, the Blessed One has said that whatever

is an affliction is stress. So by this line of reasoning it may be known how unbinding is pleasant.

"Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. So by this line of reasoning it may be known how unbinding is pleasant."

Notes

1. AN 6:63 defines sensuality as follows: "There are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. But these are not sensuality. They are called strands of sensuality in the discipline of the noble ones.

> "The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
> The beauties remain as they are in the world,
> While, in this regard,
> the enlightened
> subdue their desire."

2. In other words, even though the fourth jhāna is characterized by equanimity, the act of taking mental note of that fact would disturb the stillness of the jhāna. This point is also found in AN 9:41.

See also: *MN 121*; *AN 9:42*; *Dhp 202–203*; *Dhp 381*; *Ud 2:1–2*; *Ud 8:1–4*

The Cow
Gāvī Sutta (AN 9:35)

"Suppose there was a mountain cow—foolish, incompetent, unfamiliar with her pasture, unskilled in roaming on rugged mountains—and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and (as a result) would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before… to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, incompetent mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where a monk—foolish, incompetent, unfamiliar with his pasture, unskilled in being quite secluded from sensuality, secluded from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thoughts & evaluations, were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' He is not able… to enter & remain in the second jhāna.… The thought occurs to him, 'What if I… were to enter & remain in the first jhāna.… He is not able… to enter & remain in the first jhāna. This is called a monk who has slipped & fallen from both sides, like the mountain cow, foolish, incompetent, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"But suppose there was a mountain cow—wise, competent, familiar with her pasture, skilled in roaming on rugged mountains—and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof only after having placed her front hoof firmly and (as a result) would get to go in a direction she had never gone before… to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go in a direction I have never gone before… to drink water I have never drunk before,' she would return there safely. Why is that? Because she is a wise, competent mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

"In the same way, there are some cases where a monk—wise, competent, familiar with his pasture, skilled in being quite secluded from sensuality, secluded from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if, with the stilling of directed thoughts & evaluations, I were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' Without jumping at the second jhāna, he—with the stilling of directed thoughts & evaluations—enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if, with the fading of rapture, I… were to enter & remain in the third jhāna.'… Without jumping at the third jhāna, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body, entering & remaining in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the fourth jhāna?'… Without jumping at the fourth jhāna, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of the infinitude of space?' Without jumping at the dimension of the infinitude of space, he, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of the infinitude of consciousness?' Without jumping at the dimension of the infinitude of consciousness, he, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of nothingness?' Without jumping at the dimension of nothingness, he, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. He sticks with that theme, develops it, pursues, it & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of neither perception nor non-perception?' Without jumping at the dimension of neither perception nor non-perception, he, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling.' Without jumping at the cessation of perception & feeling, he, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.

"When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine & human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and

an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly,

fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: *SN 47:8*; *SN 47:10*; *AN 4:41*; *AN 5:28*; *AN 8:70*

Mental Absorption
Jhāna Sutta (AN 9:36)

"I tell you, the ending of the effluents depends on the first jhāna… the second jhāna… the third… the fourth… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness. I tell you, the ending of the effluents depends on the dimension of neither perception nor non-perception.

"'I tell you, the ending of the effluents depends on the first jhāna.' Thus it has been said. In reference to what was it said? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk… enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is

exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters [self-identification views, grasping at habits & practices, uncertainty, sensual passion, and irritation] —he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"'I tell you, the ending of the effluents depends on the first jhāna.' Thus it was said, and in reference to this was it said.

[Similarly with the second, third, and fourth jhāna.]

"'I tell you, the ending of the effluents depends on the dimension of the infinitude of space.' Thus it has been said. In reference to what was it said? There is the case where a monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space'—enters & remains in the dimension of the infinitude of space. He regards whatever phenomena there that are connected with feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk… enters & remains in the dimension of the infinitude of space. He regards whatever phenomena there that are connected with feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena and, having done so, inclines his mind to the property of deathlessness: 'This is peace, this is

exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this very Dhamma-delight, and from the total ending of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"'I tell you, the ending of the effluents depends on the dimension of the infinitude of space.' Thus it was said, and in reference to this was it said.

[Similarly with the dimension of the infinitude of consciousness and the dimension of nothingness.]

"Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of perception & feeling—I tell you that they are to be rightly explained by those monks who are meditators, skilled at attainment, skilled at attainment-emergence, who have attained & emerged in dependence on them."

See also: *MN 52*; *MN 111*; *MN 140*; *SN 22:122*; *AN 4:94*; *AN 4:170*; *AN 4:179*; *AN 5:28*; *AN 9:43—45*; *AN 10:13*; *Dhp 372*

With Ānanda

Ānanda Sutta (AN 9:37)

On one occasion Ven. Ānanda was staying near Kosambī at Ghosita's monastery. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Ānanda said, "It's amazing, friends, it's astounding, how the Blessed One who knows & sees, the worthy one, rightly self-awakened, has attained & awakened to an opening [in a confining place][1] for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding, where the eye will be, and those forms, and yet one will not be sensitive to that dimension; where the ear will be, and those sounds… where the nose will be, and those aromas… where the tongue will be, and those flavors… where the body will be, and those tactile sensations, and yet one will not be sensitive to that dimension."

When this was said, Ven. Udāyin said to Ven. Ānanda, "Is one percipient when not sensitive to that dimension, my friend, or unpercipient?"

[Ven. Ānanda:] "One is percipient when not sensitive to that dimension, my friend, not unpercipient."

[Ven. Udāyin:] "When not sensitive to that dimension, my friend, one is percipient of what?"

[Ven. Ānanda:] "There is the case where, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. Percipient in this way, one is not sensitive to that dimension [i.e, the dimensions of the five physical senses].

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the dimension of the infinitude of consciousness. Percipient in this way, too, one is not sensitive to that dimension.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. Percipient in this way, too, one is not sensitive to that dimension.

"Once, friend, when I was staying near Sāketa at the Game Refuge in the Black Forest, the nun Jaṭila Bhāgikā went to where I was staying, and on arrival—having bowed to me—stood to one side. As she was standing there, she said to me: 'The concentration whereby—neither pressed down nor forced back, nor with fabrication kept blocked or suppressed—still as a result of release, contented as a result of standing still, and as a result of contentment one is not agitated: This concentration is said by the Blessed One to be the fruit of what?'

"I said to her, 'Sister, the concentration whereby—neither pressed down nor forced back, nor kept in place by the fabrications of forceful restraint—still as a result of release, contented as a result of standing still, and as a result of contentment one is not agitated: This concentration is said by the Blessed One to be the fruit of gnosis [arahantship].' Percipient in this way, too, one is not sensitive to that dimension."[2][3]

Notes

1. The phrase in brackets, translating the Pali word *sambādhe,* is found in the Burmese and Sri Lankan editions of the Canon, but not in the Thai. The phrase, "an opening in a confining place," is found in AN 9:42 in all the major editions, where "confining place" is explained as the five strings of sensuality.

2. The Commentary, which is committed to the position that the external senses fall silent in all the concentration attainments, including the four jhānas, tries to explain the absence of those jhānas in Ven. Ānanda's list by saying that the object of those jhānas—the internal mental image on which they are focused—counts as a "form" and so, to avoid confusion with the forms that are the objects of the eye, Ven. Ānanda chose to exclude those jhānas from his list. This explanation, however, ignores the fact that Ven. Ānanda explicitly assigns "those forms" to the eye—as he assigns "those sounds" to the ear, and so on—so

if he had meant to include the four jhānas in his list, he could have done so without causing confusion.

MN 43 notes that the first three formless states listed here are those that can be known through the eye of discernment when one's intellect-consciousness is purified and divorced from the five external sense faculties. Because the fourth jhāna can also be known through the eye of discernment, and because it is described as purified in many contexts, the fact that it is not listed in MN 43 indicates that consciousness is not divorced from the external sense faculties in that jhāna—or any of the lower ones.

Thus it is more likely that Ven. Ānanda excluded the four jhānas from his list here because the meditator can still be sensitive to the five external senses when in those jhānas. For more on this point, see AN 9:38, note 2, and AN 10:72, note 3.

3. The concentration that is the fruit of gnosis is apparently equivalent to the concentration of unmediated knowing, mentioned in Sn 2:1, and the liberation of immediacy, mentioned in Thig 5:8.

See also: DN 11; MN 1; MN 138; MN 152; AN 4:24; AN 10:6—7; AN 11:10

To Two Brahmans
Brāhmaṇa Sutta (AN 9:38)

Then two brahman cosmologists [Ājīvakas] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to the Blessed One, "Master Gotama, Pūraṇa Kassapa—all-knowing, all-seeing—claims exhaustive knowledge & vision: 'Whether I am standing or walking, awake or asleep, continual, unflagging knowledge & vision is established within me.' He says, 'I dwell with infinite knowledge, knowing & seeing the finite cosmos.' Yet Nigaṇṭha Nāṭaputta—all-knowing, all-seeing—also claims exhaustive knowledge & vision: 'Whether I am standing or walking, awake or asleep, continual, unflagging knowledge & vision is established within me.' He says, 'I dwell with infinite knowledge, knowing & seeing the infinite cosmos.' Of these two speakers of knowledge, these two who contradict each other, which is telling the truth, and which is lying?"

"Enough, brahmans. Put this question aside. I will teach you the Dhamma. Listen and pay close attention. I will speak."

"Yes, sir," the brahmans responded to the Blessed One, and the Blessed One said, "Suppose that there were four men standing at the four directions, endowed with supreme speed & stride. Like that of a strong archer—well-trained, a practiced hand, a practiced sharp-shooter—shooting a light arrow across the shadow of a palm tree: Such would be the speed with which they were endowed. As far as the east sea is from the west: Such would be the stride with which they were endowed. Then the man standing at the eastern direction would say, 'I, by walking, will reach the end [or: edge *(anta)]* of the cosmos.' He—with a one-hundred year life, a one-hundred year span—would spend one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without

reaching the end of the cosmos he would die along the way. [Similarly with the men standing at the western, southern, & northern directions.] Why is that? I tell you, it isn't through that sort of traveling that the end of the cosmos is known, seen, or reached. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos.

"These five strings of sensuality are, in the discipline of the noble ones, called the cosmos. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strings of sensuality that, in the discipline of the noble ones, are called the cosmos.[1]

"There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is called a monk who, coming to the end of the cosmos, remains at the end of the cosmos.[2] Others say of him, 'He is encompassed in the cosmos; he has not escaped from the cosmos.' And I too say of him, 'He is encompassed in the cosmos; he has not escaped from the cosmos.'

[Similarly with the second, third, & fourth jhānas, and with the attainment of the dimensions of the infinitude of space, the infinitude of consciousness, nothingness, and neither perception nor non-perception.]

"And further, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. This is called a monk who, coming to the end of the cosmos, remains at the end of the cosmos, having crossed over attachment in the cosmos."

Notes

1. For an alternative definition of "cosmos," see SN 35:82 and SN 35:116.

2. This passage has been cited as proof that a person in the first jhāna cannot have awareness of the five senses, inasmuch as he/she has come to the end/edge

of the cosmos, defined as the objects of the five senses. The passage, however, does not support that interpretation at all because it defines "cosmos" not as the five senses but as the five strings of sensuality. In other words, a person in the first jhāna who still has effluents has, for the duration of the jhāna, simply gone beyond the power of enticing sights, sounds, etc. As the Buddha states further here, such a person is still encompassed in the cosmos—i.e., has not totally transcended it—until his/her attachment for the strings of sensuality has been cut with the ending of the effluents. See also MN 43, note 2, AN 9:37, note 2, and AN 10:72, note 3.

See also: DN 11; AN 4:45

The Devas (About Jhāna)

Deva Sutta (AN 9:39)

"Once, monks, a battle between the devas & asuras was in full swing. And in that battle, the asuras won and the devas lost. Having lost, the devas simply fled while the asuras, heading north, attacked them. Then the thought occurred to the devas, 'The asuras are still attacking. Why don't we do battle a second time?'

"So the devas did battle with the asuras a second time. And a second time, the asuras won and the devas lost. Having lost, the devas simply fled while the asuras, heading north, attacked them. Then the thought occurred to the devas, 'The asuras are still attacking. Why don't we do battle a third time?'

"So the devas did battle with the asuras a third time. And a third time, the asuras won and the devas lost. Having lost, the devas, afraid, entered the deva capital. Having gone to their capital, the devas thought, 'Having come to this shelter for the fearful, we will now keep here to ourselves, having nothing to do with the asuras.' And the asuras also thought, 'Having gone to this shelter for the fearful, the devas will now keep here to themselves, having nothing to do with us.'

"Once, monks, a battle between the devas & asuras was in full swing. And in that battle, the devas won and the asuras lost. Having lost, the asuras simply fled while the devas, heading south, attacked them. Then the thought occurred to the asura, 'The devas are still attacking. Why don't we do battle a second time?'

"So the asuras did battle with the devas a second time. And a second time, the devas won and the asuras lost. Having lost, the asuras simply fled while the devas, heading south, attacked them. Then the thought occurred to the asuras, 'The devas are still attacking. Why don't we do battle a third time?'

"So the asuras did battle with the devas a third time. And a third time, the devas won and the asuras lost. Having lost, the asuras, afraid, entered the asura capital. Having gone to their capital, the asuras thought, 'Having come to this shelter for the fearful, we will now keep here to ourselves, having nothing to do with the devas.' And the devas also thought, 'Having gone to this shelter for the fearful, the asuras will now keep here to themselves, having nothing to do with us.'

"In the same way, monks, on whatever occasion a monk—secluded from sensuality, secluded from unskillful qualities—enters the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation, on that occasion the thought occurs to him, 'Having come to this shelter for the fearful, I will now keep here to myself, having nothing to do with Māra.' And the thought occurs to Māra, the Evil One, 'Having gone to this shelter for the fearful, the monk will now keep here to himself, having nothing to do with me.'

[Similarly with the second, third, & fourth jhānas.]

"On whatever occasion a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters the dimension of the infinitude of space: He is said to be a monk who has put Māra in the dark.[1] Having bound Māra's eyes and leaving no trace, he has become invisible to the Evil One.[2]

[Similarly with the dimensions of the infinitude of consciousness, nothingness, and neither perception nor non-perception.]

"On whatever occasion, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling; and as he sees (that) with discernment, effluents are completely ended: He is said to be a monk who has put Māra in the dark. Having bound Māra's eyes and leaving no trace, he has become invisible to the Evil One, having crossed over attachment in the cosmos."[3]

Notes

1. The text here has *antamakāsi*—"has put an end to"—which does not fit the context as well as the reading, *andhamakāsi*—"has put in the dark"—found in

the parallel passage in MN 25, so I have followed the latter reading here.

2. The interpretation of this image here differs from that in MN 25 and MN 26, both of which state that the monk puts Māra in the dark upon entering the first jhāna. In either case—putting Māra in the dark beginning with the first jhāna, or only beginning with the dimension of the infinitude of space—the "dark" is temporary, lasting only as long as one is in that attainment.

3. This is the only one of these attainments that inherently contains the discernment that takes one, once and for all, beyond attachment in the cosmos.

See also: *MN 4*; *MN 26*; *SN 35:115*

The Tusker

Nāga Sutta (AN 9:40)

"When elephants & cow-elephants & calf-elephants & baby elephants go ahead of a wilderness tusker foraging for food and break off the tips of the grasses, the wilderness tusker feels irritated, upset, & disgusted. When elephants & cow-elephants & calf-elephants & baby elephants devour the wilderness tusker's bunches of branches, he feels irritated, upset, & disgusted. When elephants & cow-elephants & calf-elephants & baby elephants go ahead of the wilderness tusker on his way down to his bath and stir up the mud in the water with their trunks, he feels irritated, upset, & disgusted. When cow-elephants go along as the wilderness tusker is bathing and bang up against his body, he feels irritated, upset, & disgusted.

"Then the thought occurs to the wilderness tusker, 'I now live hemmed in by elephants & cow-elephants & calf-elephants & baby elephants. I feed off grass with broken-off tips. My bunches of branches are devoured. I drink muddied water. Even when I bathe, cow-elephants go along and bang up against my body. What if I were to live alone, apart from the crowd?'

"So at a later time he lives alone, apart from the crowd. He feeds off grass with unbroken tips. His bunches of branches are undevoured. He drinks unmuddied water. When he bathes, cow-elephants don't go along and bang up against his body. The thought occurs to him, 'Before, I lived hemmed in by elephants & cow-elephants & calf-elephants & baby elephants. I fed off grass with broken-off tips. My bunches of branches were devoured. I drank muddied water. Even when I bathed, cow-elephants would go along and bang up against my body. But now I live alone, apart from the crowd. I feed off grass with unbroken tips. My bunches of branches are undevoured. I drink unmuddied water. When I bathe, cow-elephants don't go along and bang up against my body.'

Breaking off a branch with his trunk and scratching his body with it, gratified, he allays his itch.

In the same way, when a monk lives hemmed in with monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples, the thought occurs to him, 'I now live hemmed in by monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. What if I were to live alone, apart from the crowd?'

"So he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. He, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances—corruptions of awareness that weaken discernment—then quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Gratified, he allays his itch.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Gratified, he allays his itch.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna,

of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Gratified, he allays his itch.

"With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Gratified, he allays his itch.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space. Gratified, he allays his itch.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness. Gratified, he allays his itch.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness. Gratified, he allays his itch.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception. Gratified, he allays his itch.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. Gratified, he allays his itch."

See also: MN 14; AN 5:30; AN 6:43; AN 8:103; AN 10:99; Sn 1:3; Sn 1:12

To Tapussa (On Renunciation)
Tapussa Sutta (AN 9:41)

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One—having adjusted his lower robe and carrying his bowl & outer robe—went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ānanda, "Stay right here, Ānanda, while I go into the Great Forest for the day's abiding."

"As you say, lord," Ven. Ānanda responded to him.

Then the Blessed One went into the Great Forest and sat down at the root of a certain tree for the day's abiding.

Then Tapussa the householder went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda: "Venerable Ānanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & released, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., (this issue of) renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ānanda.

Then Ven. Ānanda, together with Tapussa the householder, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there Ven. Ānanda said to the Blessed One: "Tapussa the

householder, here, has said to me, 'Venerable Ānanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & released, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., (this issue of) renunciation.'"

"So it is, Ānanda. So it is. Even I myself, before my self-awakening, when I was still an unawakened bodhisatta, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or released, (though) seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or released, (though) seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensuality; I haven't pursued (that theme). I haven't understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or released, (though) seeing it as peace.'

[1] "Then the thought occurred to me: 'If, having seen the drawback of sensuality, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, & released, seeing it as peace.'

"So at a later time, having seen the drawback of sensuality, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, & released, seeing it as peace. Then, quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an

affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

[2] "The thought occurred to me: 'What if, with the stilling of directed thoughts & evaluations, I were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or released, (though) seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or released, (though) seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or released, (though) seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my heart would leap up at being without directed thought, grow confident, steadfast, & released, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, & released, seeing it as peace. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with directed thought that beset me was an affliction for me.

[3] "The thought occurred to me: 'What if, with the fading of rapture, I were to remain equanimous, mindful, & alert, to sense pleasure with the body, and to enter & remain in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasant abiding"?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or released, (though) seeing it as peace.... So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, & released, seeing it as peace. With the fading of rapture, I remained equanimous, mindful, & alert, sensed pleasure with the body, and entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

[4] "The thought occurred to me: 'What if, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I were to enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or released, (though) seeing it as peace.... So at a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, & released, seeing it as peace. With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"As I remained there, I was beset with attention to perceptions dealing with equanimity.[1] That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

[5] "The thought occurred to me: 'What if, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) "Infinite space," I were to enter & remain in the dimension of the infinitude of space?' But my heart didn't leap up at the dimension of the infinitude of space, didn't grow confident, steadfast, or released, (though) seeing it as peace.... So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, & released, seeing it as peace. With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' I entered & remained in the dimension of the infinitude of space.

"As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

[6] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of space, (perceiving,) "Infinite consciousness," I were to enter & remain in the dimension of the infinitude of consciousness?' But my heart didn't leap up at the dimension of the infinitude of consciousness, didn't grow confident, steadfast, or released, (though) seeing it as peace.... So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, & released, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' I entered & remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the

attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

[7] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) "There is nothing," I were to enter & remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or released, (though) seeing it as peace.… So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, & released, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' I entered & remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

[8] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter & remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or released, (though) seeing it as peace.… So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor non-perception, grew confident, steadfast, & released, seeing it as peace. With the complete transcending of the dimension of nothingness, I entered & remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for me. Just as

pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

[9] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling?' But my heart didn't leap up at the cessation of perception & feeling, didn't grow confident, steadfast, or released, (though) seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or released, (though) seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception & feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or released, (though) seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception & feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception & feeling, grow confident, steadfast, & released, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception & feeling, I familiarized myself with it. My heart leaped up at the cessation of perception & feeling, grew confident, steadfast, & released, seeing it as peace. With the complete transcending of the dimension of neither perception nor non-perception, I entered & remained in the cessation of perception & feeling. And as I saw (that) with discernment, effluents were completely ended.

"Ānanda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have directly awakened to the right self-awakening

unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Note

1. In other words, even though the fourth jhāna is characterized by equanimity, the act of taking mental note of that fact would disturb the stillness of the jhāna.

See also: MN 19; MN 29–30; SN 27:1–10; SN 35:127; SN 36:11

Pañcāla's Verse

Pañcāla Sutta (AN 9:42)

On one occasion Ven. Ānanda was staying near Kosambī at Ghosita's monastery. Then Ven. Udāyin went to him and, on arrival, exchanged courteous greetings. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "This has been said by Pañcālacaṇḍa the deva's son:

> 'Truly in a confining place, he found an opening—
> the one of extensive wisdom,
> the awakened one who awakened through jhāna,[1]
> the chief bull, withdrawn,
> the sage.'

"Now which, my friend, is the confining place? And which opening in the confining place is the Blessed One said to have attained?"

[Ven. Ānanda:] "The five strings of sensuality, my friend, are described by the Blessed One as a confining place. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… smells cognizable via the nose… tastes cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These five strings of sensuality are described by the Blessed One as a confining place.

"Now there is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place

there? Just that *directed thought & evaluation* have not ceased. This is the confining place there.

"Then there is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *rapture* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the fading of rapture, remains in equanimity, mindful & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the pleasure of equanimity* has not ceased. This is the confining place there.[2]

"Then there is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of form* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of the infinitude of space* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of the infinitude of consciousness* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of nothingness* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of neither perception nor non-perception* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. Even this much is described by the Blessed One as the attaining of an opening in a confining place, without a sequel."

Notes

1. In NDB, this phrase is translated as "who discovered jhāna," but the verb is *abuddhi:* "awakened to."

2. See AN 9:33, note 1.

See also: MN 121; AN 9:34

Note: The following three discourses show that, contrary to a popular misconception, the phrase, "Released through discernment" does not refer to a person who has attained release without experience of the jhānas. Instead, it refers to a person who has attained at least the first jhāna but does not experience any of the psychic powers that sometimes can be accessed through jhāna.

*Bodily Witness**
Kāyasakkhī Sutta (AN 9:43)

[Ven. Udāyin:] "'Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there.[1] It's to this extent that one is described by the Blessed One as a bodily witness, though with a sequel.

"And further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described by the Blessed One as a bodily witness, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described by the Blessed One as a bodily witness without a sequel."

Note

1. See AN 5:28 and AN 9:35.

*Released through Discernment**
Paññāvimutti Sutta (AN 9:44)

[Ven. Udāyin:] "'Released through discernment, released through discernment,' it is said. To what extent is one described by the Blessed One as released through discernment?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment, though with a sequel.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment without a sequel."

See also: SN 12:70

*(Released) Both Ways**
Ubhatobhāga Sutta (AN 9:45)

[Ven. Udāyin:] "'Released both ways, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways, though with a sequel.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways without a sequel."

See also: DN 15

Capable

Bhabba Sutta (AN 9:62)

"Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who hasn't abandoned these nine things is incapable of realizing arahantship.

"One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship."

See also: *AN 5:254—259*; *AN 6:43*

Things That Weaken the Training
Sikkhā-dubbalya Sutta (AN 9:63)

"Monks, these five are things that weaken the training. Which five? The taking of life, stealing, sexual misconduct, the telling of lies, and distilled & fermented beverages that are a cause for heedlessness. These five are things that weaken the training.

"To abandon these five things that weaken the training, one should develop the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself… feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. To abandon the five things that weaken the training, one should develop these four establishings of mindfulness."

Hindrances

Nīvaraṇa Sutta (AN 9:64)

"Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill will as a hindrance, sloth & drowsiness as a hindrance, restlessness & anxiety as a hindrance, and uncertainty as a hindrance. These are the five hindrances.

"To abandon these five hindrances, one should develop the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself… feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. To abandon the five hindrances, one should develop these four establishings of mindfulness."

See also: DN 2; SN 46:51; AN 5:51

Tens

Concentration

Samādhi Sutta (AN 10:6)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor of the next world with regard to the next world, and yet he would still be percipient?"

"Yes, Ānanda, he could…."

"But how, lord, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth… nor of the next world with regard to the next world, and yet he would still be percipient?"

"There is the case, Ānanda, where the monk would be percipient in this way: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' It's in this way that a monk could have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor of the next world with regard to the next world, and yet he would still be percipient."

See also: DN 11; AN 9:36—37; AN 11:10

With Sāriputta

Sāriputta Sutta (AN 10:7)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Friend Sāriputta, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor of the next world with regard to the next world, and yet he would still be percipient?"

"Yes, friend Ānanda, he could…."

"But how, friend Sāriputta, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth…nor of the next world with regard to the next world, and yet he would still be percipient?"

"Once, friend Ānanda, when I was staying right here near Sāvatthī in the Grove of the Blind, I reached concentration in such a way that I was neither percipient of earth with regard to earth…nor of the next world with regard to the next world, and yet I was still percipient."

"But what, friend Sāriputta, were you percipient of at that time?"

"'The cessation of becoming—unbinding—the cessation of becoming—unbinding': One perception arose in me, friend Ānanda, as another perception ceased. Just as in a blazing woodchip fire, one flame arises as another flame ceases, even so, 'The cessation of becoming—unbinding—the cessation of becoming—unbinding': One perception arose in me as another one ceased. I was percipient at that time of 'The cessation of becoming—unbinding.'"

Fetters

Saṁyojana Sutta (AN 10:13)

"There are these ten fetters. Which ten? Five lower fetters & five higher fetters. And which are the five lower fetters? Self-identification views, uncertainty, grasping at habits & practices, sensual desire, & ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, & ignorance. These are the five higher fetters. And these are the ten fetters."

See also: SN 1:25; SN 12:68; SN 22:89; AN 3:88; AN 4:131; AN 6:49; AN 7:48

Heedfulness
Appamāda Sutta (AN 10:15)

"To the extent that there are animals—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, or neither percipient nor non-percipient—the Tathāgata, worthy & rightly self-awakened, is reckoned the foremost among them. In the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the rafters in a peak-roofed house all go to the roof-peak, incline to the roof-peak, converge at the roof-peak, and the roof-peak is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all root fragrances, black aloes-root is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all wood fragrances, red sandalwood is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all flower fragrances, jasmine is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all wattle-and-daub-town princes fall subject to a wheel-turning emperor, and the wheel-turning emperor is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all the light of the constellations does not equal one sixteenth of the light of the moon, and the light of the moon is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the great rivers—such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, & the Mahī—all go to the ocean, incline to the ocean, slope to the ocean, tend toward the ocean, and the ocean is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them."

See also: *MN 97*; *SN 3:17*; *SN 35:97*; *SN 55:40*; *AN 4:113*; *AN 6:19—20*; *Iti 23*

Protectors (1)

Nātha Sutta (AN 10:17)

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. And these ten are qualities creating a protector. Which ten?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

"Then again, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much… well-penetrated in terms of his views is a quality creating a protector.

"Then again, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

"Then again, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

"Then again, the monk is adept at the various affairs involving his companions in the holy life; is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And

the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

"Then again, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

"Then again, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not shirking his duties with regard to skillful qualities is a quality creating a protector.

"Then again, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

"Then again, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago is a quality creating a protector.

"Then again, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress is a quality creating a protector.

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. These are the ten qualities creating a protector."

See also: SN 3:5; AN 4:28; AN 4:128; AN 7:63; AN 9:1; Khp 5

Protectors (2)

Nātha Sutta (AN 10:18)

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. And these ten are qualities creating a protector. Which ten?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. [When they think,] 'How virtuous is this monk! He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This is a quality creating a protector.

"Then again, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. [When they think,] 'How much this monk has heard! Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views,' elder monks think that he

should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk has admirable friends, admirable comrades, admirable companions. [When they think,] 'How this monk has admirable friends, admirable comrades, admirable companions!' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. [When they think,] 'How easy this monk is to speak to! He is endowed with qualities that make him easy to speak to, patient, respectful to instruction,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is adept at the various affairs involving his companions in the holy life; is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. [When they think,] 'How adept this monk is at the various affairs involving his companions in the holy life! He is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. [When they think,] 'How this monk is one who desires the Dhamma! He is endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk keeps his persistence aroused for abandoning unskillful qualities & for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. [When they think,] 'How this monk keeps his persistence aroused for abandoning unskillful qualities & for taking on skillful qualities! He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. [When they think,] 'How this monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all!' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago. [When they think,] 'How mindful is this monk! He is endowed with excellent proficiency in mindfulness, remembering & recollecting

what was done & said a long time ago,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Then again, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. [When they think,] 'How this monk is discerning! He is endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress,' elder monks think that he should be corrected & instructed. Even monks of middle standing & newcoming monks think that he should be corrected & instructed. For him—treated with sympathy by the elders, sympathy by those of middle standing, & sympathy by newcomers—growth in skillful qualities is to be expected, and not decline. This, too, is a quality creating a protector.

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. These are the ten qualities creating a protector."

See also: MN 61; Dhp 76–77

Dwellings of the Noble Ones
Ariyāvāsa Sutta (AN 10:20)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks: "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, there are these ten noble dwellings in which noble ones have dwelled (in the past), dwell (in the present), and will dwell (in the future). Which ten? There is the case where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well released in mind, is well released in discernment. These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell.

"And how has a monk abandoned five factors? There is the case where a monk's sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

"And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is not gladdened, not saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is not gladdened, not saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

"And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how

a monk guards one (factor).

"And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, follows one thing, tolerates another, avoids another, and destroys another. This is how a monk is supported in four (ways).[1]

"And how has a monk shaken off idiosyncratic truths *[pacceka-sacca]*?[2] There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both does & does not exist,' 'After death a Tathāgata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life.[3] This is how a monk has thoroughly given up searching.

"And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

"And how is a monk calmed in his bodily fabrication?[4] There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk well released in mind? There is the case where a monk's mind is released from passion, released from aversion, released from delusion. This is how a monk is well released in mind.

"And how is a monk well released in discernment? There is the case where a monk discerns, 'Passion is abandoned in me, its root destroyed,

made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' This is how a monk is well released in discernment.

"Monks, all those in the past who have dwelled in noble dwellings have dwelled in these same ten noble dwellings. All those in the future who will dwell in noble dwellings will dwell in these same ten noble dwellings. All those in the present who dwell in noble dwellings dwell in these same ten noble dwellings.

"These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell."

Notes

1. For a discussion of the things to be tolerated, avoided, and destroyed, see MN 2.

2. *Pacceka* can also mean "singular" or "personal." Idiosyncratic truths are the opposite of noble truths, which are universal. See Sn 4:8 and Sn 4:12.

3. On these three searches, see Iti 54–55.

4. "Bodily fabrication" *(kāya-saṅkhāra)* is a technical term for the in-and-out breath. See MN 118, note 3. On the stilling of the in-and-out breath as a defining feature of the fourth jhāna, see SN 36:11, AN 9:31, and AN 10:72.

See also: MN 45; SN 36:11; AN 4:28

Cunda

Cunda Sutta (AN 10:24)

On one occasion Ven. Mahā Cunda was staying among the Cetis at Sahajāti. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Cunda said this: "When a monk utters words about knowing, saying, 'I know this Dhamma; I see this Dhamma,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion does not come into being… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"When a monk utters words about developing, saying, 'I am developed in body,[1] developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"When a monk utters words about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' but he

remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"It's just as if a person, though poor, were to talk about riches, or a person without wealth were to talk about wealth, or a person without property were to talk about property, and then when there arose one situation or another calling for wealth and he would not be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, though poor, talks about riches; without wealth, he talks about wealth; without property, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can't come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"But when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' and he remains not conquered by greed, not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that,

'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains not conquered by evil longing.'

"It's just as if a rich person were to talk about riches, or a wealthy person were to talk about wealth, or a propertied person were to talk about property, and then when there arose one situation or another calling for wealth and he would be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, being rich, talks about riches; being wealthy, he talks about wealth; being propertied, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' and he remains not conquered by greed, not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains not conquered by evil longing.'"

Note

1. According to MN 36, to be undeveloped in body means that pleasure can invade the mind and remain; to be undeveloped in mind means that pain can invade the mind and remain.

See also: *MN 95*; *AN 4:102*; *AN 4:192*; *AN 5:73*; *AN 6:46*; *AN 6:49*; *AN 9:7*; *Dhp 258–259*

The Kosalan
Kosala Sutta (AN 10:29)

[1] "Monks, as far as Kāsi & Kosala extend, as far as the rule of King Pasenadi the Kosalan extends, King Pasenadi the Kosalan is reckoned supreme. Yet even in King Pasenadi the Kosalan there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[2] "As far as the sun & moon revolve, illumining the directions with their light, there extends the thousand-fold cosmos. In that thousand-fold cosmos there are a thousand moons, a thousand suns, a thousand Sunerus —kings of mountains; a thousand Rose-apple continents,[1] a thousand Deathless Ox-cart (continents), a thousand northern Kuru (continents), a thousand eastern Videha (continents); four thousand great oceans, four thousand Great Kings, a thousand (heavens of the) Four Great Kings, a thousand (heavens of the) Thirty-three, a thousand (heavens of the) Hours, a thousand (heavens of the) Contented, a thousand heavens of the Devas Delighting in Creation, a thousand heavens of the Devas Wielding Power over the Creations of Others,[2] and a thousand Brahmā worlds. And in that thousand-fold cosmos, the Great Brahmā is reckoned supreme. Yet even in the Great Brahmā there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[3] "There comes a time when this cosmos devolves. When the cosmos is devolving, most beings head to (the heaven of) the Radiant. There they remain for a long, long time—mind-made, feeding on rapture, self-radiant, faring through the sky, abiding in splendor. When the cosmos is devolving, the Radiant Devas are reckoned supreme. Yet even in the

Radiant Devas, there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[4] "There are these ten totality-dimensions. Which ten? One perceives the earth-totality above, below, all-around: non-dual *[advayaṁ]*, immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable. These are the ten totality-dimensions. Now, of these ten totality-dimensions, this is supreme: when one perceives the consciousness-totality above, below, all-around: non-dual, immeasurable. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[5] "There are these eight dimensions of (mental) mastery. Which eight?

(a) "One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the first dimension of (mental) mastery.

(b) "One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the second dimension of (mental) mastery.

(c) "One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the third dimension of (mental) mastery.

(d) "One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the fourth dimension of (mental) mastery.

(e) "One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a

flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of 'I know; I see.' This is the fifth dimension of (mental) mastery.

(f) "One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of 'I know; I see.' This is the sixth dimension of (mental) mastery.

(g) "One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandha-jīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of 'I know; I see.' This is the seventh dimension of (mental) mastery.

(h) "One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

"These are the eight dimensions of mental mastery. Now, of these eight dimensions of mastery, this is supreme: when one percipient of the formless internally sees forms externally as white, white in their color,

white in their features, white in their glow. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[6] "There are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, and pleasant practice with quick intuition.[3] These are the four modes of practice. Now, of these four modes of practice, this is supreme: pleasant practice with quick intuition. And there are beings whose practice is like this. Yet even in the beings whose practice is like this there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[7] "There are these four perceptions. Which four? One perceives the limited [ordinary perceptions]. One perceives the enlarged [the mind in jhāna].[4] One perceives the immeasurable [the mind in the brahmavihāras]. One perceives the dimension of nothingness: 'There is nothing.' These are the four perceptions. Now, of these four perceptions, this is supreme: when one perceives the dimension of nothingness: 'There is nothing.' And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[8] "The supreme view-point external (to the Dhamma) is this: 'I should not be; it should not occur to me; I will not be; it will not occur to me.' Of one with this view it may be expected that 'the unloathsomeness of becoming will not occur to him, and the loathsomeness of the cessation of becoming will not occur to him.' And there are beings who have this view. Yet even in the beings who have this view there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that,

he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[9] "There are some contemplatives & brahmans who declare the foremost purity of the spirit.[5] Now, of those who proclaim the foremost purity of the spirit, these are supreme: those who, with the complete transcending of the dimension of nothingness, enter & remain in the dimension of neither perception nor non-perception and who, having directly known & realized this, teach their Dhamma. And there are beings who teach in this way. Yet even in the beings who teach in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[10] "There are some contemplatives & brahmans who proclaim the foremost unbinding in the here & now. Now, of those who proclaim the foremost unbinding in the here & now, this is supreme: liberation through non-clinging, having known, as they have come to be, the origination, the passing away, the allure, the drawbacks of, & the escape from the six sense-contact media. And when I teach that, when I point that out, some contemplatives & brahmans accuse me of being false, unfactual, hollow, vain, (saying,) 'The contemplative Gotama does not declare the full comprehension of sensuality, does not declare the full comprehension of forms, does not declare the full comprehension of feelings.' But I do declare the full comprehension of sensuality, I do declare the full comprehension of forms, I do declare the full comprehension of feelings. Unhungering, unbound, cooled in the here & now, I declare total unbinding through lack of clinging/sustenance."

Notes

1. The Rose-apple continent is an ancient name for the Indian sub-continent. Classical Buddhist cosmology regarded the world as arranged in four continents around Mt. Suneru. On the south was the Rose-apple continent; on the west, the Deathless Ox-cart continent; on the north, the Northern Kuru continent; and on the east, the Eastern Videha continent.

2. The phrase, "a thousand heavens of the Devas Delighting in Creation, a thousand heavens of the Devas Wielding Power over the Creations of Others," is

in the Sinhalese edition of the Pali Canon, but not in the Thai edition.

3. See AN 4:162—163.

4. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

5. See Sn 4:11, notes 2 and 4.

See also: MN 1; MN 13–14; MN 102; MN 106

To the Sakyans (on the Uposatha)
Sakka Sutta (AN 10:46)

On one occasion the Blessed One was staying near Kapilavatthu in the Banyan Park. Then many Sakyan lay followers, it being the uposatha day, went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, the Blessed One said to them, "Sakyans, do you observe the eight-factored uposatha?"

"Sometimes we do, lord, and sometimes we don't."

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't.

"What do you think, Sakyans? Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a half-kahāpaṇa. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a kahāpaṇa… two kahāpaṇas… three… four… five… six… seven… eight… nine… ten… twenty… thirty… forty… fifty… one hundred kahāpaṇas. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Now what do you think? Earning one hundred, one thousand kahāpaṇas a day; saving up his gains, living for one hundred years, would a man arrive at a great mass of wealth?"

"Yes, lord."

"Now what do you think? Would that man, because of that wealth, on account of that wealth, with that wealth as the cause, live sensitive to unalloyed bliss for a day, a night, half a day, or half a night?"

"No, lord. And why is that? Sensual pleasures are inconstant, hollow, false, deceptive by nature."

"Now, Sakyans, there is the case where a disciple of mine, spending ten years—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone ten years, there is the case where a disciple of mine, spending nine years… eight years… seven… six… five… four… three… two years… one year—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone one year, there is the case where a disciple of mine, spending ten months… nine months… eight months… seven… six… five… four… three… two months… one month… half a month—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone half a month, there is the case where a disciple of mine, spending ten days & nights… nine days & nights… eight… seven… six… five… four… three… two days & nights… one day & night—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't."

"Then from this day forward, lord, we will observe the eight-factored uposatha."

See also: DN 22; MN 14; AN 3:71; Iti 22

Ten Things
Dasa Dhamma Sutta (AN 10:48)

"There are these ten things that a person gone forth should reflect on often. Which ten?

"'I have become casteless': A person gone forth should often reflect on this.

"'My life is dependent on others' …

"'My behavior should be different (from that of householders)' …

"'Can I fault myself with regard to my virtue?'…

"'Can my observant fellows in the holy life, on close examination, fault me with regard to my virtue?' …

"'I will grow different, separate from all that is dear & appealing to me' …

"'I am the owner of actions *[kamma],* heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir' …

"'What am I becoming as the days & nights fly past?' …

"'Do I delight in an empty dwelling?' …

"'Have I attained a superior human attainment, a truly noble distinction of knowledge & vision, such that—when my companions in the holy life question me in the last days of my life—I won't feel abashed?': A person gone forth should often reflect on this.

"These are the ten things that a person gone forth should reflect on often."

See also: SN 35:97; SN 55:40; AN 5:57; AN 5:77—80; AN 5:114

One's Own Mind

Sacitta Sutta (AN 10:51)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Even if a monk is not skilled in the ways of the minds of others [not skilled in reading the minds of others], he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities (if he conducts it in this way): 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his

turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in maintaining those very same skillful qualities to a higher degree for the ending of the effluents."

See also: *AN 2:5*; *AN 4:245*; *AN 6:19—20*

Tranquility
Samatha Sutta (AN 10:54)

"Even if a monk is not skilled in the ways of the minds of others [not skilled in reading the minds of others], he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: 'Am I one who achieves internal tranquility of awareness, or am I one who does not achieve internal tranquility of awareness? Am I one who achieves insight into phenomena through heightened discernment, or am I one who does not achieve insight into phenomena through heightened discernment?'

"If, on examination, he knows, 'I am one who achieves internal tranquility of awareness but not insight into phenomena through heightened discernment,' then his duty is to make an effort for the maintenance of internal tranquility of awareness and for insight into phenomena through heightened discernment. At a later time he will then become one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment.

"But if, on examination, the monk knows, 'I am one who achieves insight into phenomena through heightened discernment but not internal tranquility of awareness,' then his duty is to make an effort for the maintenance of insight into phenomena through heightened discernment and for internal tranquility of awareness. At a later time he

will then become one who achieves both insight into phenomena through heightened discernment and internal tranquility of awareness.

"But if, on examination, the monk knows, 'I am one who achieves neither internal tranquility of awareness nor insight into phenomena through heightened discernment,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities. At a later time he will then become one who achieves both insight into phenomena through heightened discernment and internal tranquility of awareness.

"But if, on examination, the monk knows, 'I am one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment,' then his duty is to make an effort in maintaining those very same skillful qualities to a higher degree for the ending of the effluents.

"Monks, I speak of robes in two ways: to be partaken of and not to be partaken of. I also speak of alms food… lodgings… villages & towns… countrysides… individuals in two ways: to be partaken of and not to be partaken of.

"'Monks, I speak of robes in two ways: to be partaken of and not to be partaken of': Thus was it said. In reference to what was it said? Any robe of which one has come to know, 'When I partake of this robe, unskillful qualities increase and skillful qualities decrease,' that sort of robe is not to be partaken of. Any robe of which one has come to know, 'When I partake of this robe, unskillful qualities decrease and skillful qualities increase,' that sort of robe is to be partaken of. 'Monks, I speak of robes in two ways: to be partaken of and not to be partaken of': Thus was it said. And in reference to this was it said.

"'Monks, I also speak of alms food in two ways…' …

"'Monks, I also speak of lodgings in two ways…' …

"'Monks, I also speak of villages & towns in two ways…' …

"'Monks, I also speak of countrysides in two ways…' …

"'Monks, I also speak of individuals in two ways: to be partaken of and not to be partaken of'[1]: Thus was it said. In reference to what was it said? Any individual of whom one has come to know, 'When I partake of this individual, unskillful qualities increase and skillful qualities decrease,' that sort of individual is not to be partaken of. Any individual of whom one has come to know, 'When I partake of this individual, unskillful qualities decrease and skillful qualities increase,' that sort of individual is to be partaken of. 'Monks, I also speak of individuals in two ways: to be partaken of and not to be partaken of': Thus was it said. And in reference to this was it said."

Note

1. The word *sevitabba,* when used with material items, is usually translated as "to be partaken of." When used with people, it is usually translated as "to be associated with." However, here I have used the former rendering throughout to maintain the pattern of the original language, and also to point out the fact that when one associates with another person, one internalizes that person's qualities and views.

See also: DN 21; MN 101; MN 149; SN 35:204; AN 2:29-30; AN 4:94; AN 4:170; AN 7:64; AN 10:71

Rooted

Mūla Sutta (AN 10:58)

"Monks, if those who have gone forth in other sects ask you, 'In what are all phenomena rooted? What is their coming into play? What is their origination? What is their meeting place? What is their presiding state? What is their governing principle? What is their surpassing state? What is their heartwood? Where do they gain footing? What is their final end?': On being asked this by those who have gone forth in other sects, how would you answer?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, if those who have gone forth in other sects ask you, 'In what are all phenomena rooted? What is their coming into play? What is their origination? What is their meeting place? What is their presiding state? What is their governing principle? What is their surpassing state? What is their heartwood? Where do they gain footing? What is their final end?': On being asked this by those who have gone forth in other sects, this is how you should answer them:

"'All phenomena are rooted in desire.[1]

"'All phenomena come into play through attention.

"'All phenomena have contact as their origination.

"'All phenomena have feeling as their meeting place.

"'All phenomena have concentration as their presiding state.

"'All phenomena have mindfulness as their governing principle.

"'All phenomena have discernment as their surpassing state.

"'All phenomena have release as their heartwood.

"'All phenomena gain footing in the deathless.[2]

"'All phenomena have unbinding as their final end.'

"On being asked this by those who have gone forth in other sects, this is how you should answer."

Notes

1. According to the Commentary to AN 8:99—AN 8:83 in the PTS edition—which covers the first eight of the ten questions given here, "all phenomena" *(sabbe dhammā)* here means the five aggregates. These are rooted in desire, it says, because the desire to act (and thus create kamma) is what underlies their existence. The Commentary's interpretation here seems to be an expansion on MN 109, in which the five *clinging*-aggregates are said to be rooted in desire, an assertion echoed in SN 42:11, which states that suffering & stress are rooted in desire. Here, *all* the aggregates—whether affected by clinging or not—are said to be rooted in desire.

The Commentary goes on to say that the statement, "All phenomena are rooted in desire," deals exclusively with worldly phenomena, whereas the remaining statements about all phenomena cover both worldly and transcendent phenomena. There seems less reason to follow the Commentary's first assertion here, in that the noble eightfold path, when brought to maturity, counts as transcendent, and it is obviously rooted in a skillful form of desire mentioned in the factor of right effort.

As for the transcendent in its ultimate form, the phrase "all phenomena" as used in this sutta does not cover unbinding, as unbinding is not rooted in anything and, as the final statement indicates, it constitutes the final end of all phenomena. Thus this sutta would seem to belong to the group of suttas that would not classify unbinding as a phenomenon. (On this question, see the note to AN 3:137.)

2. The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the attainment of non-return. To become an arahant is to go beyond the river and stand on firm ground.

See also: *SN 45:8*; *SN 48:44*; *SN 51:15*; *AN 4:5*; *AN 4:159*; *AN 7:15*; *AN 9:14*

Gone Forth

Pabbajita Sutta (AN 10:59)

"Therefore, monks, you should train yourselves, 'Our mind will be strengthened in keeping with the Going Forth, and we will not remain with our mind overcome by any arisen unskillful qualities.

"'Our mind will be strengthened with the perception of inconstancy.[1]

"'Our mind will be strengthened with the perception of not-self.

"'Our mind will be strengthened with the perception of unattractiveness.

"'Our mind will be strengthened with the perception of drawbacks.

"'Having known the in-tune and out-of-tune [2] of the world,[3] our mind will be strengthened with that perception.

"'Having known the coming into being and non-becoming of the world, our mind will be strengthened with that perception.

"'Having known the origination and passing away of the world,[4] our mind will be strengthened with that perception.

"'Our mind will be strengthened with the perception of abandoning.

"'Our mind will be strengthened with the perception of dispassion.

"'Our mind will be strengthened with the perception of cessation.'

"That is how you should train yourselves.

"When the mind of a monk is strengthened in keeping with the Going Forth, and doesn't remain overcome by any arisen unskillful qualities,

when his mind is strengthened with the perception of inconstancy,

when his mind is strengthened with the perception of not-self,

when his mind is strengthened with the perception of unattractiveness,

when his mind is strengthened with the perception of drawbacks,

when, having known the in-tune and out-of-tune of the world, his mind is strengthened with that perception,

when, having known the coming into being and non-becoming of the world, his mind is strengthened with that perception,

when, having known the origination and passing away of the world, his mind is strengthened with that perception,

when his mind is strengthened with the perception of abandoning,

when his mind is strengthened with the perception of dispassion,

when his mind is strengthened with the perception of cessation,

then one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return." [5]

Notes

1. The perceptions of inconstancy, not-self, unattractiveness, drawbacks, abandoning, dispassion, and cessation are explained in AN 10:60. ↩

2. *Samañca visamañca:* Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and actions. Dissonant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, metaphors for good. In Pali, the term *sama*, "even," described an instrument tuned on-pitch; *visama*,"uneven," an instrument off-pitch. There is a famous passage (AN 6:55) where the Buddha reminds Soṇa Koḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but "evenly" tuned. This image would have special resonances with the Buddha's teaching on the middle way. It also adds meaning to the term *samaṇa*—monk or contemplative—which the texts frequently mention as being derived from *sama.* See also MN 97. ↩

3. *Loka:* The term "world" here should be understood in line with the definition given in SN 35:82. ↩

4. See also SN 12:15. ↩

5. The conclusion here is identical with the conclusion of the descriptions of the practice of establishing mindfulness in DN 22 and MN 10. ↩

To Girimānanda

Girimānanda Sutta (AN 10:60)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Ānanda, if *you* go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may subside. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

[2] "And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he

remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] "And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: 'There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] "And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: 'This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.' Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] "And what is the perception of abandoning? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] "And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, unbinding.' This is called the perception of dispassion.

[7] "And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, cessation, unbinding.' This is called the perception of cessation.

[8] "And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

[9] "And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.

[10] "And what is mindfulness of in-&-out breathing[1]? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will

breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' He trains himself, 'I will breathe in gladdening the mind.' He trains himself, 'I will breathe out gladdening the mind.' He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' He trains himself, 'I will breathe in focusing on dispassion [or: fading].' He trains himself, 'I will breathe out focusing on dispassion.' He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Ānanda, is called mindfulness of in-&-out breathing.

"Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it's possible that when he hears these ten perceptions his disease may subside."

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One's presence, went to Ven. Girimānanda and told them to him. As Ven. Girimānanda heard these ten perceptions, his disease immediately subsided. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda's disease was abandoned.

Note

1. For notes on this section, see the notes to MN 118.

See also: *MN 106*; *SN 52:10*; *SN 46:14*; *AN 6:102—104*; *AN 7:46*

Ignorance
Avijjā Sutta (AN 10:61)

"'Monks, a beginning point for ignorance—[such that one might say], "Before this, ignorance did not exist; then it came into play"—cannot be discerned.' This, monks, has been said. Nevertheless, it can be discerned, 'Ignorance comes from this condition.' And I tell you, ignorance has its food and is not without food. And what is the food for ignorance? 'The five hindrances,' it should be said. And I tell you, the five hindrances have their food and are not without food. And what is the food for the five hindrances? 'The three forms of misconduct' … And what is the food for the three forms of misconduct? 'Lack of restraint of the senses' … And what is the food for lack of restraint of the senses? 'Lack of mindfulness & alertness' … And what is the food for lack of mindfulness & alertness? 'Inappropriate attention' … And what is the food for inappropriate attention? 'Lack of conviction' … And what is the food for lack of conviction? 'Not hearing the true Dhamma' … And what is the food for not hearing the true Dhamma? 'Associating with people of no integrity' [or: 'not associating with people of integrity'], it should be said.

"Thus, when not associating with people of integrity is made full, it fills [the conditions for] not hearing the true Dhamma. When not hearing the true Dhamma is made full, it fills [the conditions for] lack of conviction. When lack of conviction is made full, it fills [the conditions for] inappropriate attention… lack of mindfulness & alertness… lack of restraint of the senses… the three forms of misconduct… the five hindrances. When the five hindrances are made full, they fulfill [the conditions for] ignorance. Such is the food of this ignorance, and thus is it made full.

"Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the

mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the big lakes… the little rivers… the big rivers. When the big rivers are full, they fill the great ocean. Such is the food of the great ocean, and thus is it made full. In the same way, when not associating with people of integrity is made full, it fills [the conditions for] not hearing the true Dhamma… lack of conviction… inappropriate attention… lack of mindfulness & alertness… lack of restraint of the senses… the three forms of misconduct… the five hindrances. When the five hindrances are made full, they fulfill [the conditions for] ignorance. Such is the food of this ignorance, and thus is it made full.

"Now, I tell you, clear knowing & release have their food and are not without food. And what is their food? 'The seven factors for awakening,' it should be said. And I tell you, the seven factors for awakening have their food and are not without food. And what is the food for the seven factors for awakening? 'The four establishings of mindfulness' … And what is the food for the four establishings of mindfulness? 'The three forms of right conduct' … And what is the food for the three forms of right conduct? 'Restraint of the senses' … And what is the food for restraint of the senses? 'Mindfulness & alertness' … And what is the food for mindfulness & alertness? 'Appropriate attention' … And what is the food for appropriate attention? 'Conviction' … And what is the food for conviction? 'Hearing the true Dhamma' … And what is the food for hearing the true Dhamma? 'Associating with people of integrity,' it should be said.

"Thus, when associating with people of integrity is made full, it fills [the conditions for] hearing the true Dhamma… conviction… appropriate attention… mindfulness & alertness… restraint of the senses… the three forms of right conduct… the four establishings of mindfulness… the seven factors for awakening. When the seven factors for awakening are made full, they fill [the conditions for] clear knowing & release. Such is the food for this clear knowing & release, and thus are they made full.

"Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies… the little lakes… the big lakes… the little rivers… the big rivers. When the big rivers are made full, they fill the great ocean. Such is the food of the great ocean, and thus is it

made full. In the same way, when associating with people of integrity is made full, it fills [the conditions for] hearing the true Dhamma… conviction… appropriate attention… mindfulness & alertness… restraint of the senses… the three forms of right conduct… the four establishings of mindfulness… the seven factors for awakening. When the seven factors for awakening are made full, they fill [the conditions for] clear knowing & release. Such is the food for this clear knowing & release, and thus are they made full."

See also: *MN 118*; *SN 12:23*; *SN 15:3*, *SN 15:9*; *SN 15:11–19*; *SN 45:1*

Topics of Conversation
Kathāvatthu Sutta (AN 10:69)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state… talk of whether things exist or not.

"There are these ten topics of (proper) conversation. Which ten? Talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun & moon, so mighty, so powerful—to say nothing of the wanderers of other sects."

See also: *AN 6:43*; *AN 8:30*; *AN 8:53*; *AN 9:1*; *Ud 2:2*

Topics of Conversation (2)
Kathāvatthu Sutta (AN 10:70)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state… talk of whether things exist or not.

"Monks, there are these ten grounds for praise. Which ten?

"There is the case where a monk himself is modest and instigates talk on modesty among the monks. The fact that he is modest and instigates talk on modesty among the monks is grounds for praise.

"He himself is contented and instigates talk on contentment among the monks.…

"He himself is secluded and instigates talk on seclusion among the monks.…

"He himself is non-entangled and instigates talk on non-entanglement among the monks.…

"He himself has his persistence aroused and instigates talk on arousing persistence among the monks.…

"He himself is consummate in virtue and instigates talk on being consummate in virtue among the monks.…

"He himself is consummate in concentration and instigates talk on being consummate in concentration among the monks.…

"He himself is consummate in discernment and instigates talk on being consummate in discernment among the monks.…

"He himself is consummate in release and instigates talk on being consummate in release among the monks.…

"He himself is consummate in knowledge & vision of release and instigates talk on being consummate in knowledge & vision of release among the monks. The fact that he is consummate in knowledge & vision of release and instigates talk on being consummate in knowledge & vision of release among the monks is grounds for praise.

"These are the ten grounds for praise."

Wishes

Ākaṅkha Sutta (AN 10:71)

This discourse lists ten reasons, of ascending worth, for perfecting the precepts and being committed to the development of tranquility (samatha) *and insight* (vipassanā). *An interesting feature of this discussion is that the Buddha does not separate insight and jhāna into separate paths of practice, and actually cites insight, together with tranquility, as a prerequisite for mastering the four jhānas.*

* * *

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

[1] "If a monk would wish, 'May I be dear & pleasing to my companions in the holy life, respected by & inspiring to them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[2] "If a monk would wish, 'May I be someone who receives robes, alms food, lodgings, & medicinal requisites for curing the sick,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[3] "If a monk would wish, 'Whatever I use or consume in terms of robes, alms food, lodgings, & medical requisites for curing the sick, may that be of great fruit, of great benefit to those who provided them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[4] "If a monk would wish, 'When my kinsmen & relatives who have died & passed away recollect me with brightened minds, may it be of great fruit, of great benefit,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[5] "If a monk would wish, 'May I be content with whatever robes, alms food, lodgings, & medical requisites for curing the sick are available,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[6] "If a monk would wish, 'May I be resistant to cold, heat, hunger, & thirst; to the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; to bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, deadly,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[7] "If a monk would wish, 'May I overcome displeasure & delight, and not be overcome by displeasure & delight. May I dwell conquering again & again any displeasure & delight that has arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[8] "If a monk would wish, 'May I overcome fear & dread, and not be overcome by fear & dread. May I dwell conquering again & again any fear & dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who

doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[9] "If a monk would wish, 'May I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[10] "If a monk would wish, 'May I—with the ending of effluents—remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"'Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said. And in reference to this was it said."

See also: *MN 6*; *AN 4:28*; *AN 4:94*; *AN 4:128*; *AN 4:170*; *AN 5:98*; *AN 5:114*; *AN 8:53*; *AN 8:70*

Thorns

Kaṇṭhaka Sutta (AN 10:72)

On one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest together with many very well-known elder disciples: Ven. Pāla, Ven. Upapāla, Ven. Kakkaṭa, Ven. Kaḷimbha, Ven. Nikaṭa, Ven. Kaṭissaha,[1] & other very well-known elder disciples. And on that occasion many very well-known Licchavis—racing after one another[2] in auspicious vehicles, making a shrill noise, a great noise—plunged into the Great Forest to see the Blessed One.

Then the thought occurred to the venerable ones: "These many very well-known Licchavis—racing after one another in auspicious vehicles, making a shrill noise, a great noise—are plunging into the Great Forest to see the Blessed One. Now, the jhānas are said by the Blessed One to be thorned by noise. What if we were to go to the Gosiṅga Sāla forest park? There we would live comfortably, with next-to-no noise, next-to-no crowding." So the venerable ones went to Gosiṅga Sāla forest park. There they lived comfortably, with next-to-no noise, next-to-no crowding.

Then the Blessed One addressed the monks: "Where is Pāla, monks? Where is Upapāla? Where is Kakkaṭa? Where is Kaḷimbha? Where is Nikaṭa? Where is Kaṭissaha? Where have those elder disciples gone?"

"Just now, lord, the thought occurred to those venerable ones, 'These many very well-known Licchavis—racing after one another in auspicious vehicles, making a shrill noise, a great noise—are plunging into the Great Forest to see the Blessed One. Now, the jhānas are said by the Blessed One to be thorned by noise. What if we were to go to the Gosiṅga Sāla forest park? There we would live comfortably, with next-to-no noise, next-to-no crowding.' So those venerable ones went to Gosiṅga Sāla forest park. There they are living comfortably, with next-to-no noise, next-to-no crowding."

"Very good, monks, very good—what those great disciples, rightly declaring, have declared, for the jhānas *have* been said by me to be thorned by noise.

"Monks, there are these ten thorns. Which ten?

"For one who loves seclusion, love of entanglement is a thorn.

"For one committed to the theme of the unattractive, commitment to the theme of the attractive is a thorn.

"For one guarding the sense doors, watching a show is a thorn.

"For one practicing celibacy, nearness to women is a thorn.

"For the first jhāna, noise is a thorn.[3]

"For the second jhāna, directed thoughts & evaluations are thorns.

"For the third jhāna, rapture is a thorn.

"For the fourth jhāna, in-and-out breaths are thorns.[4]

"For the attainment of the cessation of perception & feeling, perception & feelings are thorns.

"Passion is a thorn. Aversion is a thorn. Delusion is a thorn.

"Dwell unthorned, monks! Dwell unthorned & dethorned! The arahants are unthorned, monks. The arahants are unthorned & dethorned."[5]

Notes

1. There is no general agreement among the various editions as to these names. Here they are given as found in the Thai edition.

2. Reading *paramparāya* with the Thai edition. *Parampara* is sometimes translated as "in succession," but in Pācittiya 33 it obviously means "out-of-turn," a meaning that seems relevant here. The Licchavis are portrayed as raucous in other contexts as well. See, for example, DN 16.

3. This passage has been cited as proof that a person in the first jhāna must be unable to hear sounds, the argument being that directed thoughts and evaluations are not present in the second jhāna, rapture is not present in the third, and so forth, so sounds must not be present in the first. This argument, however, ignores two points in the larger context of the sutta:

a) If "thorn" were to mean something that cannot be present without destroying what is thorned, then nearness to women would destroy a man's celibacy, watching a show would destroy one's guarding of the senses, and so on. And yet it is possible to maintain one's celibacy and one's guard over ones' senses in situations of this sort. An interpretation of "thorn" that consistently fits all ten examples, however, would be something that creates difficulties for what is thorned. Thus to say that noise is a thorn for the first jhāna would simply mean that noise makes it difficult to enter or stay in the jhāna.

b) If the Buddha had wanted to make the point that noise cannot be heard in the first jhāna, he would have criticized the elder monks for going to the trouble of leaving the Great Forest, and recommended that if they wanted to escape the disturbance of noise, they should have entered the first jhāna and dwelled comfortably there instead.

Three other suttas are also relevant to this issue:

MN 43 excludes the four jhānas from its list of meditative states that can be known through the eye of discernment when one's intellect-consciousness is divorced from the five sense faculties.

AN 9:37 excludes the four jhānas from its list of concentration attainments in which the meditator is not sensitive to the five physical senses.

AN 9:38 is careful to note that a person in the first jhāna stands beyond the sway of the five strings of sensuality: enticing sights, sounds, aromas, flavors, and tactile sensations. It does not say that the person in the first jhāna is unable to be aware of the objects of the five external senses at all. This is in keeping with the standard description of the first jhāna, that it is entered when one is secluded from sensuality, which AN 6:63 defines as follows:

> "The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
> The beauties remain as they are in the world,
> while, in this regard,
> the enlightened
> subdue their desire."

4. See SN 36:11, AN 9:31, and AN 10:20.

5. This last paragraph follows the Thai reading. The Burmese edition reads: "Dwell unthorned, monks! Dwell dethorned! Dwell unthorned & dethorned!

The arahants are unthorned, monks. The arahants are dethorned. The arahants are unthorned & dethorned."

See also: *MN 122*; *AN 5:30*; *AN 6:42*; *AN 8:30*; *AN 8:103*

Wished For

Iṭṭhā Sutta (AN 10:73)

"Monks, these ten things are welcome, agreeable, pleasant, & hard to obtain in the world. Which ten?

"Wealth is welcome, agreeable, pleasant, & hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, & hard to obtain in the world.

"Freedom from disease is welcome, agreeable, pleasant, & hard to obtain in the world.

"Virtues are welcome, agreeable, pleasant, & hard to obtain in the world.

"Celibacy is welcome, agreeable, pleasant, & hard to obtain in the world.

"Friends are welcome, agreeable, pleasant, & hard to obtain in the world.

"Learning is welcome, agreeable, pleasant, & hard to obtain in the world.

"Discernment is welcome, agreeable, pleasant, & hard to obtain in the world.

"The Dhamma[1] is welcome, agreeable, pleasant, & hard to obtain in the world.

"Heaven is welcome, agreeable, pleasant, & hard to obtain in the world.

"These, monks, are ten things that are welcome, agreeable, pleasant, & hard to obtain in the world.

"These ten (other) things are obstacles to these ten things that are welcome, agreeable, pleasant, & hard to obtain in the world.

"Indolence & lack of initiative are obstacles to wealth.

"Lack of adornment & lack of embellishment are obstacles to beauty.

"Unsuitable actions are obstacles to freedom from disease.

"Evil friendships are obstacles to virtues.

"Lack of sense restraint is an obstacle to celibacy.

"Duplicity is an obstacle to friendships.

"Lack of repetition is an obstacle to learning.

"An unwillingness to listen or to engage in questioning is an obstacle to discernment.

"Lack of commitment & lack of reflection are obstacles to Dhammas.

"Wrong practice is an obstacle to heaven.

"These ten (other) things are obstacles to these ten things that are welcome, agreeable, pleasant, & hard to obtain in the world.

"These ten (other) things are food for these ten things that are welcome, agreeable, pleasant, & hard to obtain in the world.

"Non-indolence & initiative are food for wealth.

"Adornment & embellishment are food for beauty.

"Suitable actions are food for freedom from disease.

"Admirable friendships are food for virtues.

"Sense restraint is food for celibacy.

"Lack of duplicity is food for friendships.

"Repetition is food for learning.

"A willingness to listen & to engage in questioning is food for discernment.

"Commitment & reflection are food for Dhammas.

"Right practice is food for heaven.

"These ten (other) things are food for these ten things that are welcome, agreeable, pleasant, & hard to obtain in the world.

Note

1. Reading *dhammo* with the Thai edition. The other editions read *dhammā:* "(good) qualities."

See also: *AN 5:43*

About Migāsālā

Migāsālāya Sutta (AN 10:75)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then early in the morning, Ven. Ānanda—having adjusted his lower robe and carrying his bowl & outer robe—went to the house of the female lay follower Migāsālā. On arrival, he sat down on a seat made ready.

Then the female lay follower Migāsālā approached Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As she was sitting there, she said to Ven. Ānanda, "Venerable sir, how on earth should the Dhamma taught by the Blessed One be understood where one who practices celibacy and one who doesn't practice celibacy would both have exactly the same destination in the next life? My father, Purāṇa, was one who practiced celibacy, living apart, abstaining from sexual intercourse, the vulgar act. When he had died, he was predicted by the Blessed One to be a once-returner, rearising in the company of the Contented (devas). My paternal uncle, Isidatta, did not practice celibacy and was content to live with his wife. And yet when he died, he too was predicted by the Blessed One to be a once-returner, rearising in the company of the Contented (devas). So how on earth should the Dhamma taught by the Blessed One be understood where one who practices celibacy and one who doesn't practice celibacy would both have exactly the same destination in the next life?"

"But it was just as the Blessed One predicted, sister."

Then Ven. Ānanda, after receiving alms at the house of the female lay follower Migāsālā, got up from his seat and left.

Then after his meal, returning from his alms round, Ven. Ānanda went to the Blessed One. On arrival, having bowed down to him, he sat to one

side. As he was sitting there he (related his entire conversation with Migāsālā).

"But, Ānanda, who is this Migāsālā, foolish, incompetent, blind, with the discernment of the blind?[1] And who are these people with knowledge of the course of other individuals?

"Ānanda, these ten individuals are to be found existing in the world. Which ten?

[1] "There is the case where one individual is unvirtuous and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that lack of virtue ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release.[2] At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[2] "But then, Ānanda, there is the case where one individual is unvirtuous and yet he discerns, as it has come to be, the awareness-release and discernment-release where that lack of virtue ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure: 'This one has the same qualities as the other. Why should one of them be base and the other sublime?' That will be for their [the measurers] long-term harm & suffering.

"In this case, Ānanda, the individual who is is unvirtuous and yet discerns, as it has come to be, the awareness-release and discernment-release where that lack of virtue ceases without trace; who is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views; who gains occasional release, is higher & more sublime than the other one. Why is that? Because the Dhamma-stream carries him along. But who would know this difference aside from a Tathāgata?

"Therefore, Ānanda, don't be a measurer of individuals. Don't take the measure of other individuals.[3] He's conceited,[4] anyone who takes the measure of other individuals. I, however, may take the measure of individuals—or one like me.

[3] "There is the case where one individual is virtuous and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that virtue ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[4] "But then, Ānanda, there is the case where one individual is virtuous and he discerns, as it has come to be, the awareness-release and discernment-release where that virtue ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.… He's conceited, anyone who takes the measure of other individuals. I, however, may take the measure of individuals—or one like me.

[5] "There is the case where one individual is fiercely lustful and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that lust ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[6] "But then, Ānanda, there is the case where one individual is fiercely lustful and yet he discerns, as it has come to be, the awareness-release and discernment-release where that lust ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional

release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.... He's conceited, anyone who takes the measure of other individuals. I, however, may take the measure of individuals—or one like me.

[7] "There is the case where one individual is angry and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that anger ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[8] "But then, Ānanda, there is the case where one individual is angry and yet he discerns, as it has come to be, the awareness-release and discernment-release where that anger ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.... He's conceited, anyone who takes the measure of other individuals. I, however, may take the measure of individuals—or one like me.

[9] "There is the case where one individual is restless and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[10] "But then, Ānanda, there is the case where one individual is restless and yet he discerns, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional

release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure: 'This one has the same qualities as the other. Why should one of them be base and the other sublime?' That will be for their long-term harm & suffering.

"In this case, Ānanda, the individual who is restless and yet discerns, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace; who is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views; who gains occasional release, is higher & more sublime than the other one. Why is that? Because the Dhamma-stream carries him along. But who would know this difference aside from a Tathāgata?

"Therefore, Ānanda, don't be a measurer of individuals. Don't take the measure of other individuals. He's conceited, anyone who takes the measure of other individuals. I, however, may take the measure of individuals—or one like me.

"So who, Ānanda, is this Migāsālā, foolish, incompetent, blind, with the discernment of the blind? And who are these people with knowledge of the course of other individuals?

"Ānanda, these are the ten individuals to be found existing in the world.

"If Isidatta had been endowed with the sort of virtue with which Purāṇa was endowed, Purāṇa wouldn't have known Isidatta's destination. If Purāṇa had been endowed with the sort of discernment with which Isidatta was endowed, Isidatta wouldn't have known Purāṇa's destination. It was in this way, Ānanda, that both of these individuals were inferior in part."

Notes

1. Reading *andhakā andhakapaññā* with the Thai edition. The Burmese and PTS editions read *ambakā ambakapaññā;* the Sri Lankan edition, *ammakā ammakapaññā.* Both of these readings mean, "a little mother with a little mother's discernment." Note 1332 in NDB states that the Chinese version of this sutta also does not contain a derogatory reference to women. See SN 5:2.

2. The temporary release that comes with concentration. See MN 29–30.

3. NDB translates this passage as: "Do not be judgmental regarding people. Do not pass judgment on people." However, there are many passages in the Canon where the Buddha does recommend judging the behavior of other people, so as to decide whether you want to associate with them and/or take them as examples to follow. See, for instance, MN 110, AN 4:73, AN 4:192, AN 7:64, and AN 8:54. As the context here clearly shows, the Buddha is telling Ānanda specifically not to try to judge the attainments of other people, for only a Tathāgata (a Buddha or an arahant) is in a position to sense the state of a person's mind well enough to know the resulting future course that that person will take after death.

4. Reading *maññati* with the Thai edition. The other editions read *khaññati:* "he is destroyed" or "he is dug up." *Maññati* fits the sentence here in an alliterative sense, in that its root, *mañ,* is close to the root for measure *(pamāṇa)* and measurer *(pamāṇika).*

See also: MN 48; MN 136; SN 55:25, AN 3:87—88

Incapable
Abhabba Sutta (AN 10:76)

"Monks, if these three things were not to be found in the world, the Tathāgata—the worthy one, rightly self-awakened—would not appear in the world, and the Dhamma & Vinaya proclaimed by the Tathāgata would not shine in the world. Which three? Birth, aging, & death. If these three things were not to be found in the world, the Tathāgata—the worthy one, rightly self-awakened—would not appear in the world, and the Dhamma & Vinaya proclaimed by the Tathāgata would not shine in the world. But because these three things *are* to be found in the world, the Tathāgata—the worthy one, rightly self-awakened—has appeared in the world, and the Dhamma & Vinaya proclaimed by the Tathāgata shines in the world.

"Without abandoning three things, one is incapable of abandoning birth, abandoning aging, abandoning death. Which three? Passion, aversion, & delusion: Without abandoning these three things, one is incapable of abandoning birth, abandoning aging, abandoning death.

"Without abandoning three things, one is incapable of abandoning passion, abandoning aversion, abandoning delusion. Which three? Self-identification views, uncertainty, & grasping at habits & practices: Without abandoning these three things, one is incapable of abandoning passion, abandoning aversion, abandoning delusion.

"Without abandoning three things, one is incapable of abandoning self-identification views, abandoning uncertainty, abandoning grasping at habits & practices. Which three? Inappropriate attention, following a wrong path, & slowness of awareness…

"Without abandoning three things, one is incapable of abandoning inappropriate attention, abandoning the following of a wrong path, abandoning slowness of awareness. Which three? Muddled truth, unalertness, & scattered awareness…

"Without abandoning three things, one is incapable of abandoning muddled truth, abandoning unalertness, abandoning scattered awareness. Which three? A lack of desire to see the noble ones, a lack of desire to hear the noble Dhamma, & a mind bent on criticism…

"Without abandoning three things, one is incapable of abandoning a lack of desire to see the noble ones, abandoning a lack of desire to hear the noble Dhamma, abandoning a mind bent on criticism. Which three? Restlessness, a lack of restraint, & poor virtue …

"Without abandoning three things, one is incapable of abandoning restlessness, abandoning a lack of restraint, abandoning poor virtue. Which three? A lack of conviction, stinginess, & laziness…

"Without abandoning three things, one is incapable of abandoning a lack of conviction, abandoning stinginess, abandoning laziness. Which three? Apathy, being hard to correct, & evil friendship…

"Without abandoning three things, one is incapable of abandoning apathy, being hard to correct, & evil friendship. Which three? Being shameless, lacking compunction, & being heedless. Without abandoning these three things, one is incapable of abandoning apathy, being hard to correct, & evil friendship.

"Monks, being shameless & lacking compunction, one is heedless.

"Being heedless, one is incapable of abandoning apathy, being hard to correct, & evil friendship.

"Having evil friendship, one is incapable of abandoning a lack of conviction, stinginess, & laziness.

"Being lazy, one is incapable of abandoning restlessness, a lack of restraint, & poor virtue.

"Being unvirtuous, one is incapable of abandoning a lack of desire to see the noble ones, a lack of desire to hear the noble Dhamma, a mind bent on criticism.

"Having a mind bent on criticism, one is incapable of abandoning muddled truth, unalertness, & scattered awareness.

"Having scattered awareness, one is incapable of abandoning inappropriate attention, the following of a wrong path, & slowness of

awareness.

"Having slow awareness, one is incapable of abandoning self-identification, uncertainty, & grasping at habits & practices.

"Being uncertain, one is incapable of abandoning passion, aversion, & delusion.

"Without abandoning passion, aversion, & delusion, one is incapable of abandoning birth, abandoning aging, abandoning death.

"Abandoning three things, one is capable of abandoning birth, abandoning aging, abandoning death. Which three? Passion, aversion, & delusion: Abandoning these three things, one is capable of abandoning birth, abandoning aging, abandoning death.

"Abandoning three things, one is capable of abandoning passion, abandoning aversion, abandoning delusion. Which three? Self-identification views, uncertainty, & grasping at habits & practices: Abandoning these three things, one is capable of abandoning passion, abandoning aversion, abandoning delusion.

"Abandoning three things, one is capable of abandoning self-identification views, abandoning uncertainty, abandoning grasping at habits & practices. Which three? Inappropriate attention, following a wrong path, & slowness of awareness…

"Abandoning three things, one is capable of abandoning inappropriate attention, abandoning the following of a wrong path, abandoning slowness of awareness. Which three? Muddled truth, unalertness, & scattered awareness…

"Abandoning three things, one is capable of abandoning muddled truth, abandoning unalertness, abandoning scattered awareness. Which three? A lack of desire to see the noble ones, a lack of desire to hear the noble Dhamma, & a mind bent on criticism…

"Abandoning three things, one is capable of abandoning a lack of desire to see the noble ones, abandoning a lack of desire to hear the noble Dhamma, abandoning a mind bent on criticism. Which three? Restlessness, a lack of restraint, & poor virtue …

"Abandoning three things, one is capable of abandoning restlessness, abandoning a lack of restraint, abandoning poor virtue. Which three? A lack of conviction, stinginess, & laziness…

"Abandoning three things, one is capable of abandoning a lack of conviction, abandoning stinginess, abandoning laziness. Which three? Apathy, being hard to correct, & evil friendship…

"Abandoning three things, one is capable of abandoning apathy, being hard to correct, & evil friendship. Which three? Being shameless, lacking compunction, & being heedless. Abandoning these three things, one is capable of abandoning apathy, being hard to correct, & evil friendship.

"Monks, having a sense of shame & having a sense of compunction, one is heedful.

"Being heedful, one is capable of abandoning apathy, being hard to correct, & evil friendship.

"Having admirable friendship, one is capable of abandoning a lack of conviction, stinginess, & laziness.

"Having aroused persistence, one is capable of abandoning restlessness, a lack of restraint, & poor virtue.

"Being virtuous, one is capable of abandoning a lack of desire to see the noble ones, a lack of desire to hear the noble Dhamma, a mind bent on criticism.

"Having a mind not bent on criticism, one is capable of abandoning muddled truth, unalertness, & scattered awareness.

"Having unscattered awareness, one is capable of abandoning inappropriate attention, the following of a wrong path, & slowness of awareness.

"Having quick awareness, one is capable of abandoning self-identification, uncertainty, & grasping at habits & practices.

"Being without uncertainty, one is capable of abandoning passion, aversion, & delusion.

"Abandoning passion, aversion, & delusion, one is capable of abandoning birth, abandoning aging, abandoning death."

See also: DN 2; MN 118; SN 3:17; SN 12:23; SN 35:97; AN 10:15; AN 10:61

Hatred

Āghāta Sutta (AN 10:80)

"There are these ten ways of subduing hatred. Which ten?

[1] "Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

[2] "Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

[3] "Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

[4] "Thinking, 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[5] "Thinking, 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[6] "Thinking, 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[7] "Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[8] "Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[9] "Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One does not get worked up over impossibilities.

"These are ten ways of subduing hatred."

See also: AN 4:200; AN 5:161—162; AN 7:60

To Vāhuna

Vāhuna Sutta (AN 10:81)

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then Ven. Vāhuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, & released from how many things does the Tathāgata dwell with unrestricted awareness?"

"Freed, dissociated, & released from ten things, Vāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling… Freed, dissociated, & released from perception… Freed, dissociated, & released from fabrications… Freed, dissociated, & released from consciousness… Freed, dissociated, & released from birth… Freed, dissociated, & released from aging… Freed, dissociated, & released from death… Freed, dissociated, & released from stress… Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata—freed, dissociated, & released from these ten things—dwells with unrestricted awareness."

See also: MN 72; SN 22:85–86; AN 4:24; AN 6:43; AN 9:7; Iti 112; Sn 5:6

Animosity

Vera Sutta (AN 10:92)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "When, for a disciple of the noble ones, five forms of fear & animosity are stilled; when he is endowed with the four factors of stream entry; and when, through discernment, he has rightly seen & rightly ferreted out the noble method, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Now, which five forms of danger & animosity are stilled?

"When a person takes life, then with the taking of life as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from taking life, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: For one who refrains from taking life, that fear & animosity is thus stilled.

"When a person steals… engages in illicit sex… tells lies…

"When a person drinks distilled & fermented drinks that cause heedlessness, then with the drinking of distilled & fermented drinks that cause heedlessness as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from drinking distilled & fermented drinks that cause heedlessness, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of

pain & despair: For one who refrains from drinking distilled & fermented drinks that cause heedlessness, that fear & animosity is thus stilled.

"These are the five forms of fear & animosity that are stilled.

"And which are the four factors of stream entry with which he is endowed?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically…who have practiced masterfully—in other words, the four pairs, the eight individuals[1]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"These are the four factors of stream entry with which he is endowed.

"And which is the noble method that he has rightly seen & rightly ferreted out through discernment?

"There is the case where a disciple of the noble ones notices:

"When this is, that is.

"From the arising of this comes the arising of that.

"When this isn't, that isn't.

"From the cessation of this comes the cessation of that.

"In other words:

"From ignorance as a requisite condition come fabrications.

"From fabrications as a requisite condition comes consciousness.

"From consciousness as a requisite condition comes name-&-form.

"From name-&-form as a requisite condition come the six sense media.

"From the six sense media as a requisite condition comes contact.

"From contact as a requisite condition comes feeling.

"From feeling as a requisite condition comes craving.

"From craving as a requisite condition comes clinging/sustenance.

"From clinging/sustenance as a requisite condition comes becoming.

"From becoming as a requisite condition comes birth.

"From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is the noble method that he has rightly seen & rightly ferreted out through discernment.

"When, for a disciple of the noble ones, these five forms of fear & animosity are stilled; when he is endowed with these four factors of

stream entry; and when, through discernment, he has rightly seen & rightly ferreted out this noble method, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'"

Note

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: *MN 48*; *SN 11:3*; *SN 12:2*; *AN 8:39*; *Dhp 188–192*; *Khp 6*; *Iti 90*

Views

Diṭṭhi Sutta (AN 10:93)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Anāthapiṇḍika the householder left Sāvatthī in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise and racket. They saw Anāthapiṇḍika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anāthapiṇḍika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Sāvatthī. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Anāthapiṇḍika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anāthapiṇḍika the householder, "*The cosmos is eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anāthapiṇḍika, "*The cosmos is not eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "*The cosmos is finite…*"…"*The cosmos is infinite…*"…"*The soul & the body are the same…*"…"*The soul is one thing and the body another…*"…"*After death a Tathāgata exists…*"…"*After death a Tathāgata does not exist…*"…"*After death a Tathāgata both does & does not exist…*"…"*After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anāthapiṇḍika the householder said to the wanderers, "As for the venerable one who says, '*The cosmos is eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have," his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." [Similarly for the other positions.]

When this had been said, the wanderers said to Anāthapiṇḍika the householder, "We have each & every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is

stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it has come to be, I also discern the higher escape from it as it has come to be."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anāthapiṇḍika the householder, perceiving that the wanderers were silent, abashed… at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

(The Blessed One said:) "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men." Then he instructed, urged, roused, and encouraged Anāthapiṇḍika the householder with a talk on Dhamma. When Anāthapiṇḍika the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Anāthapiṇḍika the householder has done."

See also: DN 9; MN 63; MN 72; SN 12:15; SN 22:81; AN 7:58; Dhp 92–93; Ud 1:10; Sn 4:5; Sn 4:8–9; Sn 4:11

About Vajjiya

Vajjiya Sutta (AN 10:94)

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then Vajjiya Māhita the householder left Campā in the middle of the day to see the Blessed One, but then the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise & racket. They saw Vajjiya Māhita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Māhita the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Campā. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Vajjiya Māhita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized,

praising what should be praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

When this was said, one of the wanderers said to Vajjiya Māhita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared (a teaching). He is not a nihilist, one who doesn't declare anything."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Māhita the householder, perceiving that the wanderers were silent, abashed…at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

(The Blessed One said:) "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men. I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don't say that all observances should be observed, nor do I say that all observances should not be observed. I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

"If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when an asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.

"If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities

wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.

"If, when an exertion is pursued.... a forfeiture is forfeited...

"If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Māhita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Vajjiya Māhita the householder has done."

See also: *DN 2*; *DN 16*; *MN 19*; *SN 42:8*; *AN 2:19*; *AN 3:62*; *AN 3:66*; *AN 3:73*; *AN 3:79*; *Ud 6:5–6*

To Uttiya
Uttiya Sutta (AN 10:95)

Then Uttiya the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One,

"Master Gotama, is it the case that *'The cosmos is eternal:* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that *'The cosmos is eternal:* Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that: *'The cosmos is not eternal:* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that *'The cosmos is not eternal:* Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that *'The cosmos is finite … '… 'The cosmos is infinite … '… 'The soul & the body are the same … '… 'The soul is one thing and the body another … '… 'After death a Tathāgata exists … '… 'After death a Tathāgata does not exist … '… 'After death a Tathāgata both does & does not exist … '… 'After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that *'After death a Tathāgata neither does nor does not exist:* Only this is true; anything otherwise is worthless.'"

"But, Master Gotama, on being asked, 'Is it the case that *"The cosmos is eternal:* Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that *"The cosmos is eternal:* Only this is true; anything otherwise is worthless."' On being asked, 'Is it the case that *"The cosmos is not eternal … "… "The cosmos is finite … "… "The cosmos is infinite … "… "The soul & the body are the same … "… "The soul is one thing and the body another … "… "After death a Tathāgata exists … "… "After death a*

Tathāgata does not exist … " … "After death a Tathāgata both does & does not exist … " … "After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that *"After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless."' Now is there anything you *have* declared?"

"Uttiya, having directly known it, I teach the Dhamma to my disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding."

"And, Master Gotama, when having directly known it, you teach the Dhamma to your disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding, will all the cosmos be led (to release), or a half of it, or a third?"

When this was said, the Blessed One was silent.

Then the thought occurred to Ven. Ānanda: "Don't let Uttiya the wanderer acquire the evil viewpoint that, 'When I asked him an all-encompassing question, Gotama the contemplative faltered and didn't reply. Perhaps he was unable to.' That would be for his long-term harm & suffering." So he said to Uttiya, "In that case, my friend, I will give you an analogy, for there are cases where it is through the use of analogy that intelligent people can understand the meaning of what is being said.

"Suppose that there were a royal frontier city with strong ramparts, strong walls & arches, and a single gate. In it would be a wise, competent, & intelligent gatekeeper to keep out those he didn't know and to let in those he did. Walking along the path encircling the city, he wouldn't see a crack or an opening in the walls big enough for even a cat to slip through. Although he wouldn't know that 'So-and-so many creatures enter or leave the city,' he would know this: 'Whatever large creatures enter or leave the city all enter or leave it through this gate.'

"In the same way, the Tathāgata does not endeavor to have all the cosmos or half of it or a third of it led (to release) by means of (his Dhamma). But he does know this: 'All those who have been led, are being

led, or will be led (to release) from the cosmos have done so, are doing so, or will do so after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established ['well-tuned'] their minds in the four establishings of mindfulness, and having developed, as they have come to be, the seven factors for awakening. When you asked the Blessed One this question, you had already asked it in another way.[1] That's why he didn't respond."

Note

1. The question as to whether all the cosmos or only a part of it would be led to release is another way of asking whether the cosmos is eternal or not. Notice that Ven. Ānanda mentions those who have been led to release *from the cosmos.* He doesn't mention the cosmos as being led to release. For his use of the word, "cosmos," here, see SN 35:82.

See also: *DN 12*; *MN 72*; *SN 6:1*; *AN 3:22*; *AN 4:45*

To Kokanuda (On Viewpoints)
Kokanuda Sutta (AN 10:96)

On one occasion Ven. Ānanda was staying near Rājagaha in Tapodā monastery. Then, as night was ending, he got up & went to the Tapodā Hot Springs to bathe his limbs. Having bathed his limbs and having gotten out of the springs, he stood wearing only his lower robe, drying his limbs. Kokanuda the wanderer, as night was ending, also got up & went to the Tapodā Hot Springs to bathe his limbs. He saw Ven. Ānanda from afar, and on seeing him said to him, "Who are you, my friend?"

"I am a monk, my friend."

"Which kind of monk?"

"A son-of-the-Sakyan contemplative."

"I would like to ask you about a certain point, if you would give me leave to pose a question."

"Go ahead and ask. Having heard (your question), I'll inform you."

"How is it, my friend: '*The cosmos is eternal.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: '*The cosmos is not eternal.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: '*The cosmos is finite … '… 'The cosmos is infinite … '… 'The soul & the body are the same … '… 'The soul is one thing and the body another … '… 'After death a Tathāgata exists … '… 'After death a Tathāgata does not exist … '… 'After death a Tathāgata both does & does not exist … '… 'After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Then in that case, do you not know or see?"

"No, my friend. It's not the case that I don't know, I don't see. I do know. I do see."

"But on being asked, 'How is it, my friend: *"The cosmos is eternal.* Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' On being asked, 'Very well then: *"The cosmos is not eternal … "… "The cosmos is finite … "… "The cosmos is infinite … "… "The soul & the body are the same … "… "The soul is one thing and the body another … "… "After death a Tathāgata exists … "… "After death a Tathāgata does not exist … "… "After death a Tathāgata both does & does not exist … "… "After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' But on being asked, 'Then in that case, do you not know or see?' you inform me, 'No, my friend. It's not the case that I don't know or see. I do know. I do see.' Now, how is the meaning of this statement to be understood?"

"'*The cosmos is eternal.* Only this is true; anything otherwise is worthless,' is a viewpoint. *'The cosmos is not eternal …'… 'The cosmos is finite … '… 'The cosmos is infinite … '… 'The soul & the body are the same … '… 'The soul is one thing and the body another … '… 'After death a Tathāgata exists … '… 'After death a Tathāgata does not exist … '… 'After death a Tathāgata both does & does not exist … '… 'After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless,' is a viewpoint. The extent to which there are viewpoints, view-stances, the taking up of views, obsessions with views, the cause of views, & the uprooting of views: that's what I know. That's what I see. Knowing that, I say 'I know.' Seeing that, I say 'I see.' Why should I say 'I don't know, I don't see'? I do know. I do see."

"What is your name, my friend? What do your companions in the holy life call you?"

"My name is Ānanda, my friend, and that's what my companions in the holy life call me."

"What? Have I been talking with the great teacher without realizing that he was Ven. Ānanda? Had I recognized that he was Ven. Ānanda, I would not have cross-examined him so much. May Ven. Ānanda please forgive me."

See also: *DN 15*; *MN 63*; *MN 72*; *AN 4:24*; *Sn 4:11*

To Upāli
Upāli Sutta (AN 10:99)

Then Ven. Upāli[1] went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I want to spend time in isolated wilderness & forest lodgings."

"Upāli, it's not easy to endure isolated wilderness & forest lodgings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not gained concentration. Whoever would say, 'I, without having gained concentration, will spend time in isolated wilderness & forest lodgings,' of him it can be expected that he will sink to the bottom or float away.

"Imagine, Upāli, a great freshwater lake. Then there would come a great bull elephant, seven or seven and a half cubits tall. The thought would occur to him, 'What if I were to plunge into this freshwater lake, to playfully squirt water into my ears and along my back, and then—having playfully squirted water into my ears and along my back, having bathed & drunk & come back out—to go off as I please?' So, having plunged into the freshwater lake, he would playfully squirt water into his ears and along his back, and then—having playfully squirted water into his ears and along his back, having bathed & drunk & come back out—he would go off as he pleased. Why is that? Because his large body finds a footing in the depth.

"Then a rabbit or a cat would come along. The thought would occur to it, 'What's the difference between me and a bull elephant? What if I were to plunge into this freshwater lake, to playfully squirt water into my ears and along my back, and then—having playfully squirted water into my ears and along my back, having bathed & drunk & come back out—to go off as I please?' So, without reflecting, he jumps rashly into the freshwater lake, and of him it can be expected that he will either sink to the bottom

or float away. Why is that? Because his small body doesn't find a footing in the depth.

"In the same way, whoever would say, 'I, without having gained concentration, will spend time in isolated wilderness & forest lodgings,' of him it can be expected that he will sink to the bottom or float away.

"Imagine, Upāli, a stupid baby boy, lying on his back, playing with his urine & excrement. What do you think? Isn't that totally & completely a childish form of play?"

"Yes, lord."

"Then, as the child grows and his faculties mature, he plays at children's games: toy plows, stick games, somersaults, toy windmills, toy measures, toy carts, and a toy bow & arrow. What do you think? Aren't these forms of play more excellent than the earlier form of play, and more refined?"

"Yes, lord."

"At a later time, as the boy grows and his faculties mature (still further), he enjoys himself provided & endowed with the five strings of sensuality: forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire. What do you think? Aren't these forms of play more excellent than the earlier forms of play, and more refined?"

"Yes, lord."

"Now, Upāli, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son or one born in one clan or another hears that Dhamma. Having heard the Dhamma, he gains conviction in the Tathāgata. Being endowed with a gain in conviction, he reflects: 'Household life is confining, a dusty path. Life gone forth is the

open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning the telling of lies, he abstains from telling lies. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech, he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the

Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high & luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain… raw meat… women & girls… male & female slaves… goats & sheep… fowl & pigs… elephants, cattle, steeds, & mares… fields & property.

"He abstains from running messages… from buying & selling… from dealing with false scales, false metals, & false measures… from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, & violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the eye. He

attains restraint with regard to the faculty of the eye. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the intellect. He attains restraint with regard to the faculty of the intellect. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward & returning, he makes himself alert. When looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & tasting… when urinating & defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty,

he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Nine Attainments

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' the monk enters & remains in the dimension of nothingness.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of nothingness, the monk enters & remains in the dimension of neither perception nor non-perception.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of neither perception nor non-perception, the monk enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, and they dwell having attained their true aim.

"Please, Upāḷi, live with the Saṅgha. Living with the Saṅgha, you will have ease."

Note

1. Ven. Upāli was the monk the Buddha praised as being foremost in his knowledge of the Vinaya. Perhaps it was because of this discourse that he stayed with the Saṅgha, instead of going into the wilderness, and was in a position to memorize and organize the disciplinary rules the Buddha laid down. See AN 7:80.

See also: *MN 4*; *MN 38*; *AN 5:98*; *AN 4:263*; *AN 6:42*; *AN 9:40*

Contemplative Perceptions

Samaṇasaññā Sutta (AN 10:101)

"Monks, three contemplative perceptions, when developed & pursued, bring seven things to completion. Which three?

"'I have become casteless.

"'My life is dependent on others.

"'My behavior should be different (from that of householders).'

"These three contemplative perceptions, when developed & pursued, bring seven things to completion. Which seven?

"One acts & behaves consistently with the virtues.

"One isn't greedy.

"One is devoid of ill will.

"One is devoid of arrogance.

"One desires training.

"One thinks, 'They have this purpose,' with regard to the requisites of life.

"One remains with one's persistence aroused.

"Monks, these three contemplative perceptions, when developed & pursued, bring these seven things to completion."

See also: AN 5:57; AN 5:114; AN 10:48

Wrongness
Micchatta Sutta (AN 10:103)

"From wrongness comes failure, not success. And how is it, monks, that from wrongness comes failure, not success?

"In a person of wrong view, wrong resolve comes into being. In a person of wrong resolve, wrong speech. In a person of wrong speech, wrong action. In a person of wrong action, wrong livelihood. In a person of wrong livelihood, wrong effort. In a person of wrong effort, wrong mindfulness. In a person of wrong mindfulness, wrong concentration. In a person of wrong concentration, wrong knowledge. In a person of wrong knowledge, wrong release.

"This is how from wrongness comes failure, not success.

"From rightness comes success, not failure. And how is it, monks, that from rightness comes success, not failure?

"In a person of right view, right resolve comes into being. In a person of right resolve, right speech. In a person of right speech, right action. In a person of right action, right livelihood. In a person of right livelihood, right effort. In a person of right effort, right mindfulness. In a person of right mindfulness, right concentration. In a person of right concentration, right knowledge. In a person of right knowledge, right release.[1]

"This is how from rightness comes success, not failure."

Note

1. MN 117 states that the path of stream-entry has eight factors, whereas the path to arahantship has these ten.

The Seed

Bīja Sutta (AN 10:104)

"When a person has wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, & wrong release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever determinations, whatever vows, whatever fabrications, all lead to what is disagreeable, unpleasing, unappealing, unprofitable, & stressful. Why is that? Because the view is evil.

"Just as when a neem-tree seed, a bitter creeper seed, or a bitter melon seed is placed in moist soil, whatever nutriment it takes from the soil & the water, all conduces to its bitterness, acridity, & distastefulness. Why is that? Because the seed is evil. In the same way, when a person has wrong view… wrong release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever determinations, whatever vows, whatever fabrications, all lead to what is disagreeable, unpleasing, unappealing, unprofitable, & stressful. Why is that? Because the view is evil.

"When a person has right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, & right release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious.

"Just as when a sugar cane seed, a rice grain, or a grape seed is placed in moist soil, whatever nutriment it takes from the soil & the water, all

conduces to its sweetness, tastiness, & unalloyed delectability. Why is that? Because the seed is auspicious. In the same way, when a person has right view… right release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious."

See also: *MN 117*; *MN 126*; *SN 45:1*; *AN 3:34*

A Purgative
Tikicchā Sutta (AN 10:108)

"Monks, doctors give a purgative for warding off diseases caused by bile, diseases caused by phlegm, diseases caused by the internal wind property. There is a purging there; I don't say that there's not, but it sometimes succeeds and sometimes fails. So I will teach you the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "Now, what is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair?

"In one who has right view, wrong view is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong view are purged away as well, while the many skillful mental qualities that depend on right view go to the culmination of their development.

"In one who has right resolve, wrong resolve is purged away.…

"In one who has right speech, wrong speech is purged away.…

"In one who has right action, wrong action is purged away.…

"In one who has right livelihood, wrong livelihood is purged away.…

"In one who has right effort, wrong effort is purged away.…

"In one who has right mindfulness, wrong mindfulness is purged away.…

"In one who has right concentration, wrong concentration is purged away.…

"In one who has right knowledge, wrong knowledge is purged away.…

"In one who has right release, wrong release is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong release are purged away as well, while the many skillful mental qualities that depend on right release go to the culmination of their development.

"This, monks, is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair."

See also: *SN 45:8*; *AN 3:22*; *Iti 112*

The Near Shore
Orima Sutta (AN 10:118)

"Monks, I will teach you the near shore & the far shore. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said, "And which is the near shore? And which is the far shore?

"Wrong view is the near shore; right view, the far shore.

"Wrong resolve is the near shore; right resolve, the far shore.

"Wrong speech is the near shore; right speech, the far shore.

"Wrong action is the near shore; right action, the far shore.

"Wrong livelihood is the near shore; right livelihood, the far shore.

"Wrong effort is the near shore; right effort, the far shore.

"Wrong mindfulness is the near shore; right mindfulness, the far shore.

"Wrong concentration is the near shore; right concentration, the far shore.

"Wrong knowledge is the near shore; right knowledge, the far shore.

"Wrong release is the near shore; right release, the far shore.

"This, monks, is the near shore; this, the far shore."

Few are the people
who reach the far shore.
    These others
    simply scurry along
    this shore.
But those who practice Dhamma
in line with the well-taught Dhamma,

will cross over the realm of Death
so hard to transcend.

Forsaking dark practices,
    the wise person
should develop the bright,
having gone from home
    to no-home
in seclusion, so hard to enjoy.
There he should wish for delight,
discarding sensuality—
    he who has nothing.
He should cleanse himself—wise—
of what defiles the mind.

Whose minds are well-developed
        in the factors for self-awakening,
who delight in non-clinging,
relinquishing grasping—
    resplendent,
    their effluents ended:
    They, in the world,
    are unbound.[1]

Note

1. These verses = Dhp 85–89.

See also: DN 16; MN 117; SN 35:197; Sn 5

To Cunda the Silversmith
Cunda Kammāraputta Sutta (AN 10:165)

I have heard that on one occasion the Blessed One was staying near Pāva in Cunda the silversmith's mango grove. Then Cunda the silversmith went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him: "Cunda, of whose rites of purification do you approve?"

"The brahmans of the Western lands, lord—those who carry water pots, wear garlands of water plants, worship fire, & purify with water: they have declared purification rites of which I approve."

"And what kind of purification rites have they declared, those brahmans of the Western lands who carry water pots, wear garlands of water plants, worship fire, & purify with water?"

"There is the case where the brahmans of the Western lands… get their disciples to undertake their practice thus: 'Come, now, my good man: Get up at the proper time from your bed and touch the earth. If you don't touch the earth, touch wet cow dung. If you don't touch wet cow dung, touch green grass. If you don't touch green grass, worship a fire. If you don't worship a fire, pay homage to the sun with clasped hands. If you don't pay homage to the sun with clasped hands, go down into the water three times by nightfall.' These are the purification rites declared by the brahmans of the Western lands… of which I approve."

"Cunda, the purification rites declared by the brahmans of the Western lands… are one thing; the purification in the discipline of the noble ones is something else entirely."

"But how is there purification in the discipline of the noble ones, venerable sir? It would be good if the Blessed One would teach me how there is purification in the discipline of the noble ones."

"Then in that case, Cunda, listen & pay close attention. I will speak."

"As you say, lord," Cunda the silversmith responded to him.

The Blessed One said: "There are three ways in which one is made impure by bodily action, four ways in which one is made impure by verbal action, and three ways in which one is made impure by mental action.

Unskillful Bodily Action

"And how is one made impure in three ways by bodily action? There is the case where a certain person takes life, is brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. He engages in sexual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made impure in three ways by bodily action.

Unskillful Verbal Action

"And how is one made impure in four ways by verbal action? There is the case where a certain person tells lies. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward. He engages in divisive speech. What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism. He engages in harsh speech. He speaks words that are insolent, cutting, mean to others, reviling others, provoking anger and destroying

concentration. He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dhamma, & the Vinaya, words that are not worth treasuring: unseasonable, unreasonable, uncircumscribed, unconnected with the goal. This is how one is made impure in four ways by verbal action.

Unskillful Mental Action

"And how is one made impure in three ways by mental action? There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!' He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made impure in three ways by mental action.

"These, Cunda, are the ten courses of unskillful action. When a person is endowed with these ten courses of unskillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still impure. If he doesn't touch the earth, he is still impure. If he touches wet cow dung, he is still impure. If he doesn't touch wet cow dung, he is still impure. If he touches green grass… If he doesn't touch green grass… If he worships a fire… If he doesn't worship a fire… If he pays homage to the sun with clasped hands… If he doesn't pay homage to the sun with clasped hands… If he goes down into the water three times by nightfall… If he doesn't go down into the water three times by nightfall, he is still impure. Why is that? Because these ten courses of unskillful action are impure and cause impurity. And further, as a result of being endowed with these ten courses of unskillful action, (rebirth in) hell is declared, (rebirth in) an animal womb is declared, (rebirth in) the realm of hungry ghosts is declared—that or any other bad destination.

"Now, Cunda, there are three ways in which one is made pure by bodily action, four ways in which one is made pure by verbal action, and three ways in which one is made pure by mental action.

Skillful Bodily Action

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sexual misconduct, he abstains from sexual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

Skillful Verbal Action

"And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning the telling of lies, abstains from telling lies. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward. Abandoning divisive speech, he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning harsh speech, he abstains from

harsh speech. He speaks words that are soothing, pleasing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is based in fact, what is in accordance with the goal, the Dhamma, & the Vinaya. He speaks words worth treasuring, timely, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

Skillful Mental Action

"And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. (He thinks,) 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made pure in three ways by mental action.

"These, Cunda, are the ten courses of skillful action. When a person is endowed with these ten courses of skillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still pure. If he doesn't touch the earth, he is still pure. If he touches wet cow dung, he is still pure. If he doesn't touch wet cow dung, he is still pure. If he touches green grass… If he doesn't touch green grass… If he worships a fire… If he doesn't worship a fire… If he pays homage to the sun with clasped hands… If he doesn't pay homage to the sun with clasped hands… If he goes down into the water three times by nightfall… If he doesn't go down into the water three times by nightfall, he is still pure. Why is that? Because these ten courses of skillful action are pure and cause purity. And further, as a result of being endowed with these ten courses of

skillful action, (rebirth among) the devas is declared, (rebirth among) human beings is declared—that or any other good destination."

When this was said, Cunda the silversmith said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: *DN 16*; *MN 41*; *MN 135*; *SN 42:6*; *AN 5:130*; *AN 5:175*; *AN 8:40*; *Dhp 165*

To Jāṇussoṇin (On Offerings to the Dead)
Jāṇussoṇin Sutta (AN 10:166)

Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, you know that we brahmans give gifts, make offerings, (saying,) 'May this gift accrue to our dead relatives. May our dead relatives partake of this gift.' Now, Master Gotama, does that gift accrue to our dead relatives? Do our dead relatives partake of that gift?"

"In possible places, brahman, it accrues to them, but not in impossible places."

"And which, Master Gotama, are the possible places? Which are the impossible places?"

"There is the case, brahman, where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in hell. He lives there, he remains there, by means of whatever is the food of hell-beings. This is an impossible place for that gift to accrue to one staying there.

"Then there is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in the animal womb. He lives there, he remains there, by means of whatever is the food of common animals. This, too, is an impossible place for that gift to accrue to one staying there.

“Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears in the company of human beings. He lives there, he remains there, by means of whatever is the food of human beings. This, too, is an impossible place for that gift to accrue to one staying there.

“Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears in the company of the devas. He lives there, he remains there, by means of whatever is the food of devas. This, too, is an impossible place for that gift to accrue to one staying there.

“Then there is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in the realms of the hungry ghosts. He lives there, he remains there, by means of whatever is the food of hungry ghosts. He lives there, he remains there, by means of whatever his friends or relatives give in dedication to him. This is the possible place for that gift to accrue to one staying there.

“But, Master Gotama, if that dead relative does not reappear in that possible place, who partakes of that gift?”

“Other dead relatives, brahman, who have reappeared in that possible place.”

“But, Master Gotama, if that dead relative does not reappear in that possible place, and other dead relatives have not reappeared in that possible place, then who partakes of that gift?”

“It’s impossible, brahman, it cannot be, that over this long time that possible place is devoid of one’s dead relatives.[1] But at any rate, the donor doesn’t go without reward.

"Does Master Gotama describe any preparation for the impossible places?"

"Brahman, I do describe a preparation for the impossible places. There is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. But he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of elephants. There he receives food, drink, flowers, & various ornaments. It's because he took life, took what is not given, engaged in sexual misconduct, told lies, engaged in divisive speech, engaged in abusive speech, engaged in idle chatter, was covetous, bore ill will, and had wrong views that he reappears in the company of elephants. But it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he receives food, drink, flowers, & various ornaments.

"Then there is the case where a certain person takes life… has wrong views. But he gives food… lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of horses… in the company of cattle… in the company of poultry. There he receives food, drink, flowers, & various ornaments.[2] It's because he took life… and had wrong views that he reappears in the company of poultry. But it's because he gave food, drink… & lamps to contemplatives & brahmans that he receives food, drink, flowers, & various ornaments.

"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of human beings. There he experiences the five strings of human sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given, refrained from sexual misconduct, refrained from telling lies, refrained from divisive speech,

refrained from abusive speech, refrained from idle chatter, was not covetous, bore no ill will, and had right views that he reappears in the company of human beings. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he experiences the five strings of human sensuality.[3]

"Then there is the case where a certain person refrains from taking life… and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of devas. There he experiences the five strings of divine sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given… and had right views that he reappears in the company of devas. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he experiences the five strings of divine sensuality. But at any rate, brahman, the donor doesn't go without reward."

"It's amazing, Master Gotama, it's astounding, how it's enough to make one want to give a gift, enough to make one want to make an offering, where the donor doesn't go without reward."

"That's the way it is, brahman. That's the way it is. The donor doesn't go without reward."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1. The Vinaya counts as one's relatives all those related back through seven generations past one's grandparents—in other words, all those descended from one's great-great-great-great-great-great-great-grandparents.

2. Apparently, "ornaments" for poultry would consist of brilliant plumage. Similarly, "ornaments" for elephants, horses, & cattle might consist of attractive markings.

3. For some reason, the translation of this sutta in GSB cuts off right here.

See also: *MN 135–136*; *SN 42:6*; *SN 42:8*; *Khp 7*

The Sublime Attitudes
Brahmavihāra Sutta (AN 10:196)

"Monks, I don't speak of the wiping out of intentional acts that have been done & accumulated without (their results) having been experienced, either in the here & now or in a further state hereafter. Nor do I speak of the act of putting an end to suffering and stress without having experienced (the results of) intentional acts that have been done & accumulated.[1]

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks? If that youth, from childhood, were to develop the awareness-release through goodwill, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through goodwill should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One

(who practices this release of awareness) discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the release of awareness through goodwill leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release.

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with compassion.…

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with empathetic joy.…

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks? If that youth, from childhood, were to develop the awareness-release through equanimity, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through equanimity should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One (who practices this release of awareness) discerns, 'Whatever evil action

has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the awareness-release through equanimity leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release."

Note

1. F. L. Woodward—the translator of the Aṅguttara Tens and Elevens in GSB—notes that this sutta seems patched together from various sources. As proof, he cites the abrupt breaks between this paragraph and the next, and between the next and the one following it.

See also: *SN 42:8*; *SN 46:54*; *AN 3:99*; *AN 3:101*; *AN 4:126*

Elevens

What is the Purpose?
Kimattha Sutta (AN 11:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the purpose of skillful virtues? What is their reward?"

"Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has joy as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, rapture as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has calm as its purpose, calm as its reward."

"And what is the purpose of calm? What is its reward?"

"Calm has pleasure as its purpose, pleasure as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, concentration as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward."

"And what is the purpose of knowledge & vision of things as they have come to be? What is its reward?"

"Knowledge & vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has dispassion as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

"Thus in this way, Ānanda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has calm as its purpose, calm as its reward. Calm has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward. Knowledge & vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

"In this way, Ānanda, skillful virtues lead step-by-step to the consummation of arahantship."

See also: *DN 2*; *MN 24*; *MN 44*; *SN 12:23*

An Act of Will
Cetanā Sutta (AN 11:2)

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse.

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person.

"For a rapturous person, there is no need for an act of will, 'May my body be calm.' It is in the nature of things that a rapturous person grows calm in body.

"For a person calm in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person calm in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they have come to be.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they have come to be.

"For a person who knows & sees things as they have come to be, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person who knows & sees things as they have come to be feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge & vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward. Pleasure has concentration as its purpose, concentration as its reward. Calm has pleasure as its purpose, pleasure as its reward. Rapture has calm as its purpose, calm as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities, mental qualities bring mental qualities to their consummation, for the sake of going from the near to the Further Shore."

To Sandha

Sandha Sutta (AN 11:10)

On one occasion the Blessed One was staying near Nādika in the Brick Hall. Then Ven. Sandha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Sandha, practice the absorption *[jhāna]* of a thoroughbred horse, not the absorption of an unbroken colt. And how is an unbroken colt absorbed?

"An unbroken colt, tied to the feeding trough, is absorbed with the thought, 'Barley grain! Barley grain!' Why is that? Because as he is tied to the feeding trough, the thought does not occur to him, 'I wonder what task the trainer will have me do today? What should I do in response?' Tied to the feeding trough, he is simply absorbed with the thought, 'Barley grain! Barley grain!'

"In the same way, there are cases where an unbroken colt of a man, having gone to the wilderness, to the foot of a tree, or to an empty dwelling, dwells with his awareness overcome by sensual passion, obsessed with sensual passion. He does not discern the escape, as it has come to be, from sensual passion once it has arisen. Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

"He dwells with his awareness overcome by ill will…sloth & drowsiness… restlessness & anxiety…uncertainty, obsessed with uncertainty. He does not discern the escape, as it has come to be, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

"He is absorbed dependent on earth… liquid… fire… wind… the sphere of the infinitude of space… the sphere of the infinitude of consciousness… the sphere of nothingness… the sphere of neither perception nor non-perception… this world… the next world… whatever

is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect. That is how an unbroken colt of a man is absorbed.

"And how is a thoroughbred absorbed? An excellent thoroughbred horse tied to the feeding trough, is not absorbed with the thought, 'Barley grain! Barley grain!' Why is that? Because as he is tied to the feeding trough, the thought occurs to him, 'I wonder what task the trainer will have me do today? What should I do in response?' Tied to the feeding trough, he is not absorbed with the thought, 'Barley grain! Barley grain!' The excellent thoroughbred horse regards the feel of the spur as a debt, an imprisonment, a loss, a piece of bad luck.

"In the same way, an excellent thoroughbred of a man, having gone to the wilderness, to the foot of a tree, or to an empty dwelling, dwells with his awareness not overcome by sensual passion, not obsessed with sensual passion. He discerns the escape, as it has come to be, from sensual passion once it has arisen.

"He dwells with his awareness not overcome by ill will… sloth & drowsiness… restlessness & anxiety… uncertainty, obsessed with uncertainty. He discerns the escape, as it has come to be, from uncertainty once it has arisen.

"He is absorbed dependent neither on earth, liquid, heat, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed. And to this excellent thoroughbred of a man, absorbed in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what it is
> dependent on which
> you're absorbed.'"

When this was said, Ven. Sandha said to the Blessed One, "But in what way, lord, is the excellent thoroughbred of a man absorbed when he is

absorbed dependent neither on earth, liquid, heat, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed, so that to this excellent thoroughbred of a man, absorbed in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what it is
> dependent on which
> you're absorbed.'"

"There is the case, Sandha, where for an excellent thoroughbred of a man the perception of earth with regard to earth has ceased to exist; the perception of liquid with regard to liquid… the perception of fire with regard to fire… the perception of wind with regard to wind… the perception of the sphere of the infinitude of space with regard to the sphere of the infinitude of space… the perception of the sphere of the infinitude of consciousness with regard to the sphere of the infinitude of consciousness… the perception of the sphere of nothingness with regard to the sphere of nothingness… the perception of the sphere of neither perception nor non-perception with regard to the sphere of neither perception nor non-perception… the perception of this world with regard to this world… the next world with regard to the next world… and whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect: the perception of that has ceased to exist.

"Absorbed in this way, the excellent thoroughbred of a man is absorbed dependent neither on earth, liquid, fire, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed. And to this excellent thoroughbred of a man, absorbed

in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> ‘Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don’t know even what it is
> dependent on which
> you’re absorbed.’”

See also: *MN 108*; *MN 138*; *MN 143*; *SN 22:79*; *AN 3:97*; *AN 4:24*; *AN 4:111*; *AN 8:13—14*; *AN 9:37*; *AN 10:6—7*

To Mahānāma (1)
Mahānāma Sutta (AN 11:12)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months (of the Rains retreat), the Blessed One will set out wandering." Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, (thinking,) 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

[1] "There is the case where you recollect the Tathāgata: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-

knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathāgata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathāgata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma,[1] gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Buddha.'

[2] "Then there is the case where you recollect the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

[3] "Then there is the case where you recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types (of noble

disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Saṅgha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Saṅgha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Saṅgha.'

[4] "Then there is the case where you recollect your own virtues: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

[5] "Then there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that—among people overcome with the stain of possessiveness—I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being

magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

[6] "Then you should recollect the devas: "There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas who delight in creation, the Devas [Muses?] who wield power over the creations of others, the Devas of Brahmā's Retinue, the devas beyond them. Whatever conviction they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well. At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the (qualities of the) devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one

whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the devas.'"

Note

1. See AN 7:64.

See also: *SN 6:2*; *SN 11:3*; *SN 55:21–22*; *SN 55:54*; *AN 3:71*; *AN 10:92*; *Khp 6*; *Iti 90*

To Mahānāma (2)
Mahānāma Sutta (AN 11:13)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time Mahānāma the Sakyan had recovered from being ill, was not long recovered from his illness. And at that time many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months (of the Rains retreat), the Blessed One will set out wandering." Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, (thinking,) 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

[1] "There is the case where you recollect the Tathāgata: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathāgata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathāgata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Buddha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[2] "Then there is the case where you recollect the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Dhamma while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[3] "Then there is the case where you recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well…who have

practiced straight-forwardly…who have practiced methodically…who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Saṅgha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Saṅgha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Saṅgha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[4] "Then there is the case where you recollect your own virtues: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of virtue while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[5] "Then there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that—among people overcome with the stain

of possessiveness—I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of generosity while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[6] "Then you should recollect the devas: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas Delighting in Creation, the Devas Wielding Power over the Creations of Others, the Devas of Brahmā's retinue, the devas beyond them. Whatever conviction they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the (qualities of the) devas. And when the mind is headed straight, the disciple of the noble ones

gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the devas while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children."

Goodwill

Mettā Sutta (AN 11:16)

"Monks, for one whose awareness-release through goodwill is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?

"One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and—if penetrating no higher—is headed for a Brahmā world.

"These are the eleven benefits that can be expected for one whose awareness-release through goodwill is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken."

See also: *MN 97*; *SN 42:8*; *SN 46:54*; *AN 4:67*; *AN 4:125—126*; *AN 4:178*; *AN 5:27*; *AN 8:70*; *AN 10:196*; *Khp 9*; *Iti 22*

Volume Five

An Anthology from the

KHUDDAKA NIKĀYA

Translations of some of the books found in the fifth collection, the Khuddaka Nikāya — Short Collection — such as the Dhammapada, Udāna, and Itivuttaka have been published previously as stand-alone collections. They are included in this all-in-one resource along with the first book of the Khuddaka Nikāya, the Khuddakapāṭha. Other significant books planned for inclusion are the Sutta Nipāta, Theragāthā, and Therīgāthā.

Khuddakapāṭha

Short Passages

A Translation
With an Introduction & Notes

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Introduction to the Khuddakapāṭha

This, the first book in the Khuddaka Nikāya (Collection of Short Discourses), appears to have been designed as a primer for novice monks and nuns. In nine short passages it covers the basic topics that one would need to know when beginning Buddhist monastic life; many of the passages also serve as useful introductions to Buddhist practice in general.

Passages 1 and 2 cover the ceremony for taking ordination as a novice. Passage 3 gives preliminary guidance in the contemplation of the body, a meditation exercise designed to overcome pride in one's own bodily appearance, and lust for the bodies of others. Passage 4 introduces many of the basic categories of analysis through which discernment can be developed, beginning with the most basic formulation of the causal principle so central to the Buddha's teaching. By stating that all beings subsist on food, this formulation provides a graphic image for the causal principle, while at the same time indicating that causality is not an innocent or painless process.

Passage 5 gives an overview of the practice as a whole—beginning with the need to associate with wise people, and ending with the attainment of unbinding *(nibbāna/nirvāṇa)*. This overview is presented in the context of the concept of protective rituals, and makes the point that—given the nature of human action and its results—the best protection comes not from rituals but from acting in a generous, moral, and wise manner. Passage 6 expands both on Passage 1 and on Passage 5, detailing some of the virtues of the Buddha, Dhamma, and Saṅgha, while at the same time elaborating on the practice of meditation and the attainment of stream entry—the point at which the meditator has his/her first glimpse of unbinding. Passage 7 elaborates on the theme of generosity, showing how gifts to the Saṅgha can be dedicated to the welfare of one's dead relatives. Passage 8 presents meritorious action in general as an investment more reliable and longer lasting than material investments. Passage 9 returns to the subject of meditation, focusing on the development of goodwill as a

topic of concentration, in the context of the complete training in virtue, concentration, and discernment.

These nine passages, in different contexts, are frequently chanted in Theravāda countries even today. Lay and ordained Buddhists chant Passage 1 daily, as an affirmation of their refuge in the Triple Gem. Monks will often chant Passages 5–9 as blessings when lay people make merit, and frequently use verses from Passage 5 as sermon themes.

Thus the passages contained in this short book serve as a useful introduction both to early Buddhist training and to modern Theravāda practices.

Homage to the Blessed One, the Worthy One, the Rightly Self-Awakened One.

Khp 1. Saraṇagamana — Going for Refuge

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Saṅgha for refuge.
A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Saṅgha for refuge.
A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Saṅgha for refuge.

Khp 2. Dasa Sikkhāpada — The Ten Training Rules

I undertake the training rule to refrain from taking life.

I undertake the training rule to refrain from stealing.

I undertake the training rule to refrain from sexual intercourse.

I undertake the training rule to refrain from telling lies.

I undertake the training rule to refrain from intoxicating fermented & distilled beverages that lead to carelessness.

I undertake the training rule to refrain from eating at the wrong time [after noon & before dawn].

I undertake the training rule to refrain from dancing, singing, music, & watching shows.

I undertake the training rule to refrain from wearing garlands and beautifying myself with perfumes & cosmetics.

I undertake the training rule to refrain from high & luxurious seats & beds.

I undertake the training rule to refrain from accepting gold & money.

Khp 3. Dvattiṁsākāra — The 32 Parts

In this body there is:

hair of the head, hair of the body,
nails, teeth, skin,
muscle, tendons,
bones, bone marrow,
spleen, heart, liver,
membranes, kidneys, lungs,
large intestines, small intestines,
gorge, feces,
gall, phlegm, lymph, blood,
sweat, fat, tears, oil,
saliva, mucus, oil in the joints, urine,
brain in the skull.[1]

Note

1. This item is not usually included in the list of the parts of the body in other parts of the Canon, such as DN 22, MN 10, and MN 119. Its presence here suggests that this passage—and perhaps the whole of Khp—was assembled during the time of the Commentaries, which unlike DN and MN, include the brain in the list.

See also: DN 22; MN 119; SN 54:9; AN 7:48; AN 4:163; AN 9:15; AN 10:60; Dhp 147–150; Sn 1:11; Sn 5:16; Thag 10:5; Thig 13:1; Thig 14

Khp 4. Sāmaṇera Pañhā — The Novice's Questions

What is one?

> All beings subsist on nutriment. [There are these four nutriments for the establishing of beings who have taken birth or for the support of those in search of a place to be born. Which four? Physical nutriment, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth.]

What is two?

> Name-&-form. ["Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form." *{SN 12:2}*]

What is three?

> The three types of feeling [pleasant, painful, neither pleasant nor painful].

What is four?

> The four noble truths [stress, the origination of stress, the cessation of stress, the path of practice leading to the cessation of stress].

What is five?

> The five aggregates [form, feeling, perception, fabrications, consciousness].

What is six?

> The six internal sense media [eye, ear, nose, tongue, body, intellect].

What is seven?

> The seven factors for awakening [mindfulness, analysis of qualities, persistence, rapture, calm, concentration, equanimity].

What is eight?

> The noble eightfold path [right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration].

What is nine?

> The nine abodes for beings ["Seven stations of consciousness and two dimensions:
>
> "There are beings with multiplicity of body and multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.
>
> "There are beings with multiplicity of body and singularity of perception, such as the devas of the Brahma hosts generated by the first (jhāna). This is the second station of consciousness.
>
> "There are beings with singularity of body and multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.
>
> "There are beings with singularity of body and singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.
>
> "There are beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of

perceptions of resistance, and not heeding perceptions of multiplicity, [perceiving,] 'Infinite space,' arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' arrive at the dimension of nothingness. This is the seventh station of consciousness.

"The dimension of non-percipient beings and, second, the dimension of neither perception nor non-perception. These are the two dimensions." *{DN 15}]*

What is ten?

Endowed with ten qualities, one is called an arahant. ["The right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training." *{MN 117}]*[1]

Note

1. The Novice's Questions is one of only two passages in Khp that do not also appear in an identical form elsewhere in the Canon. (The other is passage 8, The Reserve Fund.) However, it is similar to the series of questions presented in AN 10:27–28. For a discussion of the differences among these passages, see *Skill in Questions,* appendix 2.

Khp 5. Maṅgala Sutta — Protection

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain deva, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she addressed him with a verse.

"Many devas & human beings
give thought to protection,
desiring well-being.
Tell, then, the highest protection."

The Buddha:

"Not consorting with fools,
consorting with the wise,
paying homage to those worthy of homage:
    This is the highest protection.

Living in a civilized land,
having made merit in the past,
directing oneself rightly:[1]
    This is the highest protection.

Broad knowledge, skill,
well-mastered discipline,
well-spoken words:
    This is the highest protection.

Support for one's mother & father,[2]
assistance to one's wife and children,
consistency in one's work:
    This is the highest protection.

Generosity, living in rectitude,

assistance to one's relatives,
deeds that are blameless:
    This is the highest protection.

Avoiding, abstaining from evil;
refraining from intoxicants,
being heedful of the mental qualities
    This is the highest protection.

Respect, humility,
contentment, gratitude,
hearing the Dhamma on timely occasions:
    This is the highest protection.

Patience, being easy to instruct,
seeing contemplatives,
discussing the Dhamma on timely occasions:
    This is the highest protection.

Austerity, celibacy,
seeing the noble truths,
realizing unbinding:
    This is the highest protection.

A mind that, when touched
by the ways of the world,[3]
is unshaken, sorrowless, dustless, at rest:
    This is the highest protection.

When acting in this way,
everywhere undefeated,
people go everywhere in well-being:
    This is their highest protection."

Notes

1. These are three of the four "wheels" leading to wealth and prosperity. See AN 4:31.

2. See AN 2:31–32.

3. Ways of the world *(lokadhamma):* gain, loss, status, loss of status, praise, criticism, pleasure, pain. See AN 8:6 and AN 4:192.

See also: SN 3:5; AN 3:110; AN 4:128; AN 10:17

Khp 6. Ratana Sutta — Treasures

Whatever spirits have gathered here,
—on the earth, in the sky—
may you all be happy
& listen intently to what I say.

Thus, spirits, you should all be attentive.
Show goodwill to the human race.
Day & night they bring offerings,
so, being heedful, protect them.

Whatever wealth—here or beyond—
whatever exquisite treasure in the heavens,
does not, for us, equal the Tathāgata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

The exquisite deathless—ending, dispassion—
discovered by the Sakyan Sage in concentration:
There is nothing to equal that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

What the excellent Awakened One extolled as pure
and called the concentration
of unmediated knowing:[1]
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

The eight persons—the four pairs—
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the deathless,
freely enjoying the liberation they've gained.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

An Indra pillar,[2] planted in the earth,
that even the four winds cannot shake:
That, I tell you, is like the person of integrity,
who—having comprehended
the noble truths—sees.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Those who have seen clearly the noble truths
well-taught by the one deeply discerning—
regardless of what [later] might make them heedless—
will come to no eighth state of becoming.[3]
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

At the moment of attaining sight,
one abandons three things:
identity-views, uncertainty,
& any attachment to habits & practices.[4]
One is completely released
from the four states of deprivation,[5]
and incapable of committing
the six great wrongs.[6]
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Whatever bad deed one may do
—in body, speech, or in mind—
one cannot hide it:
an incapability ascribed
to one who has seen the Way.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Like a forest grove with flowering tops
in the first month of the heat of the summer,
so is the foremost Dhamma he taught,
for the highest benefit, leading to unbinding.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Foremost,
foremost-knowing,
foremost-giving,
foremost-bringing,
unsurpassed, he taught the
foremost Dhamma.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Ended the old, there is no new taking birth.
Dispassioned their minds toward future becoming,
they,
with no seed,
no desire for growth,
the enlightened, go out like this flame.[7]
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Whatever spirits have gathered here,
—on the earth, in the sky—
let us pay homage to the Buddha,
the Tathāgata worshipped by beings
human & divine.
May there be
well-being.

Whatever spirits have gathered here,
—on the earth, in the sky—
let us pay homage to the Dhamma
the Tathāgata worshipped by beings

human & divine.
    May there be
    well-being.

Whatever spirits have gathered here,
    —on the earth, in the sky—
let us pay homage to the Saṅgha
& the Tathāgata worshipped by devas
& human beings.
    May there be
    well-being.

Notes

1. This is apparently equivalent to the liberation of immediacy, mentioned in Thig 5:8, and the concentration that is the fruit of gnosis, mentioned in AN 9:37.

2. Indra-pillar: A tall hardwood pillar, planted at the entrance to a village.

3. The person who has reached this stage in the practice will be reborn at most seven more times. See AN 3:88. On the danger of heedlessness for one who has reached this level of awakening, see SN 55:40.

4. These three qualities are the fetters abandoned when one gains one's first glimpse of unbinding at stream-entry (the moment when one enters the stream to full awakening).

5. Four states of deprivation: rebirth as an animal, a hungry ghost, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal.

6. According to SnA, the six great wrongs are: murdering one's mother, murdering one's father, murdering an arahant (fully awakened individual), wounding a Buddha, causing a schism in the Saṅgha, or choosing anyone other than a Buddha as one's foremost teacher. The first five are listed in AN 5:129 as leading immediately to hell after death.

7. See Thig 5:10.

See also: *AN 4:67*

Khp 7. Tirokuḍḍa Kaṇḍa — (Hungry Ghosts) Outside the Walls

This passage is identical with Pv 1:5.

Outside the walls they stand,
    & at crossroads.
At doorposts they stand,
    returning to their old homes.
But when a meal with plentiful food & drink is served,
    no one remembers them:
Such is the kamma of living beings.

So those who feel sympathy for their dead relatives
give timely donations of proper food & drink
    —exquisite, clean—
[thinking:]
        "May this be for our relatives.
        May our relatives be happy!"

And those who have gathered there,
    the assembled shades of the relatives,
with appreciation, give their blessing
for the plentiful food & drink:
    "May our relatives live long
    because of whom we have gained [this gift].
    We have been honored,
    and the donors are not without reward!"

For there [in their realm] there's
    no farming,
    no herding of cattle,
    no commerce,
    no trading with money.

They live on what is given here,
hungry ghosts
whose time here is done.

As water raining on a hill
flows down to the valley,
even so does what is given here
benefit the dead.[1]
As rivers full of water
fill the ocean full,
even so does what is given here
benefit the dead.

"He gave to me, she acted on my behalf,
they were my relatives, companions, friends":
Offerings should be given for the dead
when one reflects thus
on things done in the past.
For
no weeping,
no sorrowing
no other lamentation
benefits the dead
whose relatives persist in that way.
But when this offering is given,
well-placed in the Saṅgha,
it works for their long-term benefit
and they profit immediately.

In this way
the proper duty to relatives has been shown,
great honor has been done to the dead,
and monks have been given strength:

The merit you've acquired
isn't small.[2]

Notes

1. In modern Theravāda merit-making ceremonies, this sentence is the first to be chanted when monks rejoice in the merit of the donors.

2. This passage—beginning with "He gave to me…"—is often chanted when donors are dedicating merit to the recently deceased.

See also: *MN 82*; *AN 10:166*

Khp 8. Nidhi Kaṇḍa — The Reserve Fund

A person stashes a fund away
deep underground, at the water line:
“When a need or duty arises,
this will provide for my needs,
for my release if I’m denounced by the king,
molested by thieves,
in case of debt, famine, or accidents.”
With aims like this
    in the world
a reserve fund is stashed away.

But no matter how well it’s stored,
deep underground, at the water line,
it won’t all always serve one’s need.
The fund gets shifted from its place,
or one’s memory gets confused;
    or—unseen—
    nāgas make off with it,
    spirits steal it,
    or hateful heirs run off with it.
When one’s merit’s ended,
it’s totally destroyed.

But when a man or woman
has laid aside a well-stored fund
of generosity, virtue,
restraint, & self-control,
    with regard to a shrine,
    the Saṅgha,
    a fine individual,
    guests,
    mother, father,

or elder sibling:
That's a well-stored fund.
It can't be wrested away.
It follows you along.
When, having left this world,
for wherever you must go,
you take it with you.
This fund is not held in common with others,
& cannot be stolen by thieves.

So, enlightened, you should make merit,
the fund that will follow you along.
This is the fund
that gives all they want
to beings human, divine.

Whatever devas aspire to,
that is all gained by this.
A fine complexion, fine voice,
a body well-built, well-formed,
lordship, a following:
That is all gained by this.
Earthly kingship, supremacy,
the bliss of an emperor,
kingship over devas in the heavens:
That is all gained by this.
The attainment of the human state,
any delight in heaven,
the attainment of unbinding:
That is all gained by this.
Excellent friends,
appropriate application,[1]
mastery of clear knowing & release[2]:
That is all gained by this.
Acumen,[3] emancipations,[4]
the perfection of disciplehood:
That is all gained by this.
Private awakening,[5]

Buddhahood:
    That is all gained by this.

So powerful this,
    the accomplishment of merit.
Thus the wise, the enlightened,
    praise the fund of merit
    already made.

Notes

1. Proper practice of the Dhamma.

2. Clear knowing *(vijjā)* = knowledge of previous lives, knowledge of the passing away and arising (rebirth) of beings, knowledge of the ending of the [mental] effluents: sensual passion, becoming, and ignorance. Release *(vimutti)* = release from the cycle of rebirth.

3. Acumen *(paṭisambhidā)* = acumen with regard to the Dhamma, to its meaning, to language, & to quick-wittedness. These four talents are found in some, but not all, arahants.

4. *Vimokkha.* DN 15 describes the eight emancipations as follows:

> "Possessed of form, one sees forms. This is the first emancipation.
>
> "Not percipient of form internally, one sees forms externally. This is the second emancipation.
>
> "One is intent only on the beautiful. This is the third emancipation.
>
> "With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of multiplicity, [perceiving,] 'Infinite space,' one enters and remains in the dimension of the infinitude of space. This is the fourth emancipation.
>
> "With the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' one enters and remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.
>
> "With the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' one enters and remains in the dimension of nothingness. This is the sixth emancipation.
>
> "With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-

perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception & feeling. This is the eighth emancipation.

"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the [mental] effluents he enters & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none."

5. Private Awakening: Awakening as a Private Buddha, one who can gain Awakening without relying on the teachings of others, but who cannot formulate the Dhamma in the way a Full Buddha can.

See also: *SN 1:41*; *SN 3:19–20*; *SN 3:25*; *SN 10:12*; *SN 47:19*; *AN 3:52–53*; *AN 7:6–7*; *Iti 22*

Khp 9. Karaṇīya Mettā Sutta — Goodwill

This is to be done by one skilled in aims
appreciating the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, astute,
modest, & no greed for supporters.

Do not do the slightest thing
that the observant would later censure.

Think: *Happy, at rest,*
may all beings be happy at heart.
Whatever beings there may be—
weak or strong, without exception,
long, large,
middling, short,
subtle, gross,
seen & unseen,
living near & far away,
born or seeking birth:
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or resistance-perception
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate the heart limitlessly
with regard to all beings.[1]

With goodwill for the entire cosmos,
cultivate the heart limitlessly:
above, below, & all around,
unobstructed, without hostility or hate.

Whether standing, walking,
sitting, or lying down,
as long as one has banished torpor,
one should be determined on this mindfulness.[2]
This is called a Brahmā abiding
here.

Not taken with views,
but virtuous & consummate in vision,
having subdued greed for sensuality,
one never again
will lie in the womb.

Notes

1. The image here is sometimes misconstrued as saying that one should protect all beings as a mother would protect her only child. Actually, the parallel is not between the child and all living beings; it is between the child and one's cultivation of the heart: One should protect one's goodwill toward all beings in the same way that a mother would protect her only child. On this point, see MN 21.

2. This line has to be read in line with the Buddha's definition of mindfulness as the ability to keep something in mind. See SN 48:10.

See also: *MN 52*; *MN 97*; *MN 135*; *SN 42:8*; *SN 46:54*; *SN 55:7*; *AN 3:66*; *AN 4:67*; *AN 4:96*; *AN 4:125–126*; *AN 4:178*; *AN 4:200*; *AN 5:20*; *AN 5:27*; *AN 6:12–13*; *AN 8:70*; *AN 10:176*; *AN 10:196*; *AN 11:16*; *Ud 5:1*; *Iti 22*; *Iti 27*

Dhammapada

A Translation

With an Introduction & Notes

Preface

Another translation of the Dhammapada.

Many other English translations are already available–the fingers of at least five people would be needed to count them–so I suppose that a new translation has to be justified, to prove that it's not "just" another one. In doing so, though, I'd rather not criticize the efforts of earlier translators, for I owe them a great deal. Instead, I'll ask you to read the Introduction and Historical Notes, to gain an idea of what is distinctive about the approach I have taken, and the translation itself, which I hope will stand on its own merits. The original impulse for making the translation came from my conviction that the text deserved to be offered freely as a gift of Dhamma. As I knew of no existing translations available as gifts, I made my own.

The explanatory material is designed to meet with the needs of two sorts of readers: those who want to read the text as a text, in the context of the religious history of Buddhism–viewed from the outside–and those who want to read the text as a guide to the personal conduct of their lives. Although there is no clear line dividing these groups, the Introduction is aimed more at the second group, and the Historical Notes more at the first. The End Notes and Glossary contain material that should be of interest to both. Verses marked with an asterisk in the translation are discussed in the End Notes. Pali terms–as well as English terms used in a special sense, such as *effluent, enlightened one, fabrication, stress, and Unbinding*–when they appear in more than one verse, are explained in the Glossary.

In addition to the previous translators and editors from whose work I have borrowed, I owe a special debt of gratitude to Jeanne Larsen for her help in honing down the language of the translation. Also, John Bullitt, Gil Fronsdal, Charles Hallisey, Karen King, Andrew Olendzki, Ruth Stiles, Clark Strand, Paula Trahan, and Jane Yudelman offered many helpful

comments that improved the quality of the book as a whole. Any mistakes that remain, of course, are my own responsibility.

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Introduction

The Dhammapada, an anthology of verses attributed to the Buddha, has long been recognized as one of the masterpieces of early Buddhist literature. Only more recently have scholars realized that it is also one of the early masterpieces in the Indian tradition of *kavya*, or belles lettres.

This translation of the Dhammapada is an attempt to render the verses into English in a way that does justice to both of the traditions to which the text belongs. Although it is tempting to view these traditions as distinct, dealing with form (kavya) and content (Buddhism), the ideals of kavya aimed at combining form and content into a seamless whole. At the same time, the early Buddhists adopted and adapted the conventions of kavya in a way that skillfully dovetailed with their views of how teaching and listening played a role in their path of practice. My hope is that the translation presented here will convey the same seamlessness and skill.

As an example of kavya, the Dhammapada has a fairly complete body of ethical and aesthetic theory behind it, for the purpose of kavya was to instruct in the highest ends of life while simultaneously giving delight. The ethical teaching of the Dhammapada is expressed in the first pair of verses: the mind, through its actions *(kamma),* is the chief architect of one's happiness and suffering both in this life and beyond. The first three chapters elaborate on this point, to show that there are two major ways of relating to this fact: as a wise person, who is heedful enough to make the necessary effort to train his/her own mind to be a skillful architect; and as a fool, who is heedless and sees no reason to train the mind.

The work as a whole elaborates on this distinction, showing in more detail both the path of the wise person and that of the fool, together with the rewards of the former and the dangers of the latter: the path of the wise person can lead not only to happiness within the cycle of death and rebirth, but also to total escape into the Deathless, beyond the cycle entirely; the path of the fool leads not only to suffering now and in the future, but also to further entrapment within the cycle. The purpose of

the Dhammapada is to make the wise path attractive to the reader so that he/she will follow it–for the dilemma posited by the first pair of verses is not one in the imaginary world of fiction; it is the dilemma in which the reader is already placed by the fact of being born.

To make the wise path attractive, the techniques of poetry are used to give "savor" *(rasa)* to the message. Ancient Indian aesthetic treatises devoted a great deal of discussion to the notion of savor and how it could be conveyed. The basic theory was this: Artistic composition expressed states of emotion or states of mind called *"bhava."* The standard list of basic emotions included love (delight), humor, grief, anger, energy, fear, disgust, and astonishment. The reader or listener exposed to these presentations of emotion did not participate in them directly; rather, he/she savored them as an aesthetic experience at one remove from the emotion. Thus, the savor of grief is not grief, but compassion. The savor of energy is not energy itself, but admiration for heroism. The savor of love is not love but an experience of sensitivity. The savor of astonishment is a sense of the marvelous. The proof of the indirectness of the aesthetic experience was that some of the basic emotions were decidedly unpleasant, while the savor of the emotion was to be enjoyed.

Although a work of art might depict many emotions, and thus–like a good meal–offer many savors for the reader/listener to taste, one savor was supposed to dominate. Writers made a common practice of announcing the savor they were trying to produce, usually stating in passing that their particular savor was the highest of all. The Dhammapada [354] states explicitly that the savor of Dhamma is the highest savor, which indicates that that is the basic savor of the work. Classic aesthetic theory lists the savor of Dhamma, or justice, as one of the three basic varieties of the heroic savor (the other two deal with generosity and war): thus we would expect the majority of the verses to depict energy, and in fact they do, with their exhortations to action, strong verbs, repeated imperatives, and frequent use of the imagery from battles, races, and conquests.

Dhamma, in the Buddhist sense, implies more than the "justice" of Dhamma in aesthetic theory. However, the long section of the Dhammapada devoted to "The Judge"–beginning with a definition of a good judge, and continuing with examples of good judgment–shows that

the Buddhist concept of Dhamma has room for the aesthetic meaning of the term as well.

Classic theory also holds that the heroic savor should, especially at the end of a piece, shade into the marvelous. This, in fact, is what happens periodically throughout the Dhammapada, and especially at the end, where the verses express astonishment at the amazing and paradoxical qualities of a person who has followed the path of heedfulness to its end, becoming "pathless" [92-93; 179-180]–totally indescribable, transcending conflicts and dualities of every sort. Thus the predominant emotions that the verses express in Pali–and should also express in translation–are energy and astonishment, so as to produce qualities of the heroic and marvelous for the reader to savor. This savor is then what inspires the reader to follow the path of wisdom, with the result that he/she will reach a direct experience of the true happiness, transcending all dualities, found at the end of the path.

Classic aesthetic theory lists a variety of rhetorical features that can produce savor. Examples from these lists that can be found in the Dhammapada include: accumulation *(padoccaya)* [137-140], admonitions *(upadista)* [47-48, 246-248, et. al.], ambiguity *(aksarasamghata)* [97, 294-295], benedictions *(asis)* [337], distinctions *(visesana)* [19-20, 21-22, 318-319], encouragement *(protsahana)* [35, 43, 46, et. al.], etymology *(nirukta)* [388], examples *(drstanta)* [30], explanations of cause and effect *(hetu)* [1-2], illustrations *(udaharana)* [344], implications *(arthapatti)* [341], rhetorical questions *(prccha)* [44, 62, 143, et. al.], praise *(gunakirtana)* [54-56, 58-59, 92-93, et. al.], prohibitions *(pratisedha)* [121-122, 271-272, 371, et. al.], and ornamentation *(bhusana)* [passim].

Of these, ornamentation is the most complex, including four figures of speech and ten "qualities." The figures of speech are simile [passim], extended metaphor [398], rhyme (including alliteration and assonance), and "lamps" [passim]. This last figure is a peculiarity of Pali–a heavily inflected language–that allows, say, one adjective to modify two different nouns, or one verb to function in two separate sentences. (The name of the figure derives from the idea that the two nouns radiate from the one adjective, or the two sentences from the one verb.) In English, the closest we have to this is parallelism combined with ellipsis. An example from the translation is in verse 7–

Mara overcomes him
as the wind, a weak tree

–where "overcomes" functions as the verb in both clauses, even though it is elided from the second. This is how I have rendered lamps in most of the verses, although in two cases [174, 206] I found it more effective to repeat the lamp-word.

The ten "qualities" are more general attributes of sound, syntax, and sense, including such attributes as charm, clarity, delicacy, evenness, exaltation, sweetness, and strength. The ancient texts are not especially clear on what some of these terms mean in practice. Even where they are clear, the terms deal in aspects of Pali/Sanskrit syntax not always applicable to English. What is important, though, is that some qualities are seen as more suited to a particular savor than others: strength and exaltation, for example, best convey a taste of the heroic and marvelous. Of these characteristics, strength *(ojas)* is the easiest to quantify, for it is marked by long compounded words. In the Dhammapada, approximately one tenth of the verses contain compounds that are as long as a whole line of verse, and one verse [39] has three of its four lines made up of such compounds. By the standards of later Sanskrit verse, this is rather mild, but when compared with verses in the rest of the Pali Canon and other early masterpieces of kavya, the Dhammapada is quite strong.

The text also explicitly adds to the theory of characteristics in saying that "sweetness" is not just an attribute of words, but of the person speaking [363]. If the person is a true example of the virtue espoused, his/her words are sweet. This point could be generalized to cover many of the other qualities as well.

Another point from classic aesthetic theory that may be relevant to the Dhammapada is the principle of how a literary work is given unity. Although the text does not provide a step-by-step sequential portrait of the path of wisdom, as a lyric anthology it is much more unified than most Indian examples of that genre. The classic theory of dramatic plot construction may be playing an indirect role here. On the one hand, a plot must exhibit unity by presenting a conflict or dilemma, and depicting the attainment of a goal through overcoming that conflict. This is precisely what unifies the Dhammapada: it begins with the duality

between heedless and heedful ways of living, and ends with the final attainment of total mastery. On the other hand, the plot must not show smooth, systematic progress; otherwise the work would turn into a treatise. There must be reversals and diversions to maintain interest. This principle is at work in the fairly unsystematic ordering of the Dhammapada's middle sections. Verses dealing with the beginning stages of the path are mixed together with those dealing with later stages and even stages beyond the completion of the path.

One more point is that the ideal plot should be constructed with a sub-plot in which a secondary character gains his/her goal, and in so doing helps the main character attain his or hers. In addition to the aesthetic pleasure offered by the sub-plot, the ethical lesson is one of human cooperation: people attain their goals by working together. In the Dhammapada, the same dynamic is at work. The main "plot" is that of the person who masters the principle of kamma to the point of total release from kamma and the round of rebirth; the "sub-plot" depicts the person who masters the principle of kamma to the point of gaining a good rebirth on the human or heavenly planes. The second person gains his/her goal, in part, by being generous and respectful to the first person [106-109, 177], thus enabling the first person to practice to the point of total mastery. In return, the first person gives counsel to the second person on how to pursue his/her goal [76-77, 363]. In this way the Dhammapada depicts the play of life in a way that offers two potentially heroic roles for the reader to choose from, and delineates those roles in such a way that all people can choose to be heroic, working together for the attainment of their own true well being.

Perhaps the best way to summarize the confluence of Buddhist and kavya traditions in the Dhammapada is in light of a teaching from another early Buddhist text, the Samyutta Nikaya (SN 55:5), on the factors needed to attain one's first taste of the goal of the Buddhist path. Those factors are four: associating with people of integrity, listening to their teachings, using appropriate attention to inquire into the way those teachings apply to one's life, and practicing in line with the teachings in a way that does them justice. Early Buddhists used the traditions of kavya–concerning savor, rhetoric, structure, and figures of speech–primarily in connection with the second of these factors, in order to make the

teachings appealing to the listener. However, the question of savor is related to the other three factors as well. The words of a teaching must be spoken by a person of integrity who embodies their message in his/her actions if their savor is to be sweet [158 , 363]. The listener must reflect on them appropriately and then put them into practice if they are to have more than a passing, superficial taste. Thus both the speaker and listener must act in line with the words of a teaching if it is to bear fruit. This point is reflected in a pair of verses from the Dhammapada itself [51-52]:

> Just like a blossom,
> bright colored
> but scentless:
> a well-spoken word
> is fruitless
> when not carried out.
> Just like a blossom,
> bright colored
> & full of scent:
> a well-spoken word
> is fruitful
> when well carried out.

Appropriate reflection, the first step a listener should follow in carrying out the well-spoken word, means contemplating one's own life to see the dangers of following the path of foolishness and the need to follow the path of wisdom. The Buddhist tradition recognizes two emotions as playing a role in this reflection. The first is *samvega,* a strong sense of dismay that comes with realizing the futility and meaningless of life as it is normally lived, together with a feeling of urgency in trying to find a way out of the meaningless cycle. The second emotion is *pasada,* the clarity and serenity that come when one recognizes a teaching that presents the truth of the dilemma of existence and at the same time points the way out. One function of the verses in the Dhammapada is to provide this sense of clarity, which is why verse 82 states that the wise grow serene on hearing the Dhamma, and 102 states that the most worthwhile verse is the meaningful one that, on hearing, brings peace.

However, the process does not stop with these preliminary feelings of peace and serenity. The listener must carry through with the path of practice that the verses recommend. Although much of the impetus for doing so comes from the emotions of samvega and pasada sparked by the content of the verses, the heroic and marvelous savor of the verses plays a role as well, by inspiring the listener to rouse within him or herself the energy and strength that the path will require. When the path is brought to fruition, it brings the peace and delight of the Deathless [373-374]. This is where the process initiated by hearing or reading the Dhamma bears its deepest savor, surpassing all others. It is the highest sense in which the meaningful verses of the Dhammapada bring peace.

* * *

In preparing the following translation, I have kept the above points in mind, motivated both by a firm belief in the truth of the message of the Dhammapada, and by a desire to present it in a compelling way that will induce the reader to put it into practice. Although trying to stay as close as possible to the literal meaning of the text, I've also tried to convey its savor. I'm operating on the classic assumption that, although there may be a tension between giving instruction (being scrupulously accurate) and giving delight (providing an enjoyable taste of the mental states that the words depict), the best translation is one that plays with that tension without submitting totally to one side at the expense of the other.

To convey the savor of the work, I have aimed at a spare style flexible enough to express not only its dominant emotions–energy and astonishment–but also its transient emotions, such as humor, delight, and fear. Although the original verses conform to metrical rules, the translations are in free verse. This is the form that requires the fewest deviations from literal accuracy and allows for a terse directness that conforms with the heroic savor of the original. The freedom I have used in placing words on the page also allows many of the poetic effects of Pali syntax–especially the parallelism and ellipsis of the "lamps"–to shine through.

I have been relatively consistent in choosing English equivalents for Pali terms, especially where the terms have a technical meaning. Total consistency, although it may be a logical goal, is by no means a rational

one, especially in translating poetry. Anyone who is truly bilingual will appreciate this point. Words in the original were chosen for their sound and connotations, as well as their literal sense, so the same principles–within reasonable limits–have been used in the translation. Deviations from the original syntax are rare, and have been limited primarily to six sorts. The first four are for the sake of immediacy: occasional use of the American "you" for "one"; occasional use of imperatives ("Do this!") for optatives ("One should do this"); substituting active for passive voice; and replacing "he who does this" with "he does this" in many of the verses defining the true brahman in Chapter 26. The remaining two deviations are: making minor adjustments in sentence structure to keep a word at the beginning or end of a verse when this position seems important (e.g., 158, 384); and changing the number from singular ("the wise person") to plural ("the wise") when talking about personality types, both to streamline the language and to lighten the gender bias of the original Pali. (As most of the verses were originally addressed to monks, I have found it impossible to eliminate the gender bias entirely, and so apologize for whatever bias remains.)

In verses where I sense that a particular Pali word or phrase is meant to carry multiple meanings, I have explicitly given all of those meanings in the English, even where this has meant a considerable expansion of the verse. (Many of these verses are discussed in the notes.) Otherwise, I have tried to make the translation as transparent as possible, in order to allow the light and energy of the original to pass through with minimal distortion.

The Dhammapada has for centuries been used as an introduction to the Buddhist point of view. However, the text is by no means elementary, either in terms of content or style. Many of the verses presuppose at least a passing knowledge of Buddhist doctrine; others employ multiple levels of meaning and wordplay typical of polished kavya. For this reason, I have added notes to the translation to help draw out some of the implications of verses that might not be obvious to people who are new to either of the two traditions that the text represents.

I hope that whatever delight you gain from this translation will inspire you to put the Buddha's words into practice, so that you will someday

taste the savor, not just of the words, but of the Deathless to which they point.

Dhp I : Pairs

Phenomena are
preceded by the heart,
ruled by the heart,
made of the heart.
If you speak or act
with a corrupted heart,
then suffering follows you –
as the wheel of the cart,
the track of the ox
that pulls it.

Phenomena are
preceded by the heart,
ruled by the heart,
made of the heart.
If you speak or act
with a calm, bright heart,
then happiness follows you,
like a shadow
that never leaves.

*1-2**

‘He insulted me,
hit me,
beat me,
robbed me’
–for those who brood on this,
hostility isn’t stilled.

‘He insulted me,
hit me,

beat me,
robbed me'–
for those who don't brood on this,
        hostility is stilled.

Hostilities aren't stilled
        through hostility,
        regardless.
Hostilities are stilled
through non-hostility:
        this, an unending truth.

Unlike those who don't realize
that we're here on the verge
        of perishing,
those who do:
        their quarrels are stilled.

3-6

One who stays focused on the beautiful,
is unrestrained with the senses,
knowing no moderation in food,
apathetic, unenergetic:
        Mara overcomes him
        as the wind, a weak tree.

One who stays focused on the foul,
is restrained with regard to the senses,
knowing moderation in food,
full of conviction & energy:
        Mara does not overcome him
        as the wind, a mountain of rock.

*7-8**

He who,
                depraved,
                devoid

of truthfulness
& self-control,
puts on the ochre robe,
doesn't deserve the ochre robe.

But he who is free
of depravity
endowed
with truthfulness
& self-control,
well-established
in the precepts,
truly deserves the ochre robe.

9-10

Those who regard
non-essence as essence
and see essence as non-,
don't get to the essence,
ranging about in wrong resolves.

But those who know
essence as essence,
and non-essence as non-,
get to the essence,
ranging about in right resolves.

*11-12**

As rain seeps into
an ill-thatched hut,
so passion,
the undeveloped mind.

As rain doesn't seep into
a well-thatched hut,
so passion does not,
the well-developed mind.

Here
he grieves
he grieves
hereafter.
In both worlds
the wrong-doer grieves.
He grieves, he's afflicted,
seeing the corruption
of his deeds.

Here
he rejoices
he rejoices
hereafter.
In both worlds
the merit-maker rejoices.
He rejoices, is jubilant,
seeing the purity
of his deeds.

Here
he's tormented
he's tormented
hereafter.
In both worlds
the wrong-doer's tormented.
He's tormented at the thought,
'I've done wrong.'
Having gone to a bad destination,
he's tormented
all the more.

Here
he delights
he delights
hereafter.

In both worlds
the merit-maker delights.
He delights at the thought,
'I've made merit.'
Having gone to a good destination,
he delights
all the more.

*15-18**

If he recites many teachings, but
–heedless man–
doesn't do what they say,
like a cowherd counting the cattle of
others,
he has no share in the contemplative life.

If he recites next to nothing
but follows the Dhamma
in line with the Dhamma;
abandoning passion,
aversion, delusion;
alert,
his mind well released,
not clinging
either here or hereafter:
he has his share in the contemplative life.

19-20

Dhp II : Heedfulness

Heedfulness:
the path to the Deathless.
Heedlessness:
the path to death.
The heedful do not die.
The heedless are as if
already dead.

Knowing this as a true distinction,
those wise
in heedfulness
rejoice
in heedfulness,
enjoying the range of the noble ones.

The enlightened, constantly
absorbed in jhana,
persevering,
firm in their effort:
they touch Unbinding,
the unexcelled rest
from the yoke.

Those with initiative,
mindful,
clean in action,
acting with due consideration,
heedful, restrained,
living the Dhamma:
their glory
grows.

*21-24**

Through initiative, heedfulness,
restraint, & self-control,
the wise would make
an island
no flood
can submerge.

25

They're addicted to heedlessness
–dullards, fools–
while one who is wise
cherishes heedfulness
as his highest wealth.

26

Don't give way to heedlessness
or to intimacy
with sensual delight–
for a heedful person,
absorbed in jhana,
attains an abundance of ease.

27

When the wise person drives out
heedlessness
with heedfulness,
having climbed the high tower
of discernment,
sorrow-free,
he observes the sorrowing crowd–
as the enlightened man,
having scaled
a summit,
the fools on the ground below.

28

Heedful among the heedless,
wakeful among those asleep,
just as a fast horse advances,
leaving the weak behind:
    so the wise.

29

Through heedfulness, Indra won
to lordship over the devas.
Heedfulness is praised,
heedlessness censured–
    always.

30

The monk delighting in heedfulness,
seeing danger in heedlessness,
advances like a fire,
burning fetters
    great & small.

The monk delighting in heedfulness,
seeing danger in heedlessness
–incapable of falling back–
stands right on the verge
    of Unbinding.

31-32

Dhp III : The Mind

Quivering, wavering,
hard to guard,
to hold in check:
        the mind.
The sage makes it straight–
like a fletcher,
the shaft of an arrow.

Like a fish
pulled from its home in the water
& thrown on land:
this mind flips & flaps about
        to escape Mara's sway.

Hard to hold down,
        nimble,
alighting wherever it likes:
        the mind.
Its taming is good.
The mind well-tamed
        brings ease.

So hard to see,
so very, very subtle,
alighting wherever it likes:
        the mind.
The wise should guard it.
The mind protected
        brings ease.

Wandering far,
going alone,

bodiless,
lying in a cave:
    the mind.
Those who restrain it:
    from Mara's bonds
    they'll be freed.

*33-37**

For a person of unsteady mind,
not knowing true Dhamma,
    serenity
    set adrift:
discernment doesn't grow full.

38

For a person of unsoddened mind,
        unassaulted awareness,
abandoning merit & evil,
    wakeful,
there is
        no danger
        no fear.

*39**

Knowing this body
    is like a clay jar,
securing this mind
    like a fort,
        attack Mara
    with the spear of discernment,
then guard what's won
    without settling there,
    without laying claim.

*40**

All too soon, this body
will lie on the ground
        cast off,
bereft of consciousness,
like a useless scrap
        of wood.

41

Whatever an enemy might do
to an enemy,
or a foe to a foe,
the ill-directed mind
can do to you
        even worse.

Whatever a mother, father
or other kinsman
might do for you,
the well-directed mind
can do for you
        even better.

*42-43**

Dhp IV : Blossoms

Who will penetrate this earth
& this realm of death
with all its gods?
Who will ferret out
the well-taught Dhamma-saying,
as the skillful flower-arranger
        the flower?

The learner-on-the-path
will penetrate this earth
& this realm of death
with all its gods.
The learner-on-the-path
will ferret out
the well-taught Dhamma-saying,
as the skillful flower-arranger
        the flower.

*44-45**

Knowing this body
is like foam,
realizing its nature
        –a mirage–
cutting out
the blossoms of Mara,
you go where the King of Death
        can't see.

46

The man immersed in
gathering blossoms,

his heart distracted:
death sweeps him away–
        as a great flood,
        a village asleep.

The man immersed in
gathering blossoms,
his heart distracted,
insatiable in sensual pleasures:
the End-Maker holds him
under his sway.

*47-48**

As a bee–without harming
        the blossom,
        its color,
        its fragrance–
takes its nectar & flies away:
so should the sage
go through a village.

49

Focus,
not on the rudenesses of others,
not on what they've done
        or left undone,
but on what you
have & haven't done
        yourself.

50

Just like a blossom,
bright colored
        but scentless:
a well-spoken word
        is fruitless

when not carried out.

Just like a blossom,
bright colored
        & full of scent:
a well-spoken word
        is fruitful
when well carried out.

51-52

Just as from a heap of flowers
many garland strands can be made,
        even so
one born & mortal
        should do
–with what's born & is mortal–
        many a skillful thing.

*53**

No flower's scent
goes against the wind–
        not sandalwood,
                jasmine,
                tagara.
But the scent of the good
does go against the wind.
The person of integrity
wafts a scent
in every direction.

Sandalwood, tagara,
lotus, & jasmine:
        among these scents,
        the scent of virtue
        is unsurpassed.

Next to nothing, this scent

–sandalwood, tagara–
while the scent of virtuous conduct
wafts to the devas,
        supreme.

*54-56**

Those consummate in virtue,
dwelling
        in heedfulness,
released
        through right knowing:
Mara can't follow their tracks.

*57**

As in a pile of rubbish
cast by the side of a highway
        a lotus might grow
        clean-smelling
        pleasing the heart,
so in the midst of the rubbish-like,
people run-of-the-mill & blind,
        there dazzles with discernment
        the disciple of the Rightly
        Self-Awakened One.

58-59

Dhp V : Fools

Long for the wakeful is the night.
Long for the weary, a league.
For fools
unaware of True Dhamma,
samsara
is long.

60

If, in your course, you don't meet
your equal, your better,
then continue your course,
firmly,
alone.
There's no fellowship with fools.

61

'I have sons, I have wealth'–
the fool torments himself.
When even he himself
doesn't belong to himself,
how then sons?
How wealth?

62

A fool with a sense of his foolishness
is–at least to that extent–wise.
But a fool who thinks himself wise
really deserves to be called
a fool.

63

Even if for a lifetime
the fool stays with the wise,
he knows nothing of the Dhamma–
as the ladle,
the taste of the soup.

Even if for a moment,
the perceptive person stays with the wise,
he immediately knows the Dhamma–
as the tongue,
the taste of the soup.

64-65

Fools, their wisdom weak,
are their own enemies
as they go through life,
doing evil
that bears
bitter fruit.

66

It's not good,
the doing of the deed
that, once it's done,
you regret,
whose result you reap crying,
your face in tears.

It's good,
the doing of the deed
that, once it's done,
you don't regret,
whose result you reap gratified,
happy at heart.

67-68

As long as evil has yet to ripen,
the fool mistakes it for honey.
But when that evil ripens,
the fool falls into
pain.

69

Month after month
the fool might eat
only a tip-of-grass measure of food,
but he wouldn't be worth
one sixteenth
of those who've fathomed
the Dhamma.

70

An evil deed, when done,
doesn't–like ready milk–
come out right away.
It follows the fool,
smoldering
like a fire
hidden in ashes.

*71**

Only for his ruin
does renown come to the fool.
It ravages his bright fortune
& rips his head apart.

He would want unwarranted status,
preeminence among monks,
authority
among monasteries,

homage
        from lay families.

‘Let householders & those gone forth
both think that this
was done by me alone.
May I alone determine
what’s a duty, what’s not’:
        the resolve of a fool
        as they grow–
                his desire & pride.

72-74

The path to material gain
        goes one way,
the way to Unbinding,
        another.
Realizing this, the monk,
a disciple to the Awakened One,
shouldn’t relish offerings,
should cultivate seclusion
        instead.

75

Dhp VI : The Wise

Regard him as one who
        points out
        treasure,
the wise one who
seeing your faults
        rebukes you.
Stay with this sort of sage.
For the one who stays
with a sage of this sort,
        things get better,
        not worse.

Let him admonish, instruct,
        deflect you
away from poor manners.
To the good, he's endearing;
to the bad, he's not.

76-77

Don't associate with bad friends.
Don't associate with the low.
Associate with admirable friends.
Associate with the best.

78

Drinking the Dhamma,
refreshed by the Dhamma,
one sleeps at ease
with clear awareness & calm.
In the Dhamma revealed
by the noble ones,

the wise person
        always delights.

*79**

Irrigators guide
                the water.
Fletchers shape
                the arrow shaft.
Carpenters shape
                the wood.
The wise control
                themselves.

80

As a single slab of rock
won't budge in the wind,
so the wise are not moved
        by praise,
        by blame.

81

Like a deep lake,
clear, unruffled, & calm:
so the wise become clear,
        calm,
on hearing words of the Dhamma.

82

Everywhere, truly,
those of integrity
        stand apart.
They, the good,
don't chatter in hopes
of favor or gains.
When touched

now by pleasure,
now pain,
the wise give no sign
of high
or low.

*83**

One who wouldn't–
not for his own sake
nor that of another–
hanker for
wealth,
a son,
a kingdom,
his own fulfillment,
by unrighteous means:
he is
righteous, rich
in virtue,
discernment.

84

Few are the people
who reach the Far Shore.
These others
simply scurry along
this shore.

But those who practice Dhamma
in line with the well-taught Dhamma,
will cross over the realm of Death
so hard to transcend.

Forsaking dark practices,
the wise person
should develop the bright,
having gone from home

to no-home
in seclusion, so hard to enjoy.

There he should wish for delight,
discarding sensuality–
he who has nothing.
He should cleanse himself–wise–
of what defiles the mind.

Whose minds are well-developed
in the factors for self-awakening,
who delight in non-clinging,
relinquishing grasping–
resplendent,
their effluents ended:
they, in the world,
are Unbound.

*85-89**

Dhp VII : Arahants

In one who
has gone the full distance,
is free from sorrow,
is everywhere
fully released,
has abandoned all bonds:
no fever is found.

90

The mindful keep active,
don't delight in settling back.
They renounce every home,
every home,
like swans taking off from a lake.

91

Not hoarding,
having comprehended food,
their pasture–emptiness
& freedom without sign:
their course,
like that of birds through space,
can't be traced.

Effluents ended,
independent of nutriment,
their pasture–emptiness
& freedom without sign:
their trail,
like that of birds through space,
can't be traced.

*92-93**

He whose senses are steadied
like stallions
well-trained by the charioteer,
his conceit abandoned,
free of effluent,
Such:
even devas adore him.

Like the earth, he doesn't react–
cultured,
Such,
like Indra's pillar,
like a lake free of mud.
For him
–Such–
there's no traveling on.

Calm is his mind,
calm his speech
& his deed:
one who's released through right knowing,
pacified,
Such.

*94-96**

The man
faithless / beyond conviction
ungrateful / knowing the Unmade
a burglar / who has severed connections
who's destroyed
his chances / conditions
who eats vomit: / has disgorged expectations:
the ultimate person.

*97**

In village or wilds,
valley, plateau:
that place is delightful
where arahants dwell.

98

Delightful wilds
where the crowds don't delight,
those free from passion
        delight,
for they're not searching
for sensual pleasures.

99

Dhp VIII : Thousands

Better
than if there were thousands
of meaningless words is
one
meaningful
word
that on hearing
brings peace.

Better
than if there were thousands
of meaningless verses is
one
meaningful
line of verse
that on hearing
brings peace.

And better than chanting hundreds
of meaningless verses is
one
Dhamma-saying
that on hearing
brings peace.

*100-102**

Greater in battle
than the man who would conquer
a thousand-thousand men,
is he who would conquer
just one–

himself.

Better to conquer yourself
than others.

When you've trained yourself,
living in constant self-control,
neither a deva nor gandhabba,
nor a Mara banded with Brahmas,
could turn that triumph
back into defeat.

103-105

You could, month by month,
at a cost of thousands,
conduct sacrifices
a hundred times,
or
pay a single moment's homage
to one person,
self-cultivated.
Better than a hundred years of sacrifices
would that act of homage be.

You could, for a hundred years,
live in a forest
tending a fire,
or
pay a single moment's homage
to one person,
self-cultivated.
Better than a hundred years of sacrifices
would that act of homage be.

Everything offered
or sacrificed in the world
for an entire year by one seeking merit
doesn't come to a fourth.

Better to pay respect
to those who've gone
the straight way.

*106-108**

If you're respectful by habit,
constantly honoring the worthy,
four things increase:
long life, beauty,
happiness, strength.

109

Better than a hundred years
lived without virtue, uncentered, is
one day
lived by a virtuous person
absorbed in jhana.

And better than a hundred years
lived undiscerning, uncentered, is
one day
lived by a discerning person
absorbed in jhana.

And better than a hundred years
lived apathetic & unenergetic, is
one day
lived energetic & firm.

And better than a hundred years
lived without seeing
arising & passing away, is
one day
lived seeing
arising & passing away.

And better than a hundred years

lived without seeing
the Deathless state, is
        one day
lived seeing
the Deathless state.

And better than a hundred years
lived without seeing
the ultimate Dhamma, is
        one day
lived seeing
the ultimate Dhamma.

110-115

Dhp IX : Evil

Be quick in doing
what's admirable.
Restrain your mind
from what's evil.
When you're slow
in making merit,
evil delights the mind.

116

If a person does evil,
he shouldn't do it again & again,
shouldn't develop a penchant for it.
To accumulate evil
        brings pain.

If a person makes merit,
he should do it again & again,
should develop a penchant for it.
To accumulate merit
        brings ease.

117-118

Even the evil
meet with good fortune
as long as their evil
has yet to mature.
But when it's matured
that's when they meet
        with evil.

Even the good

meet with bad fortune
as long as their good
has yet to mature.
But when it's matured
that's when they meet
        with good fortune.

119-120

Don't underestimate evil
('It won't amount to much').
A water jar fills,
even with water
falling in drops.
With evil–even if
        bit
            by
                bit,
        habitually–
the fool fills himself full.

Don't underestimate merit
('It won't amount to much').
A water jar fills,
even with water
falling in drops.
With merit–even if
        bit
            by
                bit,
        habitually–
the enlightened one fills himself full.

*121-122**

Like a merchant with a small
but well-laden caravan
                –a dangerous road,

like a person who loves life
–a poison,
one should avoid
–evil deeds.

123

If there's no wound on the hand,
that hand can hold poison.
Poison won't penetrate
where there's no wound.
There's no evil
for those who don't do it.

124

Whoever harasses
an innocent man,
a man pure, without blemish:
the evil comes right back to the fool
like fine dust
thrown against the wind.

125

Some are born
in the human womb,
evildoers
in hell,
those on the good course go
to heaven,
while those without effluent:
totally unbound.

*126**

Not up in the air,
nor in the middle of the sea,
nor going into a cleft in the mountains

–nowhere on earth–
is a spot to be found
where you could stay & escape
your evil deed.

Not up in the air,
nor in the middle of the sea,
nor going into a cleft in the mountains
–nowhere on earth–
is a spot to be found
where you could stay & not succumb
to death.

127-128

Dhp X : The Rod

All
tremble at the rod,
all
are fearful of death.
Drawing the parallel to
yourself,
neither kill nor get others to kill.

All
tremble at the rod,
all
hold their life dear.
Drawing the parallel to
yourself,
neither kill nor get others to kill.

129-130

Whoever takes a rod
to harm living beings desiring ease,
when he himself is looking for ease,
meets with no ease after death.

Whoever doesn't take a rod
to harm living beings desiring ease,
when he himself is looking for ease,
meets with ease after death.

131-132

Speak harshly to no one,
or the words will be thrown
right back at you.

Contentious talk is painful,
for you get struck by rods in return.

If, like a flattened metal pot
you don't resound,
you've attained an Unbinding;
in you there's found
no contention.

133-134

As a cowherd with a rod
drives cows to the field,
so aging & death
drive the life
of living beings.

135

When doing evil deeds,
the fool is oblivious.
The dullard
is tormented
by his own deeds,
as if burned by a fire.

136

Whoever, with a rod,
harasses an innocent man, unarmed,
quickly falls into any of ten things:

harsh pains, devastation, a broken body, grave illness, mental derangement, trouble with the government, violent slander, relatives lost, property dissolved, houses burned down.

At the break-up of the body
this one with no discernment,
reappears in

hell.

137-140

Neither nakedness nor matted hair
nor mud nor the refusal of food
nor sleeping on the bare ground
nor dust & dirt nor squatting austerities
cleanses the mortal
who's not gone beyond doubt.

If, though adorned, one lives in tune
with the chaste life
–calmed, tamed, & assured–
having put down the rod toward all beings,
he's a contemplative
    a brahman
    a monk.

141-142

Who in the world
is a man constrained by conscience,
who awakens to censure
like a fine stallion to the whip?

*143**

Like a fine stallion
struck with a whip,
be ardent & chastened.
Through conviction
    virtue, persistence,
    concentration, judgment,
consummate in knowledge & conduct,
    mindful,
you'll abandon this not-insignificant pain.

144

Irrigators guide
the water.
Fletchers shape
the arrow shaft.
Carpenters shape
the wood.
Those of good practices control
themselves.

145

Dhp XI : Aging

What laughter, why joy,
when constantly aflame?
        Enveloped in darkness,
don't you look for a lamp?

146

Look at the beautified image,
a heap of festering wounds, shored up:
ill, but the object
        of many resolves,
where there is nothing
        lasting or sure.

147

Worn out is this body,
a nest of diseases, dissolving.
This putrid conglomeration
is bound to break up,
for life is hemmed in with death.

148

On seeing these bones
        discarded
like gourds in the fall,
        pigeon-gray:
                what delight?

149

A city made of bones,
plastered over with flesh & blood,

whose hidden treasures are:
pride & contempt,
aging & death.

150

Even royal chariots
well-embellished
get run down,
and so does the body
succumb to old age.
But the Dhamma of the good
doesn't succumb to old age:
the good let the civilized know.

151

This unlistening man
matures like an ox.
His muscles develop,
his discernment not.

*152**

Through the round of many births I roamed
without reward,
without rest,
seeking the house-builder.
Painful is birth again
& again.

House-builder, you're seen!
You will not build a house again.
All your rafters broken,
the ridge pole dismantled,
immersed in dismantling, the mind
has attained to the end of craving.

*153-154**

Neither living the chaste life
nor gaining wealth in their youth,
they waste away like old herons
in a dried-up lake
depleted of fish.

Neither living the chaste life
nor gaining wealth in their youth,
they lie around,
misfired from the bow,
sighing over old times.

155-156

Dhp XII : Self

If you hold yourself dear
then guard, guard yourself well.
The wise person would stay awake
        nursing himself
in any of the three watches of the night,
        the three stages of life.

*157**

        First
he'd settle himself
in what is correct,
        only then
teach others.
He wouldn't stain his name
                : he is wise.

158

If you'd mold yourself
the way you teach others,
then, well-trained,
go ahead & tame–
        for, as they say,
what's hard to tame is you
        yourself.

159

Your own self is
your own mainstay,
for who else could your mainstay be?
With you yourself well-trained

you obtain the mainstay
hard to obtain.

160

The evil he himself has done
–self-born, self-created–
grinds down the dullard,
as a diamond, a precious stone.

161

When overspread by extreme vice–
like a sal tree by a vine–
you do to yourself
what an enemy would wish.

*162**

They're easy to do–
things of no good
& no use to yourself.
What's truly useful & good
is truly harder than hard to do.

163

The teaching of those who live the Dhamma,
worthy ones, noble:
whoever maligns it
        –a dullard,
        inspired by evil view–
bears fruit for his own destruction,
like the fruiting of the bamboo.

*164**

        Evil is done
                by oneself,
                by oneself is one defiled.

Evil is left undone
by oneself,
by oneself is one cleansed.
Purity & impurity are one's own doing.
No one purifies another.
No other purifies one.

*165**

Don't sacrifice your own welfare
for that of another,
no matter how great.
Realizing your own true welfare,
be intent on just that.

*166**

Dhp XIII : Worlds

Don't associate with lowly qualities.
Don't consort with heedlessness.
Don't associate with wrong views.
Don't busy yourself with the world.

167

Get up! Don't be heedless.
Live the Dhamma well.
One who lives the Dhamma
    sleeps with ease
in this world & the next.

Live the Dhamma well.
Don't live it badly.
One who lives the Dhamma
    sleeps with ease
in this world & the next.

168-169

See it as a bubble,
see it as a mirage:
one who regards the world this way
the King of Death doesn't see.

*170**

Come look at this world
all decked out
like a royal chariot,
where fools plunge in,
while those who know

don't cling.

171

Who once was heedless,
but later is not,
brightens the world
like the moon set free from a cloud.

His evil-done deed
is replaced with skillfulness:
he brightens the world
like the moon set free from a cloud.

172-173

Blinded this world–
how few here see clearly!
Just as birds who've escaped
from a net are
few, few
are the people
who make it to heaven.

174

Swans fly the path of the sun;
those with the power fly through space;
the enlightened flee from the world,
having defeated the armies of Mara.

175

The person who tells a lie,
who transgresses in this one thing,
transcending concern for the world beyond:
there's no evil
he might not do.

*176**

No misers go
to the world of the devas.
Those who don't praise giving
        are fools.
The enlightened
express their approval for giving
    and so find ease
    in the world beyond.

177

Sole dominion over the earth,
going to heaven,
lordship over all worlds:
    the fruit of stream entry
    excels them.

*178**

Dhp XIV : Awakened

Whose conquest can't be undone,
whose conquest no one in the world
        can reach;
awakened, his pasture endless,
        pathless:
by what path will you lead him astray?

In whom there's no craving
–the sticky ensnarer–
to lead him anywherever at all;
awakened, his pasture endless,
        pathless:
by what path will you lead him astray?

179-180

They, the enlightened, intent on jhana,
delighting in stilling
& renunciation,
self-awakened & mindful:
        even the devas
        view them with envy.

181

Hard the winning of a human birth.
Hard the life of mortals.
Hard the chance to hear the true Dhamma.
Hard the arising of Awakened Ones.

182

The non-doing

of any evil,
the performance
of what's skillful,
the cleansing
of one's own mind:
this is the teaching
of the Awakened.

Patient endurance:
the foremost austerity.
Unbinding:
the foremost,
so say the Awakened.
He who injures another
is no contemplative.
He who mistreats another,
no monk.

Not disparaging, not injuring,
restraint
in line with the Patimokkha,
moderation
in food,
dwelling in seclusion,
commitment to the heightened mind:
this is the teaching
of the Awakened.

*183-185**

Not even if it rained gold coins
would we have our fill
of sensual pleasures.
'Stressful,
they give little enjoyment'–
knowing this, the wise one
finds no delight
even in heavenly sensual pleasures.

He is
one who delights
in the ending of craving,
a disciple of the Rightly
Self-Awakened One.

186-187

They go to many a refuge,
to mountains & forests,
to park & tree shrines:
people threatened with danger.
That's not the secure refuge,
not the supreme refuge,
that's not the refuge,
having gone to which,
you gain release
from all suffering & stress.
But when, having gone
to the Buddha, Dhamma,
& Sangha for refuge,
you see with right discernment
the four noble truths–
stress,
the cause of stress,
the transcending of stress,
& the noble eightfold path,
the way to the stilling of stress:
that's the secure refuge,
that, the supreme refuge,
that is the refuge,
having gone to which,
you gain release
from all suffering & stress.

*188-192**

It's hard to come by

a thoroughbred of a man.
It's simply not true
that he's born everywhere.
Wherever he's born, an enlightened one,
the family prospers,
is happy.

193

A blessing: the arising of Awakened Ones.
A blessing: the teaching of true Dhamma.
A blessing: the concord of the Sangha.
The austerity of those in concord
is a blessing.

194

If you worship those worthy of worship,
–Awakened Ones or their disciples–
who've transcended
objectification,
crossed over
lamentation
& grief,
who are unendangered,
fearless,
unbound:
there's no measure for reckoning
that your merit's 'this much.'

*195-196**

Dhp XV : Happy

How very happily we live,
free from hostility
among those who are hostile.
Among hostile people,
free from hostility we dwell.

How very happily we live,
free from misery
among those who are miserable.
Among miserable people,
free from misery we dwell.

How very happily we live,
free from busyness
among those who are busy.
Among busy people,
free from busyness we dwell.

How very happily we live,
we who have nothing.
We will feed on rapture
like the Radiant gods.

197-200

Winning gives birth to hostility.
Losing, one lies down in pain.
The calmed lie down with ease,
having set
winning & losing
aside.

201

There's no fire like passion,
no loss like anger,
no pain like the aggregates,
no ease other than peace.

Hunger: the foremost illness.
Fabrications: the foremost pain.
For one knowing this truth
as it has come to be,
        Unbinding
is the foremost ease.

Freedom from illness: the foremost good fortune.
Contentment: the foremost wealth.
Trust: the foremost kinship.
Unbinding: the foremost ease.

202-204

Drinking the nourishment,
            the flavor,
of seclusion & calm,
one is freed from evil, devoid
        of distress,
refreshed with the nourishment
of rapture in the Dhamma.

205

It's good to see Noble Ones.
Happy their company–always.
Through not seeing fools
constantly, constantly
        one would be happy.

For, living with a fool,
one grieves a long time.
Painful is communion with fools,
as with an enemy–

always.
Happy is communion
with the enlightened,
as with a gathering of kin.

So:
the enlightened man–
discerning, learned,
enduring, dutiful, noble,
intelligent, a man of integrity:
follow him
–one of this sort–
as the moon, the path
of the zodiac stars.

206-208

Dhp XVI : Dear Ones

Having applied himself
to what was not his own task,
and not having applied himself
to what was,
having disregarded the goal
to grasp at what he held dear,
he now envies those
who
        kept after themselves,
        took themselves
                to task.

*209**

Don't ever–regardless–
be conjoined with what's dear
        or undear.
It's painful
not to see what's dear
or to see what's not.

So don't make anything dear,
for it's dreadful to be far
from what's dear.
No bonds are found
for those for whom
there's neither dear
nor undear.

210-211

From what's dear is born grief,
from what's dear is born fear.

For one freed from what's dear
there's no grief
–so how fear?

From what's loved is born grief,
from what's loved is born fear.
For one freed from what's loved
there's no grief
–so how fear?

From delight is born grief,
from delight is born fear.
For one freed from delight
there's no grief
–so how fear?

From sensuality is born grief,
from sensuality is born fear.
For one freed from sensuality
there's no grief
–so how fear?

From craving is born grief,
from craving is born fear.
For one freed from craving
there's no grief
–so how fear?

212-216

One consummate in virtue & vision,
judicious,
speaking the truth,
doing his own task:
the world holds him dear.

217

If

you've given birth to a wish
        for what can't be expressed,
are suffused with heart,
your mind not enmeshed
in sensual passions:
        you're said to be
        in the up-flowing stream.

*218**

A man long absent
comes home safe from afar.
His kin, his friends, his companions,
delight in his return.

In just the same way,
when you've done good
& gone from this world
        to the world beyond,
your good deeds receive you–
as kin, someone dear
        come home.

219-220

Dhp XVII : Anger

Abandon anger,
be done with conceit,
get beyond every fetter.
When for name & form
you have no attachment
–have nothing at all–
no sufferings, no stresses, invade.

221

When anger arises,
whoever keeps firm control
as if with a racing chariot:
him
I call a master charioteer.
Anyone else,
a rein-holder–
that's all.

222

Conquer anger
with lack of anger;
bad with good;
stinginess with a gift;
a liar with truth.

223

By telling the truth;
by not growing angry;
by giving, when asked,
no matter how little you have:

by these three things
you enter the presence of devas.

224

Gentle sages,
constantly restrained in body,
go to the unwavering state
where, having gone,
there's no grief.

225

Those who always stay wakeful,
training by day & by night,
keen on Unbinding:
their effluents come to an end.

226

This has come down from old, Atula,
& not just from today:
they find fault with one
    who sits silent,
they find fault with one
    who speaks a great deal,
they find fault with one
    who measures his words.
There's no one unfaulted in the world.

There never was,
    will be,
nor at present is found
anyone entirely faulted
or entirely praised.

227-228

If knowledgeable people praise him,
having observed him

day after day
to be blameless in conduct, intelligent,
endowed with discernment & virtue:
like an ingot of gold–
who's fit to find fault with him?
Even devas praise him.
Even by Brahma he's praised.

229-230

Guard against anger
erupting in body;
in body, be restrained.
Having abandoned bodily misconduct,
live conducting yourself well
in body.

Guard against anger
erupting in speech;
in speech, be restrained.
Having abandoned verbal misconduct,
live conducting yourself well
in speech.

Guard against anger
erupting in mind;
in mind, be restrained.
Having abandoned mental misconduct,
live conducting yourself well
in mind.

Those restrained in body
–the enlightened–
restrained in speech & in mind
–enlightened–
are the ones whose restraint is secure.

*231-234**

Dhp XVIII : Impurities

You are now
like a yellowed leaf.
Already
Yama's minions stand near.
You stand at the door to departure
but have yet to provide
for the journey.

Make an island for yourself!
Work quickly! Be wise!
With impurities all blown away,
unblemished,
you'll reach the divine realm
of the noble ones.

You are now
right at the end of your time.
You are headed
to Yama's presence,
with no place to rest along the way,
but have yet to provide
for the journey.

Make an island for yourself!
Work quickly! Be wise!
With impurities all blown away,
unblemished,
you won't again undergo birth
& aging.

*235-238**

Just as a silver smith

step by
step,
        bit by
        bit,
                moment to
                moment,
blows away the impurities
of molten silver–
so the wise man, his own.

239

Just as rust
–iron's impurity–
eats the very iron
from which it is born,
        so the deeds
of one who lives slovenly
        lead him on
to a bad destination.

*240**

No recitation: the ruinous impurity
                of chants.
No initiative: of a household.
Indolence: of beauty.
Heedlessness: of a guard.

In a woman, misconduct is an impurity.
In a donor, stinginess.
Evil deeds are the real impurities
in this world & the next.

More impure than these impurities
is the ultimate impurity:
        ignorance.
Having abandoned this impurity,
monks, you're impurity-free.

241-243

Life's easy to live
for someone unscrupulous,
cunning as a crow,
corrupt, back-biting,
forward, & brash;
but for someone who's constantly
scrupulous, cautious,
observant, sincere,
pure in his livelihood,
clean in his pursuits,
it's hard.

244-245

Whoever kills, lies, steals,
goes to someone else's wife,
& is addicted to intoxicants,
digs himself up
by the root
right here in this world.

So know, my good man,
that bad deeds are reckless.
Don't let greed & unrighteousness
oppress you with long-term pain.

246-248

People give
in line with their faith,
in line with conviction.
Whoever gets flustered
at food & drink given to others,
attains no concentration
by day or by night.

But one in whom this is

cut through
up-rooted
wiped out–
attains concentration
by day or by night.

249-250

There's no fire like passion,
no seizure like anger,
no snare like delusion,
no river like craving.

251

It's easy to see
the errors of others,
but hard to see
your own.
You winnow like chaff
the errors of others,
but conceal your own–
like a cheat, an unlucky throw.

If you focus on the errors of others,
constantly finding fault,
your effluents flourish.
You're far from their ending.

252-253

There's no trail in space,
no outside contemplative.
People are smitten
with objectification,
but devoid of objectification are
the Tathagatas.

There's no trail in space,

no outside contemplative,
no eternal fabrications,
no wavering in the Awakened.

*254-255**

Dhp XIX : The Judge

To pass judgment hurriedly
doesn't mean you're a judge.
The wise one, weighing both
the right judgment & wrong,
judges others impartially–
unhurriedly, in line with the Dhamma,
guarding the Dhamma,
guarded by Dhamma,
intelligent:
he's called a judge.

*256-257**

Simply talking a lot
doesn't mean one is wise.
Whoever's secure–
no
hostility,
fear–
is said to be wise.

Simply talking a lot
doesn't maintain the Dhamma.
Whoever
–although he's heard next to nothing–
sees Dhamma through his body,
is not heedless of Dhamma:
he's one who maintains the Dhamma.

*258-259**

A head of gray hairs
doesn't mean one's an elder.

Advanced in years,
one's called an old fool.

But one in whom there is
truth, restraint,
rectitude, gentleness,
self-control–
he's called an elder,
his impurities disgorged,
enlightened.

260-261

Not by suave conversation
or lotus-like coloring
does an envious, miserly cheat
become an exemplary man.

But one in whom this is
cut through
up-rooted
wiped out–
he's called exemplary,
his aversion disgorged,
intelligent.

262-263

A shaven head
doesn't mean a contemplative.
The liar observing no duties,
filled with greed & desire:
what kind of contemplative's he?

But whoever tunes out
the dissonance
of his evil qualities
–large or small–
in every way

by bringing evil to consonance:
        he's called a contemplative.

*264-265**

Begging from others
doesn't mean one's a monk.
As long as one follows
householders' ways,
one is no monk at all.

But whoever puts aside
both merit & evil and,
living the chaste life,
        judiciously
goes through the world:
        he's called a monk.

266-267

Not by silence
does someone confused
        & unknowing
turn into a sage.

But whoever–wise,
as if holding the scales,
        taking the excellent–
        rejects evil deeds:
he is a sage,
that's how he's a sage.
Whoever can weigh
both sides of the world:
        that's how he's called
        a sage.

*268-269**

Not by harming life

does one become noble.
One is termed
noble
for being
gentle
to all living things.

270

Monk,
don't
on account of
your habits & practices,
great erudition,
concentration attainments,
secluded dwelling,
or the thought, 'I touch
the renunciate ease
that run-of-the-mill people
don't know':
ever let yourself get complacent
when the ending of effluents
is still unattained.

*271-272**

Dhp XX : The Path

Of paths, the eightfold is best.
Of truths, the four sayings.
Of qualities, dispassion.
Of two-footed beings,
        the one with the eyes
        to see.

*273**

        Just this
        is the path
–there is no other–
to purify vision.
        Follow it,
and that will be Mara's
        bewilderment.

Following it,
you put an end
to suffering & stress.
I have taught you this path
having known
        –for your knowing–
the extraction of arrows.

It's for you to strive
        ardently.
Tathagatas simply
point out the way.
Those who practice,
absorbed in jhana:
        from Mara's bonds

they'll be freed.

*274-276**

When you see with discernment,
'All fabrications are inconstant'–
you grow disenchanted with stress.
This is the path
to purity.

When you see with discernment,
'All fabrications are stressful'–
you grow disenchanted with stress.
This is the path
to purity.

When you see with discernment,
'All phenomena are not-self'–
you grow disenchanted with stress.
This is the path
to purity.

277-279

At the time for initiative
he takes no initiative.
Young, strong, but lethargic,
the resolves of his heart
exhausted,
the lazy, lethargic one
loses the path
to discernment.

280

Guarded
in speech,
well-restrained
in mind,

you should do nothing unskillful
in body.
Purify
these three courses of action.
Bring to fruition
the path that seers have proclaimed.

281

From striving comes wisdom;
from not, wisdom's end.
Knowing these two courses
–to
development,
decline–
conduct yourself
so that wisdom will grow.

282

Cut down
the forest of desire,
not the forest of trees.
From the forest of desire
come danger & fear.
Having cut down this forest
& its underbrush, monks,
be deforested.

For as long as the least
bit of underbrush
of a man for women
is not cleared away,
the heart is fixated
like a suckling calf
on its mother.

Crush
your sense of self-allure

like an autumn lily
in the hand.
Nurture only the path to peace
–Unbinding–
as taught by the One Well Gone.

*283-285**

‘Here I’ll stay for the rains.
Here, for the summer & winter.’
So imagines the fool,
unaware of obstructions.

That drunk-on-his-sons-&-cattle man,
all tangled up in the mind:
death sweeps him away–
as a great flood,
a village asleep.

There are
no sons
to give shelter,
no father,
no family
for one seized by the Ender,
no shelter among kin.

Realizing
this force of reasoning,
the wise man, restrained by virtue,
should make the path pure
–right away–
that goes all the way to Unbinding.

*286-289**

Dhp XXI : Miscellany

If, by forsaking
a limited ease,
he would see
an abundance of ease,
the enlightened man
would forsake
the limited ease
for the sake
of the abundant.

290

He wants his own ease
by giving others dis-ease.
Intertwined in the inter-
action of hostility,
from hostility
he's not set free.

291

In those who
reject what should,
& do what shouldn't be done
–heedless, insolent–
effluents grow.

But for those who
are well-applied, constantly,
to mindfulness immersed in the body;
don't indulge
in what shouldn't be done;
& persist

in what should
–mindful, alert–
effluents come to an end.

*292-293**

Having killed mother & father,
two warrior kings,
the kingdom & its dependency–
the brahman, untroubled, travels on.

Having killed mother & father,
two learned kings,
&, fifth, a tiger–
the brahman, untroubled, travels on.

*294-295**

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Buddha.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Dhamma.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Sangha.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,

is constantly immersed
in the body.

They awaken, always wide awake:
Gotama's disciples
whose hearts delight, both day & night,
in harmlessness.

They awaken, always wide awake:
Gotama's disciples
whose hearts delight, both day & night,
in developing the mind.

*296-301**

Hard
is the life gone forth,
hard to delight in.
Hard
is the miserable
householder's life.
It's painful
to stay with dissonant people,
painful to travel the road.
So be
neither traveler
nor pained.

302

The man of conviction
endowed with virtue,
glory, & wealth:
wherever he goes
he is honored.

*303**

The good shine from afar

like the snowy Himalayas.
The bad don't appear
even when near,
like arrows shot into the night.

304

Sitting alone,
resting alone,
walking alone,
untiring.
Taming himself,
he'd delight alone–
        alone in the forest.

305

Dhp XXII : Hell

He goes to hell,
the one who asserts
what didn't take place,
as does the one
who, having done,
says, 'I didn't.'
Both–low-acting people–
there become equal:
after death, in the world beyond.

306

An ochre robe tied 'round their necks,
many with evil qualities
–unrestrained, evil–
rearise, because of their evil acts,
in hell.

Better to eat an iron ball
–glowing, aflame–
than that, unprincipled &
unrestrained,
you should eat the alms of the country.

307-308

Four things befall the heedless man
who lies down with the wife of another:
a wealth of demerit;
a lack of good sleep;
third, censure;
fourth, hell.

A wealth of demerit, an evil destination,
& the brief delight of a
        fearful man with a
        fearful woman,
& the king inflicts a harsh punishment.
        So
no man should lie down
with the wife of another.

309-310

Just as sharp-bladed grass,
if wrongly held,
wounds the very hand that holds it–
the contemplative life, if wrongly grasped,
drags you down to hell.

Any slack act,
or defiled observance,
or fraudulent life of chastity
bears no great fruit.

If something's to be done,
then work at it firmly,
for a slack going-forth
kicks up all the more dust.

It's better to leave a misdeed
        undone.
A misdeed burns you afterward.
Better that a good deed be done
that, after you've done it,
won't make you burn.

311-314

Like a frontier fortress,
guarded inside & out,
        guard yourself.

Don't let the moment pass by.
Those for whom the moment is past
grieve, consigned to hell.

315

Ashamed of what's not shameful,
not ashamed of what is,
beings adopting wrong views
go to a bad destination.

Seeing danger where there is none,
& no danger where there is,
beings adopting wrong views
go to a bad destination.

Imagining error where there is none,
and no error where there is,
beings adopting wrong views
go to a bad destination.

But knowing error as error,
and non-error as non-,
beings adopting right views
    go to a good
    destination.

316-319

Dhp XXIII : Elephants

I–like an elephant in battle,
enduring an arrow shot from a bow–
will endure a false accusation,
for the mass of people
have no principles.

320

The tamed is the one
they take into assemblies.
The tamed is the one
the king mounts.
The tamed who endures
a false accusation
is, among human beings,
the best.

321

Excellent are tamed mules,
tamed thoroughbreds,
tamed horses from Sindh.
Excellent, tamed tuskers,
great elephants.
But even more excellent
are those self-tamed.

For not by these mounts could you go
to the land unreached,
as the tamed one goes
by taming, well-taming, himself.

322-323

The tusker, Dhanapalaka,
deep in rut, is hard to control.
Bound, he won't eat a morsel:
the tusker misses
the elephant wood.

*324**

When torpid & over-fed,
a sleepy-head lolling about
like a stout hog, fattened on fodder:
a dullard enters the womb
over &
over again.

325

Before, this mind went wandering
however it pleased,
wherever it wanted,
by whatever way that it liked.
Today I will hold it aptly in check–
as one wielding a goad, an elephant in rut.

326

Delight in heedfulness.
Watch over your own mind.
Lift yourself up
from the hard-going way,
like a tusker sunk in the mud.

327

If you gain a mature companion–
a fellow traveler, right-living, enlightened–
overcoming all dangers
go with him, gratified,
mindful.

If you don't gain a mature companion–
a fellow traveler, right-living, enlightened–
go alone
like a king renouncing his kingdom,
like the elephant in the Matanga wilds,
his herd.

Going alone is better.
There's no companionship with a fool.
Go alone,
doing no evil, at peace,
like the elephant in the Matanga wilds.

*328-330**

A blessing: friends when the need arises.
A blessing: contentment with whatever there is.
Merit at the ending of life is a blessing.
A blessing: the abandoning of all suffering
& stress.

A blessing in the world: reverence to your mother.
A blessing: reverence to your father as well.
A blessing in the world: reverence to a contemplative.
A blessing: reverence for a brahman, too.

A blessing into old age is virtue.
A blessing: conviction established.
A blessing: discernment attained.
The non-doing of evil things is
a blessing.

331-333

Dhp XXIV : Craving

When a person lives heedlessly,
his craving grows like a creeping vine.
He runs now here
        & now   there,
as if looking for fruit:
        a monkey in the forest.

334

If this sticky, uncouth craving
overcomes you in the world,
your sorrows grow like wild grass
        after rain.

If, in the world, you overcome
this uncouth craving, hard to escape,
sorrows roll off you,
        like water beads off
        a lotus.

335-336

To all of you gathered here
I say: Good fortune.
        Dig up craving
–as when seeking medicinal roots, wild grass–
        by the root.
Don't let Mara cut you down
–as a raging river, a reed–
over & over again.

*337**

If its root remains
undamaged & strong,
a tree, even if cut,
will grow back.
So too if craving-obsession
is not rooted out,
this suffering returns
again
&
again.

338

He whose 36 streams,
flowing to what is appealing, are strong:
the currents–resolves based on passion–
carry him, of base views, away.

They flow every which way, the streams,
but the sprouted creeper stays
in place.
Now, seeing that the creeper's arisen,
cut through its root
with discernment.

*339-340**

Loosened & oiled
are the joys of a person.
People, bound by enticement,
looking for ease:
to birth & aging they go.

*341**

Encircled with craving,
people hop round & around
like a rabbit caught in a snare.
Tied with fetters & bonds

they go on to suffering,
again & again, for long.

Encircled with craving,
people hop round & around
like a rabbit caught in a snare.
        So a monk
should dispel   craving,
should aspire   to dispassion
        for himself.

*342-343**

Cleared of the underbrush
but obsessed with the forest,
set free from the forest,
right back to the forest he runs.
Come, see the person set free
who runs right back to the same old chains!

344

That's not a strong bond
–so say the enlightened–
the one made of iron, of wood, or of grass.
To be smitten, enthralled,
        with jewels & ornaments,
        longing for children & wives:
that's the strong bond,
–so say the enlightened–
one that's constraining,
        elastic,
        hard to untie.

But having cut it, they
–the enlightened–go forth,
free of longing, abandoning
        sensual ease.

Those smitten with passion
fall back
into a self-made stream,
like a spider snared in its web.
But, having cut it, the enlightened set forth,
free of longing, abandoning
all suffering & stress.

*345-347**

Gone to the beyond of becoming,
you let go of *in front,*
let go of *behind,*
let go of *between.*
With a heart everywhere released,
you don't come again to birth
& aging.

*348**

For a person
forced on by his thinking,
fierce in his passion,
focused on beauty,
craving grows all the more.
He's the one
who tightens the bond.

But one who delights
in the stilling of thinking,
always
mindful
cultivating
a focus on the foul:
He's the one
who will make an end,
the one who will cut Mara's bond.

*349-350**

Arrived at the finish,
unfrightened, unblemished, free
of craving, he has cut away
the arrows of becoming.
This physical heap is his last.

Free from craving,
ungrasping,
astute in expression,
knowing the combination of sounds–
which comes first & which after.
He's called a
        last-body
        greatly discerning
        great man.

*351-352**

All-conquering,
all-knowing am I,
with regard to all things,
        unadhering.
All-abandoning,
released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher?

*353**

A gift of Dhamma conquers
                all gifts;
the taste of Dhamma,
                all tastes;
a delight in Dhamma,
                all delights;
the ending of craving,
                all suffering
                & stress.

*354**

Riches ruin the man
weak in discernment,
but not those who seek
        the beyond.
Through craving for riches
the man weak in discernment
        ruins himself
as he would others.

355

Fields are spoiled by weeds;
people, by passion.
So what's given to those
free of passion
        bears great fruit.

Fields are spoiled by weeds;
people, by aversion.
So what's given to those
free of aversion
        bears great fruit.

Fields are spoiled by weeds;
people, by delusion.
So what's given to those
free of delusion
        bears great fruit.

Fields are spoiled by weeds;
people, by longing.
So what's given to those
free of longing
        bears great fruit.

356-359

Dhp XXV : Monks

Restraint with the eye is good,
good is restraint with the ear.
Restraint with the nose is good,
good is restraint with the tongue.
Restraint with the body is good,
good is restraint with speech.
Restraint with the heart is good,
good is restraint everywhere.
A monk everywhere restrained
is released from all suffering & stress.

*360-361**

Hands restrained,
feet restrained
speech restrained,
    supremely restrained–
delighting in what is inward,
content, centered, alone:
he's what they call
    a monk.

362

A monk restrained in his speaking,
giving counsel unruffled,
declaring the message & meaning:
    sweet is his speech.

*363**

Dhamma his dwelling,
Dhamma his delight,

a monk pondering Dhamma,
calling Dhamma to mind,
does not fall away
from true Dhamma.

364

Gains:
don't treat your own with scorn,
don't go coveting those of others.
A monk who covets those of others
attains
no concentration.

Even if he gets next to nothing,
he doesn't treat his gains with scorn.
Living purely, untiring:
he's the one
that the devas praise.

365-366

For whom, in name & form
in every way,
there's no sense of mine,
& who doesn't grieve
for what's not:
he's deservedly called
a monk.

367

Dwelling in goodwill, a monk
with faith in the Awakened One's teaching,
would attain the good state,
the peaceful state:
stilling-of-fabrications ease.

*368**

Monk, bail out this boat.
It will take you lightly when bailed.
Having cut through passion, aversion,
you go from there to Unbinding.

*369**

Cut through five,
let go of five,
& develop five above all.
A monk gone past five attachments
is said to have crossed the flood.

*370**

Practice jhana, monk,
and don't be heedless.
Don't take your mind roaming
in sensual strands.
Don't swallow–heedless–
the ball of iron aflame.
Don't burn & complain: 'This is pain.'

371

There's
no jhana
for one with
no discernment,
no discernment
for one with
no jhana.
But one with
both jhana
& discernment:
he's on the verge
of Unbinding.

372

A monk with his mind at peace,
going into an empty dwelling,
clearly seeing the Dhamma aright:
        his delight is more
        than human.

However it is,
however it is he touches
the arising-&-passing of aggregates:
he gains rapture & joy:
        that, for those who know it,
                is deathless,
                the Deathless.

373-374

Here the first things
for a discerning monk
are
        guarding the senses,
        contentment,
        restraint in line with the Patimokkha.
He should associate with admirable friends.

Living purely, untiring,
        hospitable by habit,
        skilled in his conduct,
        gaining a manifold joy,
he will put an end
to suffering & stress.

375-376

Shed passion
& aversion, monks–
as a jasmine would,
its withered flowers.

377

Calmed in body,
calmed in speech,
well-centered & calm,
having disgorged the baits of the world,
a monk is called
thoroughly
calmed.

378

You yourself
should reprove yourself,
should examine yourself.
As a self-guarded monk
with guarded self,
mindful, you dwell at ease.

379

Your own self is
your own mainstay.
Your own self is
your own guide.
Therefore you should
watch over yourself–
as a trader, a fine steed.

380

A monk with a manifold joy,
with faith in the Awakened One's teaching,
would attain the good state,
the peaceful state:
stilling-of-fabrications ease.

*381**

A young monk who strives
in the Awakened One's teaching,

brightens the world
like the moon set free from a cloud.

382

Dhp XXVI : Brahmans

Having striven, brahman,
cut the stream.
Expel sensual passions.
Knowing the ending of fabrications,
brahman,
you know the Unmade.

*383**

When the brahman has gone
to the beyond of two things,
then all his fetters
go to their end–
he who knows.

*384**

One whose *beyond* or
not-beyond or
beyond-&-not-beyond
can't be found;
unshackled, carefree:
he's what I call
a brahman.

*385**

Sitting silent, dustless,
absorbed in jhana,
his task done, effluents gone,
ultimate goal attained:
he's what I call
a brahman.

386

By day shines the sun;
by night, the moon;
in armor, the warrior;
in jhana, the brahman.
But all day & all night,
every day & every night,
the Awakened One shines
    in splendor.

387

He's called a brahman
    for having banished his evil,
a contemplative
    for living in consonance,
one gone forth
    for having forsaken
    his own impurities.

*388**

One should not strike a brahman,
nor should the brahman
let loose with his anger.
Shame on a brahman's killer.
More shame on the brahman
    whose anger's let loose.

*389**

Nothing's better for the brahman
than when the mind is held back
from what is endearing & not.
However his harmful-heartedness
    wears away,
that's how stress
simply comes to rest.

*390**

Whoever does no wrong
in body,
speech,
heart,
is restrained in these three ways:
he's what I call
a brahman.

391

The person from whom
you would learn the Dhamma
taught by the Rightly
Self-Awakened One:
you should honor him with respect–
as a brahman, the flame for a sacrifice.

*392**

Not by matted hair,
by clan, or by birth,
is one a brahman.
Whoever has truth
& rectitude:
he is a pure one,
he, a brahman.

What's the use of your matted hair,
you dullard?
What's the use of your deerskin cloak?
The tangle's inside you.
You comb the outside.

*393-394**

Wearing cast-off rags
–his body lean & lined with veins–

absorbed in jhana,
alone in the forest:
he's what I call
a brahman.

395

I don't call one a brahman
for being born of a mother
or sprung from a womb.
He's called a 'bho-sayer'
if he has anything at all.
But someone with nothing,
who clings to no thing:
he's what I call
a brahman.

*396**

Having cut every fetter,
he doesn't get ruffled.
Beyond attachment,
unshackled:
he's what I call
a brahman.

397

Having cut the strap & thong,
cord & bridle,
having thrown off the bar,
awakened:
he's what I call
a brahman.

*398**

He endures–unangered–
insult, assault, & imprisonment.

His army is strength;
his strength, forbearance:
he's what I call
a brahman.

399

Free from anger,
duties observed,
principled, with no overbearing pride,
trained, a 'last-body':
he's what I call
a brahman.

*400**

Like water on a lotus leaf,
a mustard seed on the tip of an awl,
he doesn't adhere to sensual pleasures:
he's what I call
a brahman.

401

He discerns right here,
for himself,
on his own,
his own
ending of stress.
Unshackled, his burden laid down:
he's what I call
a brahman.

*402**

Wise, profound
in discernment, astute
as to what is the path
& what's not;

his ultimate goal attained:
he's what I call
a brahman.

403

Uncontaminated
by householders
& houseless ones alike;
living with no home,
with next to no wants:
he's what I call
a brahman.

404

Having put aside violence
against beings fearful or firm,
he neither kills nor
gets others to kill:
he's what I call
a brahman.

405

Unopposing among opposition,
unbound
among the armed,
unclinging
among those who cling:
he's what I call
a brahman.

406

His passion, aversion,
conceit, & contempt,
have fallen away–
like a mustard seed

from the tip of an awl:
        he's what I call
        a brahman.

407

He would say
what's non-grating,
                instructive,
                true–
abusing no one:
        he's what I call
        a brahman.

408

Here in the world
he takes nothing not-given
–long, short,
        large, small,
                attractive, not:
        he's what I call
        a brahman.

409

His longing for this
& for the next world
can't be found;
free from longing, unshackled:
        he's what I call
        a brahman.

410

His attachments,
        his homes,
                can't be found.
He, through knowing,

is unperplexed,
has gained a footing
in the Deathless:
        he's what I call
        a brahman.

*411**

He has gone
beyond attachment here
for both merit & evil–
sorrowless, dustless, & pure:
        he's what I call
        a brahman.

*412**

Spotless, pure, like the moon
        –limpid & calm–
his delights, his becomings,
                totally gone:
        he's what I call
        a brahman.

413

He has made his way past
this hard-going path
–samsara, delusion–
has crossed over,
has gone beyond,
is free from want,
        from perplexity,
absorbed in jhana,
through no-clinging
Unbound:
        he's what I call
        a brahman.

414

Whoever, abandoning sensual passions here,
would go forth from home–
his sensual passions, becomings,
totally gone:
he's what I call
a brahman.

Whoever, abandoning craving here,
would go forth from home–
his cravings, becomings,
totally gone:
he's what I call
a brahman.

415-416

Having left behind
the human bond,
having made his way past
the divine,
from all bonds unshackled:
he's what I call
a brahman.

417

Having left behind
delight & displeasure,
cooled, with no acquisitions–
a hero who has conquered
all the world,
every world:
he's what I call
a brahman.

418

He knows in every way
beings' passing away,
and their re-
arising;
unattached, awakened,
well-gone:
        he's what I call
        a brahman.

419

He whose course they don't know
–devas, gandhabbas, & human beings–
his effluents ended, an arahant:
        he's what I call
        a brahman.

420

He who has nothing
–in front, behind, in between–
the one with nothing
who clings to no thing:
        he's what I call
        a brahman.

*421**

A splendid bull, conqueror,
hero, great seer–
                free from want,
                awakened, washed:
        he's what I call
        a brahman.

422

He knows
                his former lives.

He sees
heavens & states of woe,
has attained
the ending of birth,
is a sage
who has mastered full-knowing,
his mastery totally mastered:
he's what I call
a brahman.

*423**

Historical Notes: The Text & the Translation

There are many versions of the Dhammapada now extant: several recensions of the Pali Dhammapada from Burma, Cambodia, Laos, Sri Lanka, and Thailand; two incomplete manuscripts of a Gandhari Dharmapada found in central Asia; and a manuscript of a Buddhist Hybrid-Sanskrit Dharmapada found in a library in Tibet, called the Patna Dharmapada because photographs of this manuscript are now kept in Patna, India. There is also a Chinese translation of the Dharmapada made in the third century C.E. from a Prakrit original, now no longer extant, similar to–but not identical with–the Pali Dhammapada. Parts of a Dharmapada text are included in the Mahavastu, a text belonging to the Lokottaravadin Mahasanghika school. In addition, there are Sanskrit, Tibetan, and Chinese versions of a text called the Udanavarga, which is known in at least four recensions, all of them containing many verses in common with the Dhammapada/Dharmapada (Dhp) texts. To further complicate matters, there are Jain anthologies that contain verses clearly related to some of those found in these Buddhist anthologies as well.

Despite the many similarities among these texts, they contain enough discrepancies to have fueled a small scholarly industry. The different recensions of the Pali Dhp contain so many variant readings that there isn't yet–even after more than a century of Western scholarship on the topic–a single edition covering them all. The discrepancies among the Pali and non-Pali versions are even greater. They arrange verses in different orders, each contains verses not found in the others, and among the verses in different versions that are related, the similarity in terms of imagery or message is sometimes fairly tenuous.

Fortunately for anyone looking to the Dhp for spiritual guidance, the differences among the various recensions–though many in number–range in importance from fairly minor to minor in the extreme. Allowing for a

few obvious scribal errors, none of them fall outside the pale of what has long been accepted as standard early Buddhist doctrine as derived from the Pali discourses. For example, does the milk in verse 71 come out or does it curdle? Is the bond in verse 346 subtle, slack, or elastic? Is the brahman in verse 393 happy or is he pure? For all practical purposes, these questions hardly matter. They become important only when one is forced to take sides in choosing which version to translate, and even then the nature of the choice is like that of a conductor deciding which of the many versions of a Handel oratorio to perform.

Unfortunately for the translator, though, the scholarly discussions that have grown around these issues have tended to blow them all out of proportion, to the point where they call into question the authenticity of the Dhp as a whole. Because the scholars who have devoted themselves to this topic have come up with such contradictory advice for the potential translator–including the suggestion that it's a waste of time to translate some of the verses at all–we need to sort through the discussions to see what, if any, reliable guidance they give.

Those who have worked on the issues raised by the variant versions of Dhp have, by and large, directed the discussion to figuring out which version is the oldest and most authentic, and which versions are later and more corrupt. Lacking any outside landmarks against which the versions can be sighted, scholars have attempted to reconstruct what must have been the earliest version by triangulating among the texts themselves. This textual trigonometry tends to rely on assumptions from among the following three types:

1) Assumptions concerning what is inherently an earlier or later form of a verse. These assumptions are the least reliable of the three, for they involve no truly objective criteria. If, for instance, two versions of a verse differ in that one is more internally consistent than the other, the consistent version will seem more genuine to one scholar, whereas another scholar will attribute the consistency to later efforts to "clean up" the verse. Similarly, if one version contains a rendition of a verse different from all other renditions of the same verse, one scholar will see that as a sign of deviance; another, as a sign of the authenticity that may have predated a later standardization among the texts. Thus the conclusions drawn by different scholars based on these assumptions tell us more

about the scholars' presuppositions than they do about the texts themselves.

2) Assumptions concerning the meter of the verses in question. One of the great advances in recent Pali scholarship has been the rediscovery of the metrical rules underlying early Pali poetry. As the Buddha himself is quoted as saying, "Meter is the structural framework of verses." (SN 1:60) Knowledge of metrical rules thus helps the editor or translator spot which readings of a verse deviate from the structure of a standard meter, and which ones follow it. Theoretically, the obvious choice would be to adopt the latter and reject the former. In practice, however, the issue is not so clear-cut. Early Pali poetry dates from a time of great metrical experimentation, and so there is always the possibility that a particular poem was composed in an experimental meter that never achieved widespread recognition. There is also the possibility that–as the poetry was spontaneous and oral–a fair amount of metrical license was allowed. This means that the more "correct" forms of a verse may have been the products of a later attempt to fit the poetry into standard molds. Thus the conclusions based on the assumption of standard meters are not as totally reliable as they might seem.

3) Assumptions concerning the language in which the original Dhp was first composed. These assumptions require an extensive knowledge of Middle Indic dialects. A scholar will assume a particular dialect to have been the original language of the text, and will further make assumptions about the types of translation mistakes that might have been common when translating from that dialect into the languages of the texts we now have. The textual trigonometry based on these assumptions often involves such complicated methods of sighting and computation that it can produce an "original" version of the text that is just that: very original, coinciding with none of the versions extant. In other words, where the current variants of a verse might be a, b, and c, the added assumption about the Dhp's original language and the ineptitude of ancient translators and copyists leads to the conclusion that the verse must have been d. However, for all the impressive erudition that this method involves, not even the most learned scholar can offer any proof as to what the Dhp's original language was. In fact, as we will consider below, it is possible that the Buddha–assuming that he was the author of the verses–

composed poetry in more than one language, and more than one version of a particular verse. So, as with the first set of assumptions, the methods of triangulation based on an assumed original language of the Dhp tell us more about the individual scholar's position than they do about the position of the text.

Thus, although the scholarship devoted to the different recensions of the Dhp has provided a useful service in unearthing so many variant readings of the text, none of the assumptions used in trying to sort through those readings for "the original" Dhp have led to any definite conclusions. Their positive success has been limited mainly to offering food for academic speculation and educated guesses.

On the negative side, though, they have succeeded in accomplishing something totally useless: a wholesale sense of distrust for the early Buddhist texts, and the poetic texts in particular. If the texts contain so many varying reports, the feeling goes, and if their translators and transmitters were so incompetent, how can any of them be trusted? This distrust comes from accepting, unconsciously, the assumptions concerning authorship and authenticity within which our modern, predominately literate culture operates: that only one version of a verse could have been composed by its original author, and that all other versions must be later corruptions. In terms of the Dhp, this comes down to assuming that there was only one original version of the text, and that it was composed in a single language.

However, these assumptions are totally inappropriate for analyzing the oral culture in which the Buddha taught and in which the verses of the Dhp were first anthologized. If we look carefully at the nature of that culture–and in particular at clear statements from the early Buddhist texts concerning the events and principles that shaped those texts–we will see that it is perfectly natural that there should be a variety of reports about the Buddha's teachings, all of which might be essentially correct. In terms of the Dhp, we can view the multiple versions of the text as a sign, not of faulty transmission, but of an allegiance to their oral origins.

Oral prose and poetry are very different from their written counterparts. This fact is obvious even in our own culture. However, we have to make an active effort of the imagination to comprehend the

expectations placed on oral transmission between speakers and listeners in a culture where there is no written word to fall back on. In such a setting, the verbal heritage is maintained totally through repetition and memorization. A speaker with something new to say has to repeat it often to different audiences–who, if they feel inspired by the message, are expected to memorize at least its essential parts. Because communication is face-to-face, a speaker is particularly prized for an ability to tailor his/her message to the moment of communication, in terms of the audience's background from the past, its state of mind at present, and its hoped-for benefits in the future.

This puts a double imperative on both the speaker and the listener. The speaker must choose his/her words with an eye both to how they will affect the audience in the present and to how they will be memorized for future reference. The listener must be attentive, both to appreciate the immediate impact of the words and to memorize them for future use. Although originality in teaching is appreciated, it is only one of a constellation of virtues expected of a teacher. Other expected virtues include a knowledge of common culture and an ability to play with that knowledge for the desired effect in terms of immediate impact or memorability. The Pali Dhp (verse 45) itself makes this point in comparing the act of teaching, not to creating something totally new out of nothing, but to selecting among available flowers to create a pleasing arrangement just right for the occasion.

Of course, there are situations in an oral culture where either immediate impact or memorability is emphasized at the expense of the other. In a classroom, listening for impact is sacrificed to the needs of listening for memorization, whereas in a theater, the emphasis is reversed. All indications show, however, that the Buddha as a teacher was especially sensitive to both aspects of oral communication, and that he trained his listeners to be sensitive to both as well. On the one hand, the repetitious style of many of his recorded teachings seems to have been aimed at hammering them into the listener's memory; also, at the end of many of his discourses, he would summarize the main points of the discussion in an easy-to-memorize verse.

On the other hand, there are many reports of instances in which his listeners gained immediate Awakening while listening to his words. And,

there is a delightful section in one of his discourses (the *Samaññaphala Suttanta*, DN 2) satirizing the teachers of other religious sects for their inability to break away from the formulaic mode of their teachings to give a direct answer to specific questions ("It's as if, when asked about a mango, one were to answer with a breadfruit," one of the interlocutors comments, "or, when asked about a breadfruit, to answer with a mango.") The Buddha, in contrast, was famous for his ability to speak directly to his listeners' needs.

This sensitivity to both present impact and future use is in line with two well-known Buddhist teachings: first, the basic Buddhist principle of causality, that an act has repercussions both in the present and on into the future; second, the Buddha's realization, early on in his teaching career, that some of his listeners would attain Awakening immediately on hearing his words, whereas others would be able to awaken only after taking his words, contemplating them, and putting them into prolonged practice.

A survey of the Buddha's prose discourses recorded in the Pali Canon gives an idea of how the Buddha met the double demands placed on him as a teacher. In some cases, to respond to a particular situation, he would formulate an entirely original teaching. In others, he would simply repeat a formulaic answer that he kept in store for general use: either teachings original with him, or more traditional teachings–sometimes lightly tailored, sometimes not–that fit in with his message. In still others, he would take formulaic bits and pieces, and combine them in a new way for the needs at hand. A survey of his poetry reveals the same range of material: original works; set pieces–original or borrowed, occasionally altered in line with the occasion; and recyclings of old fragments in new juxtapositions.

Thus, although the Buddha insisted that all his teachings had the same taste–that of release–he taught different variations on the theme of that taste to different people on different occasions, in line with his perception of their short- and long-term needs. In reciting a verse to a particular audience, he might change a word, a line, or an image, to fit in with their backgrounds and individual needs.

Adding to this potential for variety was the fact that the people of northern India in his time spoke a number of different dialects, each with its own traditions of poetry and prose. The Pali Cullavagga (V.33.1) records the Buddha as insisting that his listeners memorize his teachings, not in a standardized lingua franca, but in their own dialects. There is no way of knowing whether he himself was multi-lingual enough to teach all of his students in their own dialects, or expected them to make the translations themselves. Still, it seems likely that, as a well-educated aristocrat of the time, he would have been fluent in at least two or three of the most prevalent dialects. Some of the discourses–such as DN 21–depict the Buddha as an articulate connoisseur of poetry and song, so we can expect that he would also have been sensitive to the special problems involved in the effective translation of poetry–alive, for instance, to the fact that skilled translation requires more than simply substituting equivalent words. The Mahavagga (V.13.9) reports that the Buddha listened, with appreciation, as a monk from the southern country of Avanti recited some of his teachings–apparently in the Avanti dialect–in his presence. Although scholars have often raised questions about which language the Buddha spoke, it might be more appropriate to remain open to the possibility that he spoke–and could compose poetry in–several. This possibility makes the question of "the" original language or "the" original text of the Dhp somewhat irrelevant.

The texts suggest that even during the Buddha's lifetime his students made efforts to collect and memorize a standardized body of his teachings under a rubric of nine categories: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions. However, the act of collecting and memorizing was pursued by only a sub-group among his monks, while other monks, nuns, and lay people doubtlessly had their own individual memorized stores of teachings they had heard directly from the Buddha or indirectly through the reports of their friends and acquaintances.

The Buddha had the foresight to ensure that this less standardized fund of memories not be discounted by later generations; at the same time, he established norms so that mistaken reports, deviating from the principles of his teachings, would not be allowed to creep into the

accepted body of doctrine. To discourage fabricated reports of his words, he warned that anyone who put words in his mouth was slandering him (AN 2:23). This, however, could in no way prevent mistaken reports based on honest misunderstandings. So, shortly before his death, he summarized the basic principles of his teachings: the 37 Wings to Awakening (*bodhi-pakkhiya dhamma*–see the note to verse 301) in the general framework of the development of virtue, concentration, and discernment, leading to release. Then he announced the general norms by which reports of his teachings were to be judged. The *Mahaparinibbana Suttanta* (DN 16) quotes him as saying:

> "There is the case where a monk says this: 'In the Blessed One's presence have I heard this, in the Blessed One's presence have I received this... In the presence of a community with well-known leading elders... In a monastery with many learned elders who know the tradition... In the presence of a single elder who knows the tradition have I heard this, in his presence have I received this: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.' His statement is neither to be approved nor scorned. Without approval or scorn, take careful note of his words and make them stand against the discourses and tally them against the Vinaya. If, on making them stand against the discourses and tallying them against the Vinaya, you find that they don't stand with the discourses or tally with the Vinaya, you may conclude: 'This is not the word of the Blessed One; this monk has misunderstood it'–and you should reject it. But if... they stand with the discourses and tally with the Vinaya, you may conclude: 'This is the word of the Blessed One; this monk has understood it rightly.'"

Thus, a report of the Buddha's teachings was to be judged, not on the authority of the reporter or his sources, but on the principle of consistency: did it fit in with what was already known of the doctrine? This principle was designed to ensure that nothing at odds with the original would be accepted into the standard canon, but it did open the possibility that teachings in line with the Buddha's, yet not actually spoken by him, might find their way in. The early redactors of the canon seem to have been alert to this possibility, but not overly worried by it. As

the Buddha himself pointed out many times, he did not design or create the Dhamma. He simply found it in nature. Anyone who developed the pitch of mental strengths and abilities needed for Awakening could discover the same principles as well. Thus the Dhamma was by no means exclusively his.

This attitude was carried over into the passages of the Vinaya that cite four categories of Dhamma statements: spoken by the Buddha, spoken by his disciples, spoken by seers (non-Buddhist sages), spoken by heavenly beings. As long as a statement was in accordance with the basic principles, the question of who first stated it did not matter. In an oral culture, where a saying might be associated with a person because he authored it, approved it, repeated it often, or inspired it by his/her words or actions, the question of authorship was not the overriding concern it has since become in literate cultures. The recent discovery of evidence that a number of teachings associated with the Buddha may have pre- or post-dated his time would not have fazed the early Buddhists at all, as long as those teachings were in accordance with the original principles.

Shortly after the Buddha's passing away, the Cullavagga (XI) reports, his disciples met to agree on a standardized canon of his teachings, abandoning the earlier nine-fold classification and organizing the material into something approaching the canon we have today. There is clear evidence that some of the passages in the extant canon do not date to the first convocation, as they report incidents that took place afterwards. The question naturally arises as to whether there are any other later additions not so obvious. This question is particularly relevant with regard to texts like the Dhp, whose organization differs considerably from redaction to redaction, and leads naturally to the further question of whether a later addition to the canon can be considered authentic. The Cullavagga (XI.1.11) recounts an incident that sheds light on this issue:

> Now at that time, Ven. Purana was wandering on a tour of the Southern Hills with a large community of monks, approximately 500 in all. Then, having stayed as long as he liked in the Southern Hills while the elder monks were standardizing the Dhamma and Vinaya, he went to the Bamboo Park, the Squirrels' Sanctuary, in Rajagaha. On arrival, he went to the elder monks and, after

> exchanging pleasantries, sat to one side. As he was sitting there, they said to him, "Friend Purana, the Dhamma and Vinaya have been standardized by the elders. Switch over to their standardization." [He replied:] "The Dhamma and Vinaya have been well-standardized by the elders. Still, I will hold simply to what I have heard and received in the Blessed One's presence."

In other words, Ven. Purana maintained–and undoubtedly taught to his followers–a record of the Buddha's teachings that lay outside the standardized version, but was nevertheless authentic. As we have already noted, there were monks, nuns, and lay people like him even while the Buddha was alive, and there were probably others like him who continued maintaining personal memories of the Buddha's teachings even after the latter's death.

This story shows the official early Buddhist attitude toward such differing traditions: each accepted the trustworthiness of the others. As time passed, some of the early communities may have made an effort to include these "external" records in the standardized canon, resulting in various collections of prose and verse passages. The range of these collections would have been determined by the material that was available in, or could be effectively translated into, each individual dialect. Their organization would have depended on the taste and skill of the individual collectors. Thus, for instance, we find verses in the Pali Dhp that do not exist in other Dhps, as well as verses in the Patna and Gandhari Dhps that the Pali tradition assigns to the Jataka or Sutta Nipata. We also find verses in one redaction composed of lines scattered among several verses in another. In any event, the fact that a text was a later addition to the standardized canon does not necessarily mean that it was a later invention. Given the ad hoc way in which the Buddha sometimes taught, and the scattered nature of the communities who memorized his teachings, the later additions to the canons may simply represent earlier traditions that escaped standardization until relatively late.

When Buddhists began committing their canons to writing, approximately at the beginning of the common era, they brought a great change to the dynamic of how their traditions were maintained. The

advantages of written over oral transmission are obvious: the texts are saved from the vagaries of human long-term memory and do not die out if those who have memorized them die before teaching others to memorize them as well. The disadvantages of written transmission, however, are less obvious but no less real. Not only is there the possibility of scribal error, but–because transmission is not face-to-face–there can also be the suspicion of scribal error. If a reading seems strange to a student, he has no way of checking with the scribe, perhaps several generations distant, to see if the reading was indeed a mistake. When confronted with such problems, he may "correct" the reading to fit in with his ideas of what must be right, even in cases where the reading was correct, and its perceived strangeness was simply a result of changes in the spoken dialect or of his own limited knowledge and imagination. The fact that manuscripts of other versions of the text were also available for comparison in such instances could have led scribes to homogenize the texts, removing unusual variants even when the variants themselves may have gone back to the earliest days of the tradition.

These considerations of how the Dhp may have been handed down to the present–and especially the possibility that (1) variant recensions might all be authentic, and that (2) agreement among the recensions might be the result of later homogenization–have determined the way in which I have approached this translation of the Pali Dhp. Unlike some other recent translators, I am treating the Pali Dhp as a text with its own integrity–just as each of the alternative traditions has its own integrity–and have not tried to homogenize the various traditions. Where the different Pali recensions are unanimous in their readings, even in cases where the reading seems strange (e.g., 71, 209, 259, 346), I have stuck with the Pali without trying to "rectify" it in light of less unusual readings given in the other traditions. Only in cases where the different Pali redactions are at variance with one another, and the variants seem equally plausible, have I checked the non-Pali texts to see which variant they support. The translation here is drawn from three editions of the text: the Pali Text Society (PTS) edition edited by O. von Hinüber and K.R. Norman (1995); the Oxford edition edited by John Ross Carter and Mahinda Palihawadana, together with its extensive notes (1987); and the Royal Thai edition of the Pali Canon (1982). The pts edition gives the

most extensive list of variant readings among the Pali recensions, but even it is not complete. The Royal Thai edition, for example, contains 49 preferred and 8 variant readings not given in the PTS version at all. Passages where I have differed from the PTS reading are cited in the End Notes.

Drawing selectively on various recensions in this way, I cannot guarantee that the resulting reading of the Dhp corresponds exactly to the Buddha's words, or to any one text that once existed in ancient India. However, as I mentioned at the beginning of this note, all the recensions agree in their basic principles, so the question is immaterial. The true test of the reading–and the resulting translation–is if the reader feels engaged enough by the verses to put their principles into practice and finds that they do indeed lead to the release that the Buddha taught. In the final analysis, nothing else really counts.

End Notes

(Numbers refer and link to verses)

1-2: The fact that the word *mano* is paired here with *dhamma* would seem to suggest that it is meant in its role as "intellect," the sense medium that conveys knowledge of ideas or mental objects (two possible meanings for the word "dhamma"). However, the illustrations in the second sentence of each verse show that it is actually meant in its role as the mental factor responsible for the quality of one's actions (as in *mano-kamma*), the factor of will and intention, shaping not only mental events but also physical reality (on this point, see SN 35:145). Thus, following a Thai tradition, I have rendered it here as "heart."

The images in these verses are carefully chosen. The cart, representing suffering, is a burden on the ox pulling it, and the weight of its wheels obliterates the ox's track. The shadow, representing happiness, is no weight on the body at all.

All Pali recensions of this verse give the reading, *manomaya* = made of the heart, while all other recensions give the reading *manojava* = impelled by the heart.

7-8: Focused on the foul: A meditative exercise in focusing on the foul aspects of the body so as to help undercut lust and attachment for the body (see MN 119). AN 3:16 gives a standard definition for restraint with the senses: "And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or particulars by which–if he were to dwell without restraint over the faculty of the eye–evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye. (Similarly with the ear, nose, tongue, body & intellect.) This is how a monk guards the doors to his sense faculties."

11-12: Wrong resolves = mental resolves for sensuality, ill will, or harmfulness. Right resolves = mental resolves for freedom from sensuality, for freedom from ill will, and for harmlessness.

17-18: "Destination" in these two verses and throughout the text means one's destination after death.

21: The Deathless = Unbinding *(nibbana/nirvana)*, which gives release from the cycle of death and rebirth.

22: "The range of the noble ones": Any of the four stages of Awakening, as well as the total Unbinding to which they lead. The four stages are: (1) stream-entry, at which one abandons the first three mental fetters tying one to the round of rebirth: self-identity views, uncertainty, and grasping at habits and practices; (2) once-returning, at which passion, aversion, and delusion are further weakened; (3) non-returning, at which sensual passion and irritation are abandoned; and (4) arahantship, at which the final five fetters are abandoned: passion for form, passion for formless phenomena, conceit, restlessness, and ignorance. For other references to the "range of the noble ones," see 92-93 and 179-180.

37: "Lying in a cave": According to the Dhp Commentary (hereafter referred to as DhpA), "cave" here means the physical heart, as well as the four great properties–earth (solidity), water (liquidity), fire (heat), and wind (motion)–that make up the body. Sn 4:2 also compares the body to a cave.

39: According to DhpA, "unsoddened mind" means one into which the rain of passion doesn't penetrate (see 13-14); "unassaulted awareness" means a mind not assaulted by anger. "Beyond merit & evil": The arahant is beyond merit and evil in that he/she has none of the mental defilements–passion, aversion, or delusion–that would lead to evil actions, and none of the attachments that would cause his/her actions to bear kammic fruit of any sort, good or bad.

40: "Without settling there, without laying claim": two meanings of the word *anivesano*.

42: AN 7:60 illustrates this point with seven ways that a person harms him/herself when angry, bringing on results that an enemy would wish: He/she becomes ugly, sleeps badly, mistakes profit for loss and loss for

profit, loses wealth, loses his/her reputation, loses friends, and acts in such a way that–after death–he/she reappears in a bad rebirth.

44-45: "Dhamma-saying": This is a translation for the term dhammapada. To ferret out the well-taught Dhamma-saying means to select the appropriate maxim to apply to a particular situation, in the same way that a flower-arranger chooses the right flower, from a heap of available flowers (see 53), to fit into a particular spot in the arrangement. "The learner-on-the-path": A person who has attained any of the first three of the four stages of Awakening (see note 22).

48: According to DhpA, the End-maker is death. According to another ancient commentary, the End-maker is Mara.

53: The last line of the Pali here can be read in two ways, either "even so, many a skillful thing should be done by one born & mortal" or "even so, many a skillful thing should be done with what's born & mortal." The first reading takes the phrase *jatena maccena*, born & mortal, as being analogous to the flower-arranger implicit in the image. The second takes it as analogous to the heap of flowers explicitly mentioned. In this sense, "what's born & is mortal" would denote one's body, wealth, and talents.

54-56: *Tagara* = a shrub that, in powdered form, is used as a perfume. AN 3:79 explains the how the scent of a virtuous person goes against the wind and wafts to the devas, by saying that those human and celestial beings who know of the good character of a virtuous person will broadcast one's good name in all directions.

57: "Right knowing": the knowledge of full Awakening.

71: "Doesn't–like ready milk–come out right away": All Pali recensions of this verse give the verb *muccati*–"to come out" or "to be released"–whereas DhpA agrees with the Sanskrit recensions in reading the verb as if it were *mucchati/murchati,* "to curdle." The former reading makes more sense, both in terms of the image of the poem–which contrasts coming out with staying hidden–and with the plain fact that fresh milk doesn't curdle right away. The Chinese translation of Dhp supports this reading, as do two of three scholarly editions of the Patna Dhp.

79: "Drinking the Dhamma, refreshed by the Dhamma": two meanings of the word, *dhammapiti*. "Clear … calm": two meanings of *vipasannena*.

83: "Stand apart": reading *cajanti* with DhpA and many Asian editions.

86: The syntax of this verse yields the best sense if we take *param* as meaning "across," and not as "the far shore."

89: Factors for self-awakening = mindfulness, analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.

92-93: "Having understood food …. independent of nutriment": The first question in the Novice's Questions (Khp 4) is "What is one?" The answer: "All animals subsist on nutriment." The concept of food and nutriment here refers to the most basic way of understanding the causal principle that plays such a central role in the Buddha's teaching. As SN 12:64 points out, "There are these four nutriments for the establishing of beings who have taken birth or for the support of those in search of a place to be born. Which four? Physical nutriment, gross or refined; contact as the second, consciousness the third, and intellectual intention the fourth." The present verses make the point that the arahant has so fully understood the process of physical and mental causality that he/she is totally independent of it, and thus will never take birth again. Such a person cannot be comprehended by any of the forms of understanding that operate within the causal realm.

94: "Such *(tadin)*": an adjective used to describe one who has attained the goal of Buddhist practice, indicating that the person's state is indefinable but not subject to change or influences of any sort. "Right knowing": the knowledge of full Awakening.

95: Indra's pillar = a post set up at the gate of a city. According to DhpA, there was an ancient custom of worshipping this post with flowers and offerings, although those who wanted to show their disrespect for this custom would urinate and defecate on the post. In either case, the post did not react.

97: This verse is a series of puns. The negative meanings of the puns are on the left side of the slashes; the positive meanings, on the right. The negative meanings are so extremely negative that they were probably intended to shock their listeners. One scholar has suggested that the last word–*uttamaporiso*, the ultimate person–should also be read as a pun, with the negative meaning, "the extreme of audacity," but that would weaken the shock value of the verse.

100: According to DhpA, the word *sahassam* in this and the following verses means "by the thousands" rather than "a thousand." The same principle would also seem to hold for *satam*–"by the hundreds" rather than "a hundred"–in 102.

108: "Doesn't come to a fourth": DhpA: The merit produced by all sacrificial offerings given in the world in the course of a year doesn't equal even one fourth of the merit made by paying homage once to one who has gone the straight way to Unbinding.

121-122: "('It won't amount to much')": reading *na mattam agamissati* with the Thai edition. Other editions read, *na mantam agamissati*, "It won't come to me."

126: Heaven and hell, in the Buddhist view of the cosmos, are not eternal states. One may be reborn on one of the various levels of heaven or hell as the result of one's kamma on the human plane, and then leave that level when that particular store of kamma wears out.

143: Some translators have proposed that the verb *apabodheti*, here translated as "awakens" should be changed to *appam bodheti*, "to think little of." This, however, goes against the sense of the verse and of a recurrent image in the Canon, that the better-bred the horse, the more sensitive it is even to the idea of the whip, to say nothing of the whip itself. See, for example, AN 4:113.

The question raised in this verse is answered in SN 1:18:

> Those restrained by conscience
> are rare–
> those who go through life
> always mindful.
> Having reached the end
> of suffering & stress,
> they go through what is uneven
> evenly;
> go through what is out-of-tune
> in tune.

152: Muscles: This is a translation of the Pali *mansani*, which is usually rendered in this verse as "flesh." However, because the Pali word is in the

plural form, "muscles" seems more accurate–and more to the point.

153-154: DhpA: These verses were the Buddha's first utterance after his full Awakening. For some reason, they are not reported in any of the other canonical accounts of the events following on the Awakening.

DhpA: "House" = selfhood; house-builder = craving. "House" may also refer to the nine abodes of beings–the seven stations of consciousness and two spheres (see Khp 4 and DN 15).

The word *anibbisam* in 153 can be read either as the negative gerund of *nibbisati* ("earning, gaining a reward") or as the negative gerund of *nivisati,* altered to fit the meter, meaning "coming to a rest, settled, situated." Both readings make sense in the context of the verse, so the word is probably intended to have a double meaning: without reward, without rest.

157: "The three watches of the night": this is the literal meaning of the verse, but DhpA shows that the image of staying up to nurse someone in the night is meant to stand for being wakeful and attentive throughout the three stages of life: youth, middle age, and old age. The point here is that it is never too early or too late to wake up and begin nurturing the good qualities of mind that will lead to one's true benefit. On this point, see AN 3:51-52, where the Buddha counsels two old brahmans, nearing the end of their life span, to begin practicing generosity along with restraint in thought, word, and deed.

162: DhpA completes the image of the poem by saying that one's vice brings about one's own downfall, just as a *maluva* creeper ultimately brings about the downfall of the tree it overspreads. See note 42.

164: A bamboo plant bears fruit only once and then dies soon after.

165: "No one purifies another. No other purifies one." These are the two meanings of the one phrase, *naññ̃o aññ̃am visodhaye*.

166: AN 4:95 lists four types of people in descending order: those devoted to their own true welfare as well as that of others, those devoted to their own true welfare but not that of others, those devoted to the true welfare of others but not their own, and those devoted neither to their own true welfare nor that of others. SN 47:19 makes the point that if one is truly devoted to one's own welfare, others automatically benefit, in the

same way that an acrobat maintaining his/her own balance helps his/her partner stay balanced as well.

170: Sn 5:15 reports a conversation between the Buddha and the brahman Mogharaja with a point similar to that of this verse:

> *Mogharaja:*
> How does one view the world
> so as not to be seen
> by Death's king?
>
> *The Buddha:*
> View the world, Mogharaja,
> as empty–
> always mindful
> to have removed any view
> about self.
> This way one is above & beyond death.
> This is how one views the world
> so as not to be seen
> by Death's king.

176: This verse is also found at Iti 25, where the context makes clear the meaning of *ekam dhammam,* or "this one thing": the principle of truthfulness.

178: The fruit of stream entry is the first of the four stages of Awakening (see note 22). A person who has attained stream entry–entry into the stream that flows inevitably to Unbinding–is destined to attain full Awakening within at most seven lifetimes, never falling below the human state in the interim.

183-185: These verses are a summary of a talk called the *Ovada Patimokkha,* which the Buddha is said to have delivered to an assembly of 1,250 arahants in the first year after his Awakening. Verse 183 is traditionally viewed as expressing the heart of the Buddha's teachings.

191: The noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

195-196: Objectification = *papañca.* Alternative translations of this term would be proliferation, elaboration, exaggeration, complication. The term is used both in philosophical contexts–in connection with troubles and conflict–and in artistic contexts, in connection with the way in which an artistic theme is objectified and elaborated. Sn 4:14 states that the classifications of objectification begin with the perception by which one objectifies oneself–"I am thinker"–and then spread to objectify the rest of experience around the issues caused by that perception. MN 18 explains how this leads to conflict: "Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives [labels in the mind]. What one perceives, one thinks about. What one thinks about, one objectifies. Based on what a person objectifies, the perceptions & categories of objectification assail him/her with regard to past, present, & future forms cognizable via the eye. [Similarly with the other senses.] …. Now, with regard to the cause whereby the perceptions & categories of objectification assail a person: if there is nothing there to relish, welcome, or remain fastened to, then that is the end of obsession with passion, irritation, views, uncertainty, conceit, passion for becoming, & ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful actions cease without remainder."

209: This verse plays with the various meanings of *yoga* (task, striving, application, meditation) and a related term, *anuyuñjati* (keeping after something, taking someone to task). In place of the Pali reading *attanuyoginam,* "those who kept after themselves," the Patna Dhp reads *atthanuyoginam,* "those who kept after/remained devoted to the goal."

218: "The up-flowing stream": DhpA: the attainment of non-returning, the third of the four stages of Awakening (see note 22).

219-220: The Pali in these verses repeats the word "comes" three times, to emphasize the idea that if the results of meritorious actions await one after death, one's going to the next world is more like a homecoming.

231-233: Bodily misconduct = killing, stealing, engaging in illicit sex. Verbal misconduct = lies, divisive speech, harsh speech, idle chatter. Mental misconduct = covetousness, ill will, wrong views.

235: Yama = the god of the underworld. Yama's minions or underlings were believed to appear to a person just prior to the moment of death.

236: Impurities, blemishes = passion, aversion, delusion, and their various permutations, including envy, miserliness, hypocrisy, and boastfulness.

240: "One who lives slovenly": As DhpA makes clear, this refers to one who uses the requisites of food, clothing, shelter, and medicine without the wisdom that comes with reflecting on their proper use. The Pali term here is *atidhonacarin,* a compound built around the word *dhona,* which means clean or pure. The *ati-* in the compound could mean "overly," thus yielding, "one overly scrupulous in his behavior," but it can also mean "transgressing," thus, "transgressing against what is clean" = "slovenly." The latter reading fits better with the image of rust as a deficiency in the iron resulting from carelessness.

254-255: "No outside contemplative": No true contemplative, defined as a person who has attained any of the four stages of Awakening, exists outside of the practice of the Buddha's teachings (see note 22). In DN 16, the Buddha is quoted as teaching his final student: "In any doctrine & discipline where the noble eightfold path is not found, no contemplative of the first… second… third… fourth order [stream-winner, once-returner, non-returner, or arahant] is found. But in any doctrine & discipline where the noble eightfold path is found, contemplatives of the first… second… third… fourth order are found. The noble eightfold path is found in this doctrine & discipline, and right here there are contemplatives of the first… second… third… fourth order. Other teachings are empty of knowledgeable contemplatives. And if the monks dwell rightly, this world will not be empty of arahants." (On the noble eightfold path, see note 191.)

On "objectification," see note 195-196.

256-257: The sense of the verse, confirmed by DhpA, suggests that the Pali word *dhammattho* means "judge." This, in fact, is the theme tying together the verses in this chapter. The duty of a judge is to correctly determine *attha,* a word that denotes both "meaning" and "judgment," these two senses of the word being connected by the fact that the judge must interpret the meanings of words used in rules and principles to see

how they correctly apply to the particulars of a case so that he can pass a correct verdict. The remaining verses in this chapter give examples of interpreting attha in an appropriate way.

259: "Sees Dhamma through his body": The more common expression in the Pali Canon (e.g., in AN 6:46 and AN 9:45) is to touch Dhamma through or with the body (*phusati* or *phassati*, "he touches," rather than *passati*, "he sees"). The Sanskrit recensions and the Patna Dhp all support the reading, "he would touch," but all Pali recensions are unanimous in the reading, "he sees." Some scholars regard this latter reading as a corruption of the verse; I personally find it a more striking image than the common expression.

265: This verse plays with a number of nouns and verbs related to the adjective *sama*, which means "even," "equal," "on pitch," or "in tune." Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, for good. Thus in Pali, *samana*, or contemplative, also means a person who is in tune with the principles of rightness and truth inherent in nature. Here and in 388, I've attempted to give a hint of these implications by associating the word "contemplative" with "consonance."

268-269: This verse contains the Buddhist refutation of the idea that "those who know don't speak, those who speak don't know." For another refutation of the same idea, see DN 12. In Vedic times, a sage *(muni)* was a person who took a vow of silence *(mona)* and was supposed to gain special knowledge as a result. The Buddhists adopted the term *muni*, but redefined it to show how true knowledge was attained and how it expressed itself in the sage's actions. For a fuller portrait of the ideal Buddhist sage, see AN 3:23 and Sn 1:12.

271-272: This verse has what seems to be a rare construction, in which *na* + instrumental nouns + a verb in the aorist tense gives the force of a prohibitive ("Don't, on account of x, do y"). "The renunciate ease that run-of-the-mill people don't know," according to DhpA, is the state of non-returning, the third of the four stages of Awakening (see note 22). Because non-returners are still attached to subtle states of becoming on the level of

form and formlessness, DhpA drives home the message that even non-returners should not be complacent by paraphrasing a passage from AN 1:329 (202 in the Thai edition; at the end of Chapter 19 in the PTS edition) that reads, "Just as even a small amount of excrement is foul-smelling, in the same way I do not praise even a small amount of becoming, even for the extent of a fingersnap."

273: The four truths: stress, its cause, its cessation, and the path to its cessation (which is identical to the eightfold path). See note 191.

275: "I have taught you this path": reading *akkhato vo maya maggo* with the Thai edition, a reading supported by the Patna Dhp. "Having known–for your knowing": two ways of interpreting what is apparently a play on the Pali word, *aññaya,* which can be either be the gerund of *ajanati* or the dative of *aññā*. On the extraction of arrows as a metaphor for the practice, see MN 63 and MN 105.

285: Although the first word in this verse, *ucchinda,* literally means "crush," "destroy," "annihilate," I have found no previous English translation that renders it accordingly. Most translate it as "cut out" or "uproot," which weakens the image. On the role played by self-allure in leading the heart to become fixated on others, see AN 7:48.

288: Ender = death.

293: Mindfulness immersed in the body = the practice of focusing on the body at all times simply as a phenomenon in & of itself, as a way of developing meditative absorption *(jhana)* and removing any sense of attraction to, distress over, or identification with the body. MN 119 lists the following practices as instances of mindfulness immersed in the body: mindfulness of breathing, awareness of the four postures of the body (standing, sitting, walking, lying down), alertness to all the actions of the body, analysis of the body into its 32 parts, analysis of it into its four properties (earth, water, fire, wind), and contemplation of the body's inevitable decomposition after death.

294: This verse and the one following it use terms with ambiguous meanings to shock the listener. According to DhpA, mother = craving; father = conceit; two warrior kings = views of eternalism (that one has an identity remaining constant through all time) and of annihilationism (that one is totally annihilated at death); kingdom = the twelve sense

spheres (the senses of sight, hearing, smell, taste, feeling, and ideation, together with their respective objects); dependency = passions for the sense spheres.

295: DhpA: two learned kings = views of eternalism and annihilationism; a tiger = the path where the tiger goes for food, i.e., the hindrance of uncertainty, or else all five hindrances (sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty). However, in Sanskrit literature, "tiger" is a term for a powerful and eminent man; if that is what is meant here, the term may stand for anger.

299: See note 293.

301: "Developing the mind" in terms of the 37 Wings to Awakening: the four frames of reference (ardent, mindful alertness to body, feelings, mind states, and mental qualities in & of themselves), the four right exertions (to abandon and avoid evil, unskillful mental qualities, and to foster and strengthen skillful mental qualities), the four bases of power (concentration based on desire, persistence, intentness, and discrimination), the five strengths and five faculties (conviction, persistence, mindfulness, concentration, and discernment), the seven factors for self-awakening (see note 89), and the noble eightfold path (see note 191). For a full treatment of this topic, see The Wings to Awakening (DhammaDana Publications, 1996).

303: DhpA: Wealth = both material wealth and the seven forms of noble wealth *(ariya-dhana):* conviction, virtue, shame, compunction (at the thought of doing evil), erudition, generosity, discernment.

324: DhpA: Dhanapalaka was a noble elephant captured for the king of Kasi. Although given palatial quarters with the finest food, he showed no interest, but thought only of the sorrow his mother felt, alone in the elephant wood, separated from her son.

329-330: DhpA: The bull elephant named Matanga, reflecting on the inconveniences of living in a herd crowded with she-elephants and young elephants–he was pushed around as he went into the river, had to drink muddied water, had to eat leaves that others had already nibbled, etc.–decided that he would find more pleasure in living alone. His story parallels that of the elephant in AN 9:40 and elephant the Buddha met in the Parileyyaka Forest (Mv.X.4.6-7).

337: This verse provides a Buddhist twist to the typical benedictions found in works of kavya. Instead of expressing a wish that the listeners meet with wealth, fame, status, or other worldly forms of good fortune, it describes the highest good fortune, which can be accomplished only through one's own skillful kamma: the uprooting of craving and the resulting state of total freedom from the round of death and rebirth. A similar twist on the theme of good fortune is found in the *Mangala Sutta* (Khp 5, Sn 2:4), which teaches that the best protective charm is to develop skillful kamma, ultimately developing the mind to the point where it is untouched by the vagaries of the world.

339: 36 streams = three forms of desire for each of the internal and external sense spheres (see note 294)–3 x 2 x 6 = 36. According to one sub-commentary, the three forms of desire are desires focused on the past, present, and future. According to another, they are craving for sensuality, for becoming, and for non-becoming.

340: "Every which way": Reading *sabbadhi* with the Thai and Burmese editions. The creeper, according to DhpA, is craving, which sends thoughts out to wrap around its objects, while it itself stays rooted in the mind.

341: This verse contains an implied simile: the terms "loosened & oiled," here applied to joys, were commonly used to describe smooth bowel movements.

343: For the various meanings that *attano*–"for himself"–can have in this verse, see note 402.

346: "Elastic": The usual translation for *sithilam*–"slack"–does not fit in this verse, but all the Pali recensions are unanimous on this reading, so I have chosen a near synonym that does. The Patna Dhp renders this term as "subtle," whereas the Tibetan commentary to the Udanavarga explains the line as a whole as meaning "hard for the slack to untie." Both alternatives make sense, but may be attempts to "correct" a term that could well have originally meant "elastic," a meaning that got lost with the passage of time.

348: DhpA: In front = the aggregates of the past; behind = the aggregates of the future; in between = the aggregates of the present. see also note 385.

350: "A focus on the foul": A meditative exercise in focusing on the foul parts of the body so as to help undercut lust and attachment for the body. See note 7-8.

352: "Astute in expression, knowing the combination of sounds–which comes first & which after": Some arahants, in addition to their ability to overcome all of their defilements, are also endowed with four forms of acumen *(patisambhida)*, one of which is acumen with regard to expression *(nirutti-patisambhida)*, i.e., a total mastery of linguistic expression. This talent in particular must have been of interest to the anthologist(s) who put together the Dhp.

"Last-body": Because an arahant will not be reborn, this present body is his/her last.

353: According to MN 26 and Mv.I.6.7, one of the first people the Buddha met after his Awakening was an ascetic who commented on the clarity of his faculties and asked who his teacher was. This verse was part of the Buddha's response.

354: This verse contains several terms related to aesthetics. Both *dhamma* (justice) and *dana* (gift/generosity) are sub-types of the heroic *rasa*, or savor. (See the Introduction.) The third sub-type of the heroic–*yuddha* (warfare)–is suggested by the verb "conquer," which occurs four times in the Pali. *Rati* (delight/love) is the emotion *(bhava)* that corresponds to the sensitive rasa. In effect, the verse is saying that the highest forms of rasa and emotion are those related to Dhamma; the highest expression of the heroic Dhamma rasa is in the ending of craving.

360-361: See note 7-8.

363: "Counsel": In the context of Indian literary theory, this is the meaning of the word manta, which can also mean "chant." The literary context seems to be the proper one here.

368: "Stilling-of-fabrications ease": the true ease and freedom experienced when all five aggregates are stilled.

369: DhpA: The boat = one's own personhood *(atta-bhava,* the body-mind complex); the water that needs to be bailed out = wrong thoughts (imbued with passion, aversion, or delusion).

370: DhpA: Cut through five = the five lower fetters that tie the mind to the round of rebirth (self-identity views, uncertainty, grasping at habits & practices, sensual passion, irritation); let go of five = the five higher fetters (passion for form, passion for formless phenomena, conceit, restlessness, ignorance); develop five = the five faculties (conviction, persistence, mindfulness, concentration, discernment); five attachments = passion, aversion, delusion, conceit, views.

381: See note 368.

383: This verse, addressed to a member of the brahman caste, is one of the few in Dhp where the word brahman is used in its ordinary sense, as indicating caste membership, and not in its special Buddhist sense as indicating an arahant.

384: DhpA: two things = tranquility meditation and insight meditation.

385: DhpA: This verse refers to a person who has no sense of "I" or "mine," either for the senses ("not-beyond") or their objects ("beyond"). The passage may also refer to the sense of total limitlessness that makes the experience of Unbinding totally ineffable, as reflected in the following conversation (Sn 5:6):

Upasiva:
He who has reached the end:
Does he not exist,
or is he for eternity free from dis-ease?
Please, sage, declare this to me
as this phenomenon has been known by you.

The Buddha:
One who has reached the end has no criterion
by which anyone would say that–
it doesn't exist for him.
When all phenomena are done away with,
all means of speaking are done away with as well.

388: Stains = the impurities listed in note 236. On "consonance," see note 265.

389: The word "anger" here is added from DhpA, which interprets the "letting loose" as the act of retaliating with anger against one's assailant. Some translators read "brahman" as the subject not only of the second line, but also the first: "A brahman should/would not strike a brahman." However, this reading is unlikely, for a brahman (in this context, an arahant) would not strike anyone at all. If a brahman retaliates with anger to being struck, that is a sign that he is not a true brahman: thus more shame on him for having assumed a status not truly his. On the topic of how to react to violent attack, see MN 21 and MN 145.

390: "What's endearing & not": In the phrase *manaso piyehi, piyehi* can be read straight as it is, as "endearing," or as an elided form of *apiyehi*, "not endearing." The former reading is more straightforward, but given the reference to "harmful-heartedness" in the next line, the latter reading serves to tie the stanza together. It is also consistent with the fact that DhpA takes this verse to be a continuation of 389. Given the way in which kavya cultivated a taste for ambiguities and multiple interpretations, both readings may have been intended.

392: "Brahman" here is used in its ordinary sense, as indicating caste membership, and not in its special Buddhist sense as indicating an arahant.

393: "He is a pure one": reading *so suci* with the Thai edition, a reading supported by the Chinese translation of the Dhp.

394: In India of the Buddha's day, matted hair, etc., were regarded as visible signs of spiritual status.

396: "*Bho*-sayer"–Brahmans addressed others as "*bho*" as a way of indicating their (the brahmans') superior caste. "If he has anything" (reading *sa ce* with the Burmese edition) = if he/she lays claim to anything as his/her own.

398: DhpA: strap = resentment; thong = craving; cord = 62 forms of wrong view (listed in the *Brahmajala Suttanta*, DN 1); bridle = obsessions (sensuality, becoming, anger, conceit, views, uncertainty, ignorance).

400: "With no overbearing pride": reading *anussadam* with the Thai and Burmese editions. "Last-body": see note 352.

402: *"For himself, on his own, his own* ending of stress": three different ways that the one word *attano* functions in this verse.

411: According to DhpA, "attachments/homes *(alaya)*" = cravings. "Knowing": the knowledge of full Awakening *(aññā)*. "He has gained a footing": The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the third stage of awakening, the attainment of non-return. To reach the fourth stage, becoming an arahant, is to go beyond the river and stand on firm ground.

412: See note 39.

421: See note 348.

423: The forms of mastery listed in this verse correspond to the three knowledges that comprised the Buddha's Awakening: knowledge of previous lives, knowledge of how beings pass away and are reborn in the various levels of being, and knowledge of the ending of the effluents that maintain the process of birth.

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In addition to the above works, I have also consulted many previous English translations and renderings of the Dhammapada, complete and incomplete, including those by Ven. Ananda Maitreya, Babbitt, Beyer, Ven. Buddharakkhita, Byrom, Cleary, Fronsdal, Kaviratna, Vens. Khantipalo and Susañña, Mascaro, Ven. Narada, Ven. Piyadassi, Radhakrishnan, and Wannapok, as well as Thai translations by Plengvithaya and Wannapok. In addition, I have consulted translations of the Udanavarga–again, complete and incomplete–by Sparham and Strong. I have also drawn from the Royal Thai Edition of the Pali Canon, published by Mahamakut Rajavidalaya Press, Bangkok, 1982.

Udāna

Exclamations

A Translation
With an Introduction & Notes

3702

Acknowledgements

More than a decade ago I began supplying translations from the Pali Canon to what was then a fledgling website, Access to Insight. Among the earliest translations was an anthology of passages from the Udāna. For quite some time now I have wanted to replace that anthology with a complete translation, both because my early effort contained a number of minor mistakes, and because, as I became more sensitive to the literary dimensions of the Pali Canon, I came to see that the Udāna is a well-constructed whole, with each part amplifying and amplified by the others. Only a complete translation could do justice to the skill with which the collection was compiled.

In October of last year I had the opportunity to revisit the text and to begin work on a complete, more correct translation. With the benefit of computerized versions of the Pali Canon now available, I was able not only to compare various editions of the text, but also to explore more fully other udānas and udāna-like passages in the Pali Canon. Also, I made a more thorough study of the text and the values it expresses, creating the tables used in the Introduction. And I tried to place the text in the context of Indian literary theory, to help get a better sense of the effect at which the compilers may have been aiming.

At the same time, because of the recent surge of interest in approaching early Buddhist texts from modern and post-modern perspectives, I felt that it would be worthwhile to consider how beneficial these approaches might be with this particular text. These considerations made their way into the Introduction as well. I hope you find them useful.

Just as I was completing the manuscript, I became aware of two works by Ven. Ānandajoti in this area: a complete translation of the Udāna and a comparative study of parallels to the Udāna verses in the Udānavarga, a text composed in the language called Buddhist Hybrid Sanskrit. Comparing my work with his, I was able to ferret out a few more errors in

my translation and to incorporate the results of some of his research into my notes. Thus I am in his debt. However, because the aims and method of his translation differed from mine, I feel that this new translation is not superfluous.

The primary foundation for this translation is the Thai edition of the Pali text, printed by Mahāmakut Rājavidyālaya, Bangkok, 1981. I have also consulted Sri Lankan and Burmese editions available online through the *Journal of Buddhist Ethics* and the *Digital Pali Reader*. All of these texts have their flaws, so I have had to make choices among them. In cases where the Thai text contained readings that were obviously wrong, I have chosen readings from one or both of the other sources. In cases where none of the variant readings in the different editions seemed obviously better than the others, I have stuck with the Thai reading even when the other editions were seconded by the Udānavarga. This is because there already exist English translations based on the Sri Lankan and Burmese editions; I felt that the Thai edition should have its chance to speak to the larger world.

Many people have reviewed the manuscript and made valuable suggestions for improvement. In addition to the monks here at the monastery, this includes Michael Barber, Charles Malloy IV, Addie Onsanit, Nathaniel Osgood, Mary Talbot, and Barbara Wright. Any errors that remain in the manuscript, of course, are my own.

Ṭhānissaro Bhikkhu
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Introduction

Meaning in the Udāna

The term *udāna* has two meanings, one denoting a vocal expression, the other a genre of text. As a vocal expression, it can be translated roughly as "exclamation," and in particular an exclamation that's spontaneous and inspired. As a genre of text, *udāna* means a style of narrative that developed in an effort to commit to memory the Buddha's inspired exclamations, along with brief accounts of the events that inspired them.

Several passages in the Pali Canon (such as AN 7:64 and MN 22) depict the Buddha as mentioning nine genres in which his teachings and events in his life were memorized during his lifetime, udānas being among them. Cullavagga XI reports that, shortly after the Buddha's passing away, a large council of his disciples met to agree on a standardized form in which to remember his teachings, beginning a process that led to the Pali Canon we have today. At present, the Khuddaka Nikāya (Short Collection) contains as its third text a collection of eighty udānas called, simply, Udāna. (To distinguish between individual udānas and the collection as a whole, the standard practice is to capitalize the latter and not the former.) Scholars have questioned whether this collection is related to the udānas collected during the Buddha's lifetime–for a few observations on this question, see Appendix One–but there are no compelling reasons to believe that the relationship is not close. That is why I felt that a complete translation of the Udāna we currently have would be worthwhile.

The role of the Udāna within the context of the Pali Canon is to focus on the values and principles–"meaning" in the larger sense of the term–that underlie the Buddha's teachings. This point can be seen clearly in how each udāna is organized. It begins with a narrative of an event or series of events, followed (with a few variations) by the formula: *"Then, on*

realizing the significance/meaning (attha) *of that, the Blessed One on that occasion exclaimed.*" This, in turn, is followed by a spontaneous exclamation–a poem, a passage of prose, or a combination of the two–in which the Buddha expresses what that meaning or significance is.

To understand the purpose of this way of structuring each udāna, we can compare it to the *itivuttakas* ("quotations"), which resemble the udānas in three ways: They are listed among the original nine genres of Buddhist texts; they currently exist as a book in the Khuddaka Nikāya (the fourth, immediately after the Udāna); and each consists of a prose passage followed by a poem. The itivuttakas differ from the udānas in that the prose passage is a summary of a Dhamma talk, and the concluding poem further distills the basic points of the talk into an easy-to-memorize form. Thus the closing passages in an itivuttaka are meant primarily as memory aids.

In an udāna, however, the closing exclamations are aimed more at understanding the significance of what can be learned from an event. Although some of these exclamations give recommendations on what to do in response to an event of that particular sort–such as how to deal with unfair criticism–most of them express and extol more general values in their praise or criticism of people or attitudes involved in the event. The fact that no human being but the Buddha was present to record some of the exclamations reported in the Udāna–such as those in 1:1, 1:2, 1:3, 1:7, 2:1, 3:10–suggests that he himself played a role in the shaping of the genre, for these events wouldn't have been recorded unless he had reported them to others. But whether the idea of collecting these pieces as a distinct genre originated with him or with his disciples, we have no way of knowing.

What we *can* know, however, when we look carefully at the form and content of the Udāna as a whole, is that a cohesive set of values runs throughout the collection. We also find that those values run directly counter to the values of domestic society in the Buddha's time: stating, for instance, that brahmans–people worthy of respect–are made and not born; and that the happiness of lay life is nothing compared to the happiness of renunciation.

This last value, of course, flies in the face of the domestic values not only of the Buddha's time, but also of human society in all time. Thus the Udāna seems aimed at having a revolutionary impact on the mind of any reader raised in domestic society. To make these values palatable to the reader, the compilers employed all the literary skills at their disposal when shaping the narratives around the Buddha's explanations and organizing them into a collection. So as we look at the values expressed in the Udāna, we have to be sensitive not only to the content of the Buddha's spontaneous exclamations, but also to the form and content of the compilers' contributions in collecting them.

First, in terms of the Udāna's content, we can learn a lot, on the one hand, by looking at the types of events that inspired the Buddha to break forth with a spontaneous exclamation, and on the other, by identifying the values his exclamations express.

What kinds of events would inspire an awakened one to exclaim? When we sort the events described by the narrators into categories, we find that they fall primarily into two: those inciting a sense of *pasāda* (cheerful confidence) in the practice and attainment of the Dhamma, and those inciting a sense of *saṁvega* (dismay) over the heedlessness of those who don't practice the Dhamma. In the following list, individual udānas are indicated by their number in the collection.

Pasāda:

Celebrating the Dhamma and the Buddha's own attainment of it: 1:1, 1:2, 1:3, 1:4, 1:7, 2:1, 3:10, 6:1, 6:3, 7:7, 7:8, 8:1, 8:2, 8:3, 8:4

Celebrating the attainments of his disciples: 1:5, 1:6, 1:8, 1:10, 2:10, 3:1, 3:2, 3:3, 3:4, 3:5, 3:6, 3:7, 4:4, 4:6, 4:7, 4:9, 4:10, 5:6, 5:7, 5:10, 6:7, 7:1, 7:2, 7:5, 7:6, 8:9, 8:10

Joy in solitude: 4:5

Miraculous events: 2:8, 7:9, 8:6

In praise of the practice of giving, virtue, and meditation: 8:5

Saṁvega:

Chastising monks: 2:2, 3:8, 3:9, 4:1, 8:7

Commenting on monks' misbehavior: 4:2, 5:5, 5:8

Seeing the foolishness of other sectarians: 1:9, 2:4, 2:6, 6:4, 6:5, 6:6, 6:10

Teaching children who are harming animals: 2:3, 5:4

Teaching a king: 5:1, 6:2

Seeing hardships of domestic life: 2:5, 2:6, 2:7, 2:9, 8:8

Commenting on the foolishness/heedlessness of lay people's behavior: 2:8, 5:9, 6:8, 6:9, 7:3, 7:4

Contrasting the attainment of the Dhamma with the situation of ordinary people: 3:10, 8:6

In response to a death: 2:7, 4:3, 5:2, 5:3, 7:10, 8:8

It's interesting to note that the emotions of pasāda and saṁvega are paired rarely in the Canon but frequently in later Theravāda texts focusing on the emotions to be developed when visiting memorials to the Buddha, such as stūpas or Buddha images. Pasāda is the appropriate response to feel when reflecting that the Buddha's total unbinding *(parinibbāna)* transcended birth and death because he had awakened to the birthless, deathless dimension (8:1, 8:3, 8:4). Saṁvega is the appropriate response when reflecting on your own situation, subject to repeated rebirths and redeaths as long you have yet to awaken to that dimension yourself.

Thus the experience of reading the Udāna is like that of gaining inspiration from a stūpa or Buddha image–a point reinforced not only by its explicit reference to the dimension beyond birth and death in 8:3 and 8:4, but also by the large number of deaths mentioned throughout the collection. It's also reinforced by the way in which the deaths of those who have not reached awakening (2:7, 4:3, 4:8, 5:2, 8:8) are contrasted with the deaths of those who have (1:10, 5:3, 7:10, 8:9, 8:10, and the foreshadowing of the Buddha's own death in 6:1 and 8:5). When an unawakened person dies, it's a cause for saṁvega; when an awakened person dies, a cause for pasāda–although in the case of Suppabuddha the leper (5:3), his death is a cause for both: saṁvega over the past kamma

that led to his present rebirth as a leper, and pasāda for the fact that, having gained the Dhamma-eye just before dying, he is now a prominent deva in the heaven of the Thirty-three.

It's also interesting to note from these lists how often the narratives in the Udāna focus on celebrating the accomplishments of the Buddha's disciples, a point to which we will return below.

Just as it's instructive to note what would cause the Buddha to exclaim, it's also instructive to note what doesn't: He never exclaims over the beauty of the body or of material possessions, the wealth or power of those who govern, the joys of a loving relationship, or a kindness done to him personally. In other words, he doesn't exclaim over the things that people in domestic society normally value. This fact relates directly to the values that his exclamations express.

To understand these values, it's useful to map them against a list found elsewhere in the Canon, in the Buddha's instructions to his foster mother concerning the eight basic values that determine which *dhammas*–teachings, actions, qualities of mind–qualify categorically as true Dhamma. Again, in the following list, udānas expressing a particular value are identified by their numbers in the collection. Individual udānas expressing more than one value are listed more than once.

> "As for the dhammas of which you may know, 'These dhammas lead:

to *dispassion,* not to passion [1:7, 2:1, 2:8, 3:10, 4:4, 7:3, 7:4];

to being *unfettered,* not to being fettered [1:1, 1:2, 1:3, 1:5, 1:8, 1:9, 1:10, 2:1, 2:4, 2:10, 3:2, 3:4, 3:5, 3:6, 3:10, 4:4, 4:9, 4:10, 6:1, 6:3, 6:4, 6:6, 6:7, 6:8, 6:9, 6:10, 7:1, 7:2, 7:3, 7:4, 7:5, 7:6, 7:7, 7:8, 7:9, 7:10, 8:1, 8:2, 8:3, 8:4, 8:5, 8:6, 8:7, 8:8, 8:9, 8:10];

to *shedding,* not to accumulating [1:4, 2:4, 4:8, 7:9, 7:10];

to *modesty,* not to self-aggrandizement [3:1, 3:8, 5:9, 6:4, 6:5];

to *contentment,* not to discontent [1:6, 2:1, 2:10, 3:7, 4:6];

to *seclusion,* not to entanglement [1:8, 2:1, 2:5, 2:6, 2:7, 2:8, 2:9, 3:3, 3:9, 4:2, 4:5, 4:6, 5:6, 6:2, 8:7, 8:8];

to *aroused persistence,* not to laziness [2:2, 3:1, 3:3, 4:1, 4:2, 4:3, 4:6, 4:7, 5:2, 5:3, 5:5, 5:7, 5:8, 5:10, 8:5];

to being *unburdensome,* not to being burdensome' [1:6, 2:3, 3:7, 3:9, 5:1, 5:4]:

> You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" – *AN 8:53*

The first thing to notice about these values is that, even though they are closely interrelated, they can be divided into three sorts: those touching on the goal of the practice (dispassion, being unfettered), those touching on internal virtues needed to reach that goal (shedding, contentment, aroused persistence), and those touching on one's relations with others in the course of the practice (modesty, seclusion, and being unburdensome). In each case, these values are all noble–which means that nothing is lost when you engage in putting them to the test. Even if you don't attain the ultimate goal, you have developed qualities worthy of inner and outer respect, at the same time alleviating a fair amount of suffering in the here and now.

Also notice that all eight values are expressed in the Udāna. Far and away, the largest number of udānas focus on values related to the goal–dispassion and being unfettered–but in doing so, they also provide motivation for developing the virtues and values needed to attain that goal. This motivation is important, for all of these values, as we have noted, run counter to the common values of domestic society–as expressed both in the particular structures of Indian society in the Buddha's time, and in the common values of domesticity in human cultures across time.

For instance, the values of dispassion and being unfettered run counter to the pursuit of sensuality and to the sense of "I," "mine," "we," and "ours" that underlie family life. The value of shedding runs counter to the domestic desire to accumulate as a protection against future lack; because this value includes the shedding of pride, it also runs counter to the desire for prominence in social affairs. The value of contentment runs counter to the domestic concern with accumulating wealth and stockpiling for the future; the value of modesty, counter to the desire for fame and

recognition; and the value of seclusion, counter to the domestic desire to be surrounded by loved ones. The value of being unburdensome, on its face, coincides with the domestic value of frugality, but on a deeper level–in light of the fact that the act of creating a family places extra burdens on the environment to feed and support more people–it counsels celibacy as the ideal way to be unburdensome. Thus it runs directly counter to the domestic idea that the creation of a family is a gift to the world. As for persistence, both the Dhamma and domestic society value persistence in the pursuit of one's aims, but they differ widely in their understanding of what those aims should be.

All of this means that the task of the Udāna is to convey–and make convincing–the countercultural message that the reader would be wise to focus on the drawbacks of many of the values and structures in which he/she has been nurtured since childhood, and to see the advantages of taking on a more demanding set of values in their place.

This task, in turn, relates directly to the form of the Udāna as a collection, for it shows clear signs of having been consciously and skillfully shaped to present a coherent impression and message. It's not simply a stenographic account of all the Buddha's explanations or a random set of texts arranged so that they would be easy to memorize.

The fact that the Udāna was consciously shaped can easily be seen by comparing it with the rest of the Pali Canon. On the one hand, the Udāna does not contain all the Buddha's exclamations recorded in the Canon. Appendix Two contains the three accounts of the Buddha's exclamations that the Udāna's compilers did not include in their collection, and a glance at these accounts helps to suggest why: In one case (SN 56:11), the exclamation was too short to convey much of a meaning. In the other two, there is no record of any event whose significance–sparking either saṁvega or pasāda–incited the Buddha to exclaim. In both of these latter two incidents, the Buddha also had to explain the exclamation to his audience. Thus these cases did not fit into the pattern of the udāna genre.

On the other hand, there are six passages in the Kosala-Saṁyutta and Māra-Saṁyutta (SN 3 and 4) that follow the form of the udānas: a short narrative, followed by the formula, "*Then, on realizing the significance/meaning of that, the Blessed One on that occasion…*" but instead

of exclaiming, the Buddha is said simply to have "spoken these verses." Aside from this small discrepancy, this formula is exclusive to the udānas.

As it turns out, one of these passages has a direct parallel, and another a near parallel, in the Udāna itself. (See Appendix Three.) All of this suggests that these passages may have been part of the original collection of udānas but later were moved to the Saṁyutta instead. Similarly, but at one step further removed, several suttas included in the Bhikkhu-saṁyutta (SN 21) lack the standard udāna formula but otherwise follow the udāna format in presenting a common udāna theme: the Buddha commenting in verse on the good or bad behavior of his monks. In fact one of these suttas–SN 21:7–is a near parallel with Ud 7:5. Thus these suttas might have originally been udānas that were later moved to the Saṁyutta as well. Because nothing in the content or form of any of these Saṁyutta passages differs from the udānas included in the Udāna, there is the possibility that the monks who made the final selection simply wanted the number of passages in the Udāna to equal a round eighty, the number of years in the Buddha's life.

The conscious shaping of the Udāna is also apparent when we look at its overall arrangement, for it shows a literary sensibility at work. First, there is the narrative arc of the whole. It begins with the Buddha's awakening, includes several passages that foreshadow the Buddha's final unbinding *(nibbāna)*–the final unbinding of Bāhiya in 1:10, the narratives of the Buddha's last year in 6:1 and 8:5, and the discussions of unbinding in 8:1-4–and ends with the final unbinding of another one of his disciples, Ven. Dabba Mallaputta. The form of the genre would not have allowed the collection to end with the Buddha's own final unbinding–he wouldn't have been present to comment on the meaning of the event–and so Ven. Dabba Mallaputta's final unbinding is made to stand in for the Buddha's, thus giving narrative closure to the whole.

Underlying this narrative arc are two doctrinal arcs. The first lies in the fact that the udānas of the first four chapters focus on basic principles–the true brahman (the person worthy of admiration) in the first chapter, true bliss in the second, the ideal monk in the third, and the importance of training the mind in the fourth–whereas all of the udānas in the last two chapters focus on the theme of being unfettered. The collection thus starts with basics and ends with the ultimate goal.

The second doctrinal arc starts with the description of dependent co-arising in the first three udānas. While this teaching is by no means simple or elementary, it is basic in the sense that it provides the framework for understanding one of the more difficult teachings in the collection: the arahant's abandoning of any sense of personal identity–a point mentioned in 2:1, 4:1, 6:6, and 7:1, and graphically symbolized in 8:9 and 8:10. In this way the first udānas introduce a string of udānas that help to explain how what in the last two udānas looks like annihilation actually is not: Instead, it is simply the ending of suffering and the attainment of an indescribable destination, beyond location, that brings unwavering bliss.

Within these overall arcs, many of the individual udānas play off of one another in a dialog on recurring themes. For instance, 3:2, 3:3, and 3:4 all comment on how the ideal monk's mind is like rock, a point illustrated in the narrative to 4:4, in which Ven. Sāriputta's mind is shown to be even stronger than rock. The proper attitude of the alms-going monk is the focus of 1:5, 3:7, and 3:8, and this in turn highlights a recurring narrative motif: Many of the Buddha's exclamations are inspired by observations on lay life that he or the monks make while going on alms. This shows that alms-going was not only a means of physical support for the monks, but also an opportunity for them to reflect on the Dhamma.

Other recurring themes include the jealousy of other sectarians over the support given to the Buddha and his disciples (2:4, 4:8), and the difference between the way in which pain is handled by unawakened people on the one hand (2:6) and by the Buddha and his disciples on the other (2:7, 3:1, 4:4, 8:5). There are also three udānas on the misery of having children (2:6-8) and three on the theme of not harming others, in which–with no little irony–the Buddha teaches King Pasenadi the same message in 5:1 that he teaches two groups of boys tormenting animals in 2:3 and 5:4.

There is also a recurring pattern of imagery, as when the clearing of the well water in 7:9 foreshadows the clearing of the river in 8:5. And, as we have noted above, the most prominent recurring theme concerns the difference between the death of those who haven't gained awakening and the death of those who have. All of these elements give an overall unity to the collection.

This sense of unity is augmented by the fact that the collection has a dominant aesthetic savor *(rasa).* Ancient Indian aesthetic treatises focused a great deal of attention to the theory of savor, to the point where "savor" became the central technical term in Indian aesthetics. Critics wrote volumes on how savor gave unity to a work of art and on the techniques for best conveying it. The basic theory was this: Artistic composition expressed states of emotion or states of mind called *"vibhāva"* or *"bhāva."* According to the earliest treatises, which were apparently known in the Buddha's time, there are eight basic emotions: love, humor, grief, anger, energy, fear, disgust, and astonishment. The reader or listener exposed to the presentation of these emotion did not participate in them directly; instead, he/she savored them as an aesthetic experience at one remove from the emotion. Thus, the savor of grief is not grief but compassion. The savor of energy is not energy itself but admiration for heroism. The savor of love is not love but an experience of sensitivity. The savor of astonishment is a sense of the astounding. The proof of the indirectness of the aesthetic experience was that some of the basic emotions were decidedly unpleasant, while the savor of the emotion was to be enjoyed.

Although a work of art might depict many emotions, and thus–like a good meal–offer many savors for the reader/listener to taste, one savor was supposed to dominate. I have noted elsewhere that the dominant savor of the Dhammapada is the heroic. In the Udāna, the dominant savor is the astounding *(abbhūta),* and it is conveyed on many levels. On the most obvious level are the many events that the narrative itself describes as amazing and astounding. These range from the perfectly natural–such as the amazing stubbornness of the monk in 5:5–to the more singular–the Buddha's ability to see through the disguised ascetics in 6:2, the abrupt end of the verbal abuse of the monks in 4:8, and amazing and astounding qualities of the Dhamma & Vinaya described in 5:5–to the outright supernatural–such as the most improbable event in the entire collection: Suppavāsā's unnaturally long pregnancy and labor issuing in a healthy child just as the Buddha says, "May Suppavāsā the Koliyan-daughter be well & free from disease. And may she deliver a son free from disease." (2:8) Other supernatural events include the Buddha's taking Nanda to the heaven of the Thirty-three in 3:2, his crossing the river in 8:6, the clearing

of the well in 7:9, the clearing of the river in 8:5, Ven. Dabba Mallaputta's final display of his powers in 8:9, and many others.

Before proceeding to the other levels on which the astounding savor is conveyed in the Udāna, it's necessary to point out that–in line with the theory of savor just mentioned–the collection conveys subsidiary savors as well, both to augment the astounding and to counteract its excesses. The primary augmenting savor is the heroic, the foremost example being the Buddha's behavior in 8:5 after his final illness: Not only does he continue walking to Kusinarā despite his weakness and pain, but he also has the compassion to make sure that Cunda, the donor of his final meal, is never made to feel regret for having given the food that brought on his final illness. Other examples of heroism in the collection include Ven. Saṅgāmaji's firm response to his previous wife's use of his son as bait in 1:8, the endurance of the unnamed monk in the face of pain in 3:1, and Ven. Sāriputta's ability to withstand the yakkha's blow in 4:4.

The primary leavening savor in the Udāna is humor. This is to counteract the tendency of the astounding savor, if over-emphasized, to become unbelievable, and thus ridiculous in the eyes of the reader. To counter this reaction, the narrators add a dash of humor when relating the most astonishing events to show that, no, they have not lost their sense of reality. For instance, after treating the story of Suppavāsā's pregnancy, the compilers add the humor of the discussion between Ven. Moggallana and his supporter, along with the humor of the final scene, in which Suppavāsā, thrilling over her son, states that she would be willing to go through the same misery seven times more. Also there is the humor in the story of Ven. Nanda, as his fellow monks, after hearing of his deal with the Buddha, treat him sardonically like a man who has sold himself for a price.

Other examples of humor in the collection include Ven. Ānanda's obtuseness in 3:3 and 5:5, Ven. Sāriputta's "slight headache" in 4:4, the reflections of the bull elephant in 4:5, Queen Mallikā's frank rebuff of King Pasenadi's advances in 5:1, the famous story of the blind men and the elephant in 6:4, and Ven. Sāriputta's teaching Ven. Bhaddiya the Dwarf, not knowing that Ven. Bhaddiya has already attained arahantship, in 7:2. All of these touches of humor–and there are others–help to establish a sense of rapport between the narrators and the reader, thus

making the blatantly astounding events in the collection, if not more believable, at least more palatable.

There is one savor, however, that is studiously avoided throughout the collection, and that is the horrific, the savor associated with disgust. On two occasions when the story risks getting into disgusting details, the narrative avoids direct language. The first instance is in the story of Sundarī, the lady wanderer killed by her fellow wanderers in 4:8. When they dig up her body, the narrative simply refers to their digging up "what they had buried." The second instance is in the story of the Buddha's final illness in 8:5. When he develops dysentery, the illness is not mentioned by name. Instead, it is a "severe illness with blood." In this way, the horrific savor is carefully avoided so as not to spoil the astounding.

In addition to cultivating the astounding savor by narrating astounding events, the Udāna also conveys it in more subtle ways. To begin with, there is what may be called the cast of characters. In AN 1, the Buddha lists his foremost disciples–male and female, ordained and lay–citing the area(s) in which each is pre-eminent. Of these, 22 of his 40 foremost monk disciples and three of his ten foremost lay female disciples appear in the Udāna (see Appendix Four). In five udānas we actually get to see the events–or examples of the events–that led the Buddha to single these individuals out for praise: Ven. Mahā Kassapa's practice of strictness in 1:6 and 3:7; Bāhiya's quick awakening in 1:10; Ven. Moggallana's psychic acuity in 4:4; Ven. Soṇa's fine recitation in 5:6; and Suppavāsā's gift of meals in 2:8. In other cases, the Buddha gives his prominent disciples more general praise; and in others, we simply get to see these disciples in action.

As we noted above, the most frequent instigation for the Buddha's exclamations is in celebration of his disciples' attainments. So it is only fitting that many of his foremost disciples appear in the collection, lending a sense of heightened occasion to the narrated events. But what adds a more genuine touch of the astounding to the savor of the text is the way in which their stories are handled. This is apparent in the treatment both of the monks and of the female lay disciples.

It would have been all too easy for the compilers of the Udāna simply to bask in the reflected glory of the pre-eminent monks as a way of

advertising their own worth as a field of merit. And, admittedly, an air of competitiveness with rival sectarians pervades the collection, with the support and respect accorded to the Saṅgha frequently contrasted with the lack of support accorded to other sects. There is also the strong contrast between the noble and heroic behavior of the pre-eminent monks and the way in which other sectarians are made to look petty (2:4), ridiculous (6:4), ignorant (6:10), and vile (4:8).

However, that's not all there is to the treatment, for not all the monks are portrayed in a flattering light. In fact, there are more udānas focused on the misbehavior of monks than there are on the misbehavior of rival sectarians. Thus the simple fact that a monk is a member of the Saṅgha does not mean that he is automatically worthy of admiration. The text sets an extremely high standard for what makes a person a true monk. In this way it portrays an ideal toward which the monks should strive, at the same time informing the laity of how to judge who is truly worthy of their respect.

A similar impressive maturity is found in the treatment of the stories of Lady Visākhā and Suppavāsā, both of whom the Buddha cited for their pre-eminence in giving material support to the Saṅgha. It would have been easy for the compilers to focus simply on their generosity–or the pleasant rewards of their generosity–as a way of encouraging the generosity of others. Had they done so, it would have confirmed the common stereotype that monks see women only in the role of donors. But that's not how the text treats these women at all. Both are portrayed as suffering–from the pains (2:8) and sorrows (8:8) of family life, and from disappointment in business dealings (2:9)–a fair warning that generosity to the Saṅgha is not always quickly rewarded. And the Buddha's attitude toward both is admirable. Instead of sweet-talking them into even more generosity or humoring their weaknesses, he chides them for their heedlessness: somewhat gently in Lady Visākhā's case; startlingly abrupt in Suppavāsā's. This shows that his main concern was with their true welfare, and in particular with showing them that they shouldn't fall prey to society's demand that they look for their primary happiness in bearing and raising children.

In this way the Udāna's cast of characters lends the savor of the astounding to the collection not only in the eminence of the individuals,

but also in the mature way in which their stories are treated.

A touch of the astounding flavors the collection's treatment not only of the Saṅgha but also of the Dhamma. Although a few specific Dhamma teachings are explained (as in 4:1, 6:2, and 8:6), most of the standard teachings, such as the four noble truths or the five aggregates, are not even mentioned. The few standard lists that *are* mentioned are complex and presented as unexplained lists. The collection opens (1:1-3) with an unadorned statement of what the Buddha called his deepest and most complex teaching–dependent co-arising–completely devoid of preparation or explanation. The seven lists in the wings to awakening are mentioned, again without explanation, in 5:5, where they are described simply as amazing and astounding. The complexity of kamma (action) is touched on in 4:3, 5:2, and 5:3, but never really clarified. And two particularly abstruse topics of meditation are mentioned–again without explanation–in 7:7 and 7:8. The only detailed meditation instructions given in the collection are those the Buddha teaches to Bāhiya in 1:10, but from the context these are clearly appropriate only for a person on the verge of awakening. There is no explanation of how an aspiring meditator should practice to attain that advanced level. All of this gives the impression that the compilers of the Udāna were interested less in clarifying the techniques of Dhamma practice than in conveying a sense of how astounding and marvelous they are.

The text also makes use of poetic figures *(alaṅkāra)* to intensify the astounding savor. I have commented on some of the more technical figures in the notes to individual udānas. Here I would like to focus on two of the most prominent figures in the collection as a whole: paradox and contrast.

Paradox augments the astounding savor by surprising the reader. Some of the paradoxes in the Udāna deal in imagery, such as the observations that people are not cleaned by water (1:9) and that rain soddens what is concealed, but not what is left open (5:5). Other paradoxes deal on the level of ideas, such as the assertion that self-love is the basis of compassion (5:1, 5:4), or that release from becoming is achieved neither through becoming nor non-becoming (3:10). The deepest use of paradox, however, deals with the fact that unbinding, the goal of the practice, lies beyond the dichotomies inherent in human thought and language. Thus

8:10, while stating that the destination of the arahant after death cannot be described, characterizes it as unwavering bliss. This, in turn, seems to contradict 1:10, which describes it as freedom from bliss and pain. The verses in 6:3 and 8:2 suggest that unbinding is more like a nothing, whereas 8:1 suggests that it is a something. The exclamation in 8:1 also states that unbinding cannot be described either as a staying or a moving. The exclamation in 8:4 asserts that it doesn't fall into the categories of here, there, or between the two, echoing a point from the Buddha's instructions in 1:10. All of these paradoxes serve notice that ultimate freedom is something that defies even the most basic categories of thought.

There is also an element of paradox in the way the Udāna reverses the conventional values of domestic society. Because the brahmans of the time were vociferously advancing the idea that they were superior to others because of their birth–the ancient Indian form of racism–there's a certain amount of shock value in the fact that the collection opens with a series of exclamations that redefine how a person becomes a brahman–not through birth, but through the cultivation of the mind (1:4-6, 1:9). Similarly, there is an implicit reversal of conventional domestic ideas of happiness as the collection repeatedly makes the point that loved ones, sensuality, power, and responsibilities actually bring misery, whereas the highest bliss lies in being unpossessive to the point of abandoning the conceit, "I am" (2:1, 4:1, 6:6, 7:1). Perhaps the most shocking rejection of domestic values is in 1:8, where the Buddha praises Ven. Saṅgāmaji for not even looking at his little son.

Because the paradoxes concerning unbinding might seem nonsensical on the surface, and because the frequent rejection of domestic values goes against the grain, the collection makes heavy use of contrast to emphasize the point that things are not always what they seem. This contrast is most prominent in the story of the false ascetics in 6:2, in the famous story of the blind men and the elephant in 6:4, and in the contrast between Ven. Bhaddiya the Dwarf's physical appearance and the description of his mind as a beautiful chariot in 7:5. However, the contrast between appearance and reality plays a role in many other udānas as well, such as 2:7, 2:8, 2:10, 3:2, 3:6, 3:7, 4:1, 4:8, 5:3, 5:5, 7:1, 7:2, 7:10, 8:5, and 8:7. These contrasts help to make concrete the point that paradoxical

teachings should not be rejected because of surface contradictions, for they may speak of a level of experience that is not below logic but above and beyond it.

The contrasts in the Udāna occur not only within individual udānas but also between them. This higher level of contrast occurs frequently throughout the text, but most strikingly in chapters two and eight. In chapter two–which is devoted to the topic of pleasure and bliss–five of the stories, 2:5-9, focus on the actual miseries inherent in the supposed joys of lay life: having children and engaging in business affairs. These are then sharply contrasted with the story of Ven. Bhaddiya in 2:10, who rejoices in the joys of living at the root of a tree and his release from the worries of kingship.

There's a similar strong contrast in chapter eight. The story of Ven. Nāgasamāla in 8:7, suffering for not following the Buddha's choice of which path to take–a story that is surely meant to have symbolic overtones–contrasts strongly with the preceding udāna, in which the monks who follow the Buddha are carried by his psychic power effortlessly over the flooding river. Similarly, the story of Lady Visākhā, mourning the death of her grandchild in 8:8, contrasts with the following udāna, in which Ven. Dabba Mallaputta voluntarily heads for death with a final display of *his* psychic powers. In this way, the astounding savor of these psychic displays is augmented by contrasting them so directly with ordinary mundane human failings.

In fact, the formal nature of the udāna genre, focused on the Buddha's exclamations, seems designed to emphasize this element of contrast. As we have seen, when the Buddha exclaims, it is usually from one of two strongly contrasting emotions: saṁvega and pasāda. Because of the strong contrast between these two emotions, the act of collecting stories around these exclamations naturally heightens the savor of the astounding by placing them in sharp contrast with one another.

And there are other ways in which the formal structure of the Udāna helps to convey the savor of the astounding. For example, in 8:5 the story of the Buddha's final illness is told in a combination of prose and epic-like verse, a form called the *campū,* which heightens the sense of the importance of the events. Because, chronologically, this is the last story in

the collection, leading up to the Buddha's final exclamation, this heightened style adds to the solemnity of the narrative.

Then there is the basic format of each udāna text. As we have noted, each narrative ends with the formula (or a close variation of it): "*Then, on realizing the significance/meaning (attha) of that, the Blessed One on that occasion exclaimed.*" This formula assigns the Buddha's exclamations to two categories of poetry explained in a discourse elsewhere in the Pali Canon (AN 4:231–4:230 in the Pali Text Society (PTS) version):

> "Monks, there are these four kinds of poets. Which four? The thought-poet, the heard-poet, the meaning *(attha)*-poet, and the extemporaneous poet. These are the four kinds of poets."

The discourse doesn't explain these four, but the Commentary notes that the thought-poet invents stories, the heard-poet retells old legends, the meaning-poet gets to the meaning of things, and the extemporaneous poet comes up with a new poem on the spot.

Of the four, the meaning-poet and the extemporaneous poet require the most skill, and to combine these two skills is a sign of genuine accomplishment: a level of accomplishment that the udāna formula assigns directly to the Buddha. In calling his statements "exclamations," the formula asserts that his remarks were extemporaneous; in stating that they were inspired by his understanding of the significance/meaning of the event, the formula categorizes him as a meaning-poet. And he is able to find meaning not only in extraordinary events, but also in some of the most ordinary imaginable: boys hitting a snake with a stick (2:3), men fighting over a woman (6:8), women wanting more children and grandchildren (2:8, 8:8). The Buddha's ability to combine these two skills in this way, grasping the meaning and expressing it memorably on the spur of the moment, is–from a strictly literary point of view–one of the most astounding aspects of the udāna texts.

This, in turn, relates to one of the most basic features of the udāna genre: the fact that the Buddha plays a double role in all of these pieces, both as a character *in* the stories and as the author of the comments *on* the stories. The way the compilers handle the stories–both in the choice

and organization of events, and in their use of literary technique to foster the astounding savor–capitalizes on this double role in two ways.

The first, of course, is to help clarify the Buddha's exclamations, showing what led him to exclaim in the way he did. The second is to give his exclamations more credence and weight. As a character in the stories, he is shown to be capable and upright: a person of reliable character who has mastered an amazing range of skills and who has trained others to become skilled as well, capable of finding an amazingly satisfying happiness. Thus when he states values that go against common social norms, he is not to be dismissed as someone who has failed to live up to social standards. He has seen the limitations of those standards by developing an integrity and a range of skills that go beyond them.

Similarly, as a partial author of the text, he is shown to be extremely capable in expressing what he has to say. Thus, when he states that unbinding lies beyond the structures of language, it's not because he is deficient in his mastery of language. It's because he knows, through a high level of mastery, the limits of precisely how far language can go.

In this way, the udāna genre helps give extra meaning to the Buddha's exclamations in two senses of the term: "meaning" in the sense of helping to explain what the words signify, and "meaning" in the sense of having value for the reader. Of course, the fact that the compilers of the Udāna were skilled with words does not prove that the values they promote actually do lead to an unfettered freedom beyond the values of words and social norms. The ultimate test of the meaning of the udānas for you will lie in your own practice: your willingness to learn the techniques of the practice from other parts of the Canon and from reliable members of the Saṅgha, and to apply them in your thoughts, words, and deeds. But my hope is that the act of reading the Udāna will help convince you that there is value in giving the Buddha's teachings a fair try.

On Reading the Udāna

The Udāna's focus on communicating values to revolutionize the heart and mind of the reader is precisely where it runs up against modern and postmodern attitudes toward finding meaning in a text. Because these attitudes are so entrenched in our culture, and because they are cited so

often not only in scholarly circles but also among Buddhist practitioners, it's worth asking how useful they are when reading texts–like the Pali Canon in general, and the Udāna in particular–that offer guidance on how to attain total freedom. Because both modern and postmodern attitudes toward reading claim to be aiming at freedom for the reader, we need to look carefully at how the types of freedom they offer measure up against the freedom taught in the Pali Canon, to see whether–if you adopt them–they enhance or interfere with the benefits that can come from the act of reading these records of the Buddha's words.

Modern ways of reading approach pre-modern texts by asking questions first about the texts' historical reliability. In the case of the Udāna, these would cover whether udānas really were memorized during the Buddha's lifetime and, if so, how they were related to the Udāna we have at present. Were his words memorized accurately? Are the stories associated with his words accurate accounts? Could they actually have happened?

Questions of this sort can be fruitfully explored in one of two ways: by finding reliable evidence outside of a particular text against which to measure its reliability, or by searching for inconsistencies or improbabilities within the text itself. What makes this approach "modern" is that it subjects the text to the standards of materialistic empiricism established in the Enlightenment of the eighteenth century and further developed in the historical method of the nineteenth and twentieth centuries. Its purpose is to free us in the present from the irrational and ignorant superstitions of the pre-modern world.

This approach is useful when applied to texts whose historical context is well documented from other sources, and it has succeeded in exposing the weak and arbitrary foundations for many a pre-modern system of thought. But it's relatively fruitless when applied to the Udāna. To begin with, there are no outside contemporary accounts against which the history of the Pali Canon can be measured. As for internal inconsistencies, those that occur in the various recensions of the Udāna and parallel passages elsewhere in the Canon are all so minor that they do not affect the basic meaning of the text.

The text does, however, contain many elements that, from a modern materialist point of view, are highly improbable. A good number of the stories revolve around meditative powers, some of them quite extravagant, and a strictly modern reading would reject them out of hand. Many of the values expressed in the Buddha's exclamations fly in the face of a materialist view of life and death. To strip the text of these elements might satisfy a modern reader, but would leave very little behind.

And why should the narrow views of modern materialism–the views of those with little expertise in meditation–have the final word on what can and cannot be achieved through the training of the mind? Even the physical sciences of recent times are filled with discoveries about physical and chemical events that are deeply counter-intuitive; the study of non-linear systems shows that the complex interaction of even physical laws can lead to highly unlikely singularities. And that's just in the physical sciences. There's even more that we still don't know about the complex workings of the mind. If we allow ourselves to be tyrannized by the likely–and if we define "likely" in line with the views of those who lack meditative prowess–we close our minds to the possibility of the singular. There are many useful things we will never be open to learn.

This would not be a problem if the modern approach could provide a freedom equal to or greater than the freedom to which the Udāna points. You could simply ignore the Udāna and other texts in the Pali Canon, and still gain liberation. But the problem is that the modern approach leaves us trapped in our historically conditioned assumptions about what seems reasonable and likely.

The Romantics recognized this trap and rebelled against it, and postmodern theory continues this rebellion. Yet despite their quest for freedom, these two approaches, too, work against allowing the values of a text like the Udāna to have a truly revolutionary effect on the heart and mind. This is because each, in its own way, places the reader's pre-existing values over and above any values that might be absorbed from a text.

Their rationales for doing so, however, are quite different. The Romantics–and the American Transcendentalists who followed them–posited a common source of inspiration within the deepest part of each person. According to them, authors and readers throughout time have

had access within to the same source of inspiration. To understand which meanings within an ancient text might have value in our day and age, we need only check the text against the original source deep in our own minds. Wherever the author's expression differs from this inner sense of inspiration, it can simply be rejected as no longer relevant. Whatever resonates with this inner sense of inspiration can be accepted as trustworthy and true.

This approach, however, leaves no room for the possibility that a person like the Buddha could have realized truths about experience that are not already available to the reader. In other words–contrary to a basic principle of the Buddha's teaching–there was nothing special or singular about the Buddha's awakening. The only teachings of any value derived from that awakening are those that agree with what the reader already feels deep down inside to be true. There is nothing really new to be learned from the Udāna or from any Buddhist text. The only reason to read them is to confirm what we already know.

The postmodern approach leads to a similar conclusion but via a different route, for it denies the existence of any common inner source of meaning. Instead, it maintains that authors and readers can know nothing but the arbitrary systems of values to which they have been exposed at their point in history–systems that are inherently suspect because they are created and propagated by social structures of power. (This postmodern theory is called poststructuralism because it arose in reaction to structuralism, the theory that the structures of human thought are innate to the human mind.) Thus, from this point of view, a fully reliable source of meaning is nowhere to be found. As a result, postmodern ways of reading a text–although they start with the Romantic realization that modern ways of reading can't produce the freedom they promise–tend to be even less willing than the modern or Romantic approach to be changed by the values expressed in any text.

This attitude is most often based on an observation from poststructuralist theory: that a text–regardless of the conscious intentions of the author–may be the product of a structure of meanings and values inherent in language that is oppressive to the reader, no matter how rational or objective it may seem. Freedom from that oppression can be maintained only by digging up and exposing those structures, and by

reading the text in a way that is resistant to those values. From this observation comes the argument that the most liberating way to read a text is to approach it with a sense of suspicion and to create one's own meanings–and sometimes one's own personal language–out of it, and to ignore whatever the author(s) had in mind. The fact that this approach is applied even to modern texts is what makes it postmodern. And, just as the modern approach has exposed the arbitrary foundations of oppressive patterns of thought in pre-modern texts and institutions, the postmodern approach has done the same for many seemingly rational but oppressive patterns in texts and institutions from the modern period.

It can, however, fall into the trap of the poststructuralist paradox: that the reader's own values and reading of a text may be shaped unconsciously by structures that are equally–if not more–oppressive than the unconscious values expressed in the text. Thus a suspicious reading of a text may often leave the reader more entrenched in his/her own preexisting state of oppression than before. And, in fact, poststructuralist theory holds little hope that a human being could ever gain freedom from value structures. Meanings, it insists, point only to other systems of meanings, which in turn point to other systems of meanings, ad infinitum, never arriving at any experience in-and-of-itself. Thus the quest for liberation is an always on-going process doomed never fully to succeed.

Never. This is where poststructuralist values depart most radically from the Dhamma. Although there is a recent fashion to apply poststructuralist theory to the act of reading and interpreting the Pali Canon, it's hard to imagine a system of values more at odds with what the Buddha, as portrayed in the Canon, had to say: that total freedom *is* possible, that strategies of values and practice can be used to reach it–at which point they are put aside–and that the teachings contained in the Canon are among those strategies. Anyone who is content to regard total freedom as an impossibility and would prefer to hold to a postmodern identity is free to maintain a poststructuralist attitude to the Canon. But if you'd like to test to see if the Buddha was right, you have to bring a different attitude and set of assumptions to the act of reading the Canon's message.

Fortunately, the Pali Canon is not a text like the Bible, demanding total, unquestioning acceptance. It assumes the authority, not of your

creator who has the right to tell you what and what not to believe, but of an expert, someone who has found the way to total freedom and offers to show how you can find that freedom yourself.

The primary working hypothesis when testing this expert's teaching is that total freedom is possible. Thus, contrary to poststructuralist theory, you have to assume that some experiences are not embedded in structures of meaning created by human minds. This is not that difficult an assumption to make. After all, there's physical pain. You don't need to run pain through an interpretive structure in order to experience it. You first encountered it well before you knew anything of signs or words. However, the Buddha noted that there are two primary responses to pain–bewilderment and a search for how to put an end to it (AN 6:63)–and from these responses we tend to develop systems of values and meanings that, because they are ignorant, lead only to more mental suffering.

The second working hypothesis in testing the Buddha's recommendations for ending this suffering is this: that the basic pattern underlying any attachment to these oppressive systems of values and meanings is constant regardless of culture. In other words, the way we cling to these meanings is the same regardless of their content or our culture. Otherwise, a path taught to alleviate suffering in India more than 2,500 years ago would be irrelevant to our problem of suffering now. Again, the commonality of suffering is not a difficult assumption to make, for the Buddha's basic image of how and why we suffer is the act of feeding, both physically and mentally. This is something common to all beings, and not just human beings living in social structures. We all suffer from the need to feed, regardless of how the details of this need are shaped by culture.

From these two assumptions, we can see precisely what the Buddha asks us to test: his strategy of feeding the mind in new ways that give it the strength to reach a dimension where it no longer needs to feed. Part of this strategy is to adopt skillful structures of value and meaning–called appropriate attention and right view–that focus on the problem of suffering in a way that dismantles attachment to unskillful structures and, ultimately, even to themselves. This way they dismantle all attachment (AN 10:93), leading to a different type of experience beyond the need to

feed, and beyond interpretation: unbinding, total freedom from any and all conditions.

This claim means that the texts derive their meaning and value from how helpful they are in accomplishing this freedom. Because they themselves cannot provide this liberation for you, but only point out the techniques and values that can lead there, the test of their validity depends on your actually adopting their teachings in your actions and then gauging the results. And because the goal to which they point, freedom from suffering, is something you can potentially touch directly, the guarantee of their validity lies ultimately in your own honest experience.

At the same time, however, the texts do set some conditions on what counts as a valid test. Even though you're not asked to accept without question whatever the Pali texts say, if you're interested in putting an end to suffering, you have to develop within yourself the qualities that will make you a competent judge of their message.

This will require energy, dedication, and time. And this, in turn, requires a special attitude toward reading the discourses, approaching them with openness and respect. In other words, you experiment to see where you are taken by the working hypothesis that the monks who assembled them knew something of value and were basically honest in their desire to transmit it to later generations, you included. The texts recognize that there can be errors of transmission (DN 16), so respect does not mean accepting without question whatever the texts say. But it does mean giving them the benefit of the doubt until you can meet the conditions of a valid test and determine what does and doesn't actually work in leading to true freedom.

A large part of the "something of value" transmitted in the Canon consists of specific tactics and techniques for training the mind, but it also consists of more general values and principles. This, as we have noted, is one of the Udāna's functions: to present these values in an appealing and "savorful" way. Yet the Canon treats even values and principles as actions–attitudes that inform a larger strategy of practice–which means that they, too, can be tested. Thus, as with all the texts in the Canon, the act of reading the Udāna is not meant as an end in & of itself, as an opportunity

to enjoy its astonishing and humorous savor. Instead, it's meant as a challenge for you to test whether the values it expresses, when adopted as working hypotheses, really do lead to the singular and ultimate savor of the Dhamma (5:5): the savor of release.

1 : Awakening

Ud 1:1 Awakening (1) (Bodhi Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. Then, with the passing of seven days, after emerging from that concentration, in the first watch of the night, he gave close attention to dependent co-arising in forward order,[1] thus:

When this is, that is.

From the arising of this comes the arising of that.

In other words:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.[2]

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of suffering & stress.[3]

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> As phenomena grow clear
> to the brahman–ardent, in jhāna–
> his doubts all vanish
> when he discerns
> a phenomenon with its cause.

Notes

1. In the parallel passage at Mv.I.1.2, the Buddha gives attention to dependent co-arising in both forward and reverse order.

2. This hybrid word–clinging/sustenance–is a translation of the Pali term *upādāna*. *Upādāna* has a hybrid meaning because it is used to cover two sides of a physical process metaphorically applied to the mind: the act of clinging whereby a fire takes sustenance from a piece of fuel, together with the sustenance offered by the fuel. On the level of the mind, *upādāna* denotes both the act of clinging and the object clung to, which together give sustenance to the process of becoming and its attendant factors leading to suffering and stress. For more on this image and its implications for the practice, see *The Mind Like Fire Unbound.*

3. Notice that dependent co-arising *(paṭicca samuppāda)* is expressed in terms of processes–of events and actions–without reference to a framework containing those processes. In other words, it doesn't mention the existence or non-existence of agents doing the actions, or of a framework in time and space in which these processes happen. Thus it makes possible a way of understanding the causes of suffering and stress without reference to the existence or non-existence of an "I" or an "other" responsible for those events. Instead, the events are viewed simply as events in the context of the process–a way of viewing that makes it possible to abandon clinging for any of these events, so as to bring suffering to an end. Even the idea of an "I" or an "other" is seen simply as part of the process (under the factors of fabrication and the sub-factor of attention under "name" in name-and-form). This is what makes possible the abandoning of any attachment to the conceit "I am," as mentioned in Ud 2:1, 4:1, 6:6, and 7:1. In this way, the treatment of dependent co-arising in the first three udānas, while terse, actually sets the stage for understanding some of the more paradoxical teachings that appear later in the collection.

For a discussion of dependent co-arising in general, see *The Shape of Suffering.* For further discussion of its role in framing and abandoning thoughts of "I am," see *Skill in Questions,* chapters 3 and 8.

Ud 1:2 Awakening (2) (Bodhi Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. Then, with the passing of seven days, after emerging from that concentration, in the second watch of the night, he gave close attention to dependent co-arising in reverse order,[1] thus:

When this isn't, that isn't.

From the cessation of this comes the cessation of that.

In other words:

From the cessation of ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of suffering & stress.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> As phenomena grow clear
> to the brahman–ardent, in jhāna–
> his doubts all vanish
> when he penetrates the ending
> of requisite conditions.

Note

1. In the parallel passage at Mv.I.1.4, the Buddha gives attention to dependent co-arising in both forward and reverse order.

Ud 1:3 Awakening (3) (Bodhi Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. Then, with the passing of seven days, after emerging from that concentration, in the third watch of the night, he gave close attention to dependent co-arising in forward and reverse order, thus:

When this is, that is.

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the cessation of this comes the cessation of that.

In other words:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of suffering & stress.

Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/ sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of suffering & stress.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> As phenomena grow clear
> to the brahman–ardent, in jhāna–
> he stands,
> routing Māra's army,
> as the sun,
> illumining the sky.[1]

Note

1. This verse is an example of a "lamp"–a poetic figure in which one word, such as an adjective or a verb, functions in two or more different clauses or sentences. The name of the figure comes from the image of the different clauses or sentences "radiating" from the one word. In this case the lamp-word is "stands." For other examples of lamps, see Ud 5:3 and Ud 8:9.

Ud 1:4 Overbearing (Huhuṅka Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, he emerged from that concentration.

Then a certain overbearing brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "To what extent, Master Gotama, is one a brahman? And which are the qualities that make one a brahman?"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Any brahman
> who has banished evil qualities,[1]
> –not overbearing,
> not stained,
> his mind controlled–
> gone to the end of wisdom,[2]
> the holy life completed:[3]
> Rightly would that brahman
> speak the holy teaching.
> He has no swelling of pride[4]
> anywhere in the world.

Notes

1. This line contains a wordplay on the words *brāhmaṇa* and *bāhita* (banished)–the same wordplay used in Dhp 388 and Ud 1:5.

2. This line plays with the term *vedanta,* which can mean "end of wisdom," "end of the Vedas," or "supplement to the Vedas." In the latter two cases, it would

be a term referring to a brahman-by-birth who has studied all the Vedas and their supplements, but the Buddha is obviously giving this term a different meaning here.

3. Here and two lines down, the word "holy" translates *brahma.*
4. See Sn 4:10 and Sn 4:14.

Ud 1:5 Brahmans (Brāhmaṇa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta, Ven. Mahā Moggalāna, Ven. Mahā Kassapa, Ven. Mahā Kaccāna, Ven. Mahā Koṭṭhita, Ven. Mahā Kappina, Ven. Mahā Cunda, Ven. Anuruddha, Ven. Revata, and Ven. Nanda[1] went to the Blessed One. The Blessed One saw them coming from afar and, on seeing them, addressed the monks, "Monks, those are brahmans who are coming. Monks, those are brahmans who are coming."

When this was said, a certain monk who was a brahman by birth said to the Blessed One, "To what extent, lord, is one a brahman? And which are the qualities that make one a brahman?"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Having banished evil qualities,[2]
> those who go about ever mindful,
> awakened, their fetters ended:
> They, in the world,
> are truly brahmans.

Notes

1. This translation follows the Thai and Burmese versions of this passage. The Sri Lankan version replaces Ven. Nanda in this list with Ven. Ānanda; the PTS version replaces him with Ven. Devadatta and Ven. Ānanda. These latter two readings would appear to be mistaken, as the Buddha in this sutta defines "brahman" as one whose fetters are ended–i.e., an arahant–whereas Ven. Ānanda became an arahant only after the Buddha's passing; Devadatta, after having caused a split in the Saṅgha toward the end of the Buddha's life, fell into hell.

2. This line contains a wordplay on the words *brāhmaṇa* and *bāhita* (banished)–the same wordplay used in Dhp 388 and Ud 1:4.

Ud 1:6 Mahā Kassapa (Kassapa Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Ven. Mahā Kassapa was staying at the Pipphali Cave, afflicted, in pain, & seriously ill. Then, at a later time, he recovered from his illness. When he had recovered from the illness, the thought occurred to him: "What if I were to go into Rājagaha for alms?"

Now on that occasion 500 devatās were in a state of eagerness for the chance to give alms to Ven. Mahā Kassapa. But Ven. Mahā Kassapa, turning down those 500 devatās, early in the morning adjusted his under robe[1] and–carrying his bowl & robes–went into Rājagaha for alms along the streets of the poor, the streets of the indigent, the streets of the weavers. The Blessed One saw that Ven. Mahā Kassapa had gone into Rājagaha for alms along the streets of the poor, the streets of the indigent, the streets of the weavers.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Supporting no others,
> unknown,[2]
> tamed, established
> in what is essential,
> effluents ended,
> anger disgorged:
> He's what I call
> a brahman.

Notes

1. According to the protocols given in Cv.VIII, a monk leaving a monastery in the wilderness with the purpose of going for alms would wear just his under robe, while carrying his upper and outer robes folded over his shoulder or

upper back. On approaching an inhabited area he would stop and make sure that his under robe was neatly arranged: covering the area from above his navel to below his knees, and hanging down evenly in front and behind. Then he would put on his upper and outer robe, arranged so that the upper robe was a lining for the outer robe. If he was wearing sandals, he would take them off and place them in a small cloth bag. Only then would he enter the inhabited area for alms.

2. There is an alliterative play of words here on *anaññā* (no others) and *aññāta* (unknown).

Ud 1:7 Aja (Aja Sutta)

I have heard that on one occasion the Blessed One was staying near Pāva at the Ajakalāpaka [Herd-of-Goats] shrine, the dwelling of the Ajakalāpaka spirit. And on that occasion, in the pitch-black darkness of the night, the Blessed One was sitting in the open air, and the rain was falling in scattered drops.

Then the Ajakalāpaka spirit–wanting to cause fear, terror, & horripilation in the Blessed One–went to him and, on arrival, not far from him, three times made a commotion & pandemonium: "Commotion & pandemonium! Commotion & pandemonium! Commotion & pandemonium!–That's a goblin for you, contemplative!"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> When,
> with regard to his own qualities,[1]
> a brahman is one
> who has gone beyond,
> he transcends this goblin
> and his pandemonium.

Note

1. *Dhammas.* This is apparently a reference to skillful and unskillful mental qualities–which would mean that this sutta sides with the passages in the Canon categorizing unbinding not as a dhamma, but as the transcending of all dhammas. (The suttas in general are inconsistent on this point. Iti 90, among others, states clearly that unbinding counts as a dhamma. AN 10:58, on the other hand, calls unbinding the ending of all dhammas. Sn 5:6 calls the attainment of the goal the transcending of all dhammas, just as Sn 4:6 and Sn 4:10 state that the arahant has transcended dispassion, said to be the highest

dhamma. MN 22, in the famous simile of the raft, states that all dhammas are abandoned at the end of the path.)

Ud 1:8 Saṅgāmaji (Saṅgāmaji Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Saṅgāmaji had arrived in Sāvatthī to see the Blessed One. His former wife heard, "Master Saṅgāmaji, they say, has arrived in Sāvatthī." Taking her small child, she went to Jeta's Grove. On that occasion Ven. Saṅgāmaji was sitting at the root of a tree for the day's abiding. His former wife went to him and, on arrival, said to him, "Look after me, contemplative–(a woman) with a little son." When this was said, Ven. Saṅgāmaji remained silent. A second time… A third time, his former wife said to him, "Look after me, contemplative–(a woman) with a little son." A third time, Ven. Saṅgāmaji remained silent.

Then his former wife, taking the baby and leaving him in front of Ven. Saṅgāmaji, went away, saying, "That's your son, contemplative. Look after him."

Then Ven. Saṅgāmaji neither looked at the child nor spoke to him. His wife, after going not far away, was looking back and saw Ven. Saṅgāmaji neither looking at the child nor speaking to him. On seeing this, the thought occurred to her, "The contemplative doesn't even care about his son." Returning from there and taking the child, she left.

The Blessed One–with his divine eye, purified and surpassing the human–saw Ven. Saṅgāmaji's former wife misbehaving in that way.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> At her coming,
> he didn't delight;
> at her leaving,
> he didn't grieve.
> A victor in battle, freed from the tie:[1]
> He's what I call

a brahman.

Note

1. This line is a double wordplay on Saṅgāmaji's name. Literally, it means a victor in battle–a compound of *saṅgāma* (battle) and *-ji* (victor)–but the Buddha also extracts from the first member of the compound the word *saṅgā*, which means "from the tie." Strictly speaking, *saṅgāma* and *saṅgā* are not related to each other. The ability to engage in wordplay using unrelated words like this was considered a sign of intelligence and wit.

See also: Dhp 345—346

Ud 1:9 Ascetics (Jaṭila Sutta)

I have heard that on one occasion the Blessed One was staying near Gayā at Gayā Head. And on that occasion, many ascetics–on the cold winter nights of the "Between-the-Eights,"[1] when the snow was falling in Gayā–jumped up in the water, jumped down in the water, did a jumping-up-&-down in the water, poured (water over themselves), and performed the fire sacrifice, (thinking,) "Through this there is purity."

The Blessed One saw those many ascetics–on the cold winter nights of the "Between-the-Eights," when the snow was falling in Gayā–jumping up in the water, jumping down in the water, doing a jumping-up-&-down in the water, pouring (water over themselves), and performing the fire sacrifice, (thinking,) "Through this there is purity."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Not by water is one clean,
> though many people are bathing here.
> Whoever has truth
> & rectitude:
>
> *He's* a clean one;
>
> *he,* a brahman.[2]

Notes

1. The "Eights" are the waning half-moon days (each on the eighth day of the waning cycle) after three of the full moons in the cold season. These are the dates of brahmanical ceremonies for making merit for the dead. The period between the first and last of these dates–the "Between-the-Eights"–is regarded in northern India as the coldest part of the year. See AN 3:35.

2. The last half of this verse is identical with the last half of Dhp 393.

Ud 1:10 Bāhiya (Bāhiya Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Bāhiya of the Bark-cloth was living in Suppāraka by the seashore. He was worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. Then, when he was alone in seclusion, this line of thinking appeared to his awareness: "Now, of those who in this world are arahants or have entered the path of arahantship, am I one?"

Then a devatā who had once been a blood relative of Bāhiya of the Bark-cloth–compassionate, desiring his welfare, knowing with her own awareness the line of thinking that had arisen in his awareness–went to him and on arrival said to him, "You, Bāhiya, are neither an arahant nor have you entered the path of arahantship. You don't even have the practice whereby you would become an arahant or enter the path of arahantship."

"Then who, in this world with its devas, are arahants or have entered the path to arahantship?"

"Bāhiya, there is a city in the northern country named Sāvatthī. There the Blessed One–an arahant, rightly self-awakened–is living now. He truly is an arahant and teaches the Dhamma leading to arahantship."

Then Bāhiya, deeply chastened by the devatā, left Suppāraka right then and, in the space of one night,[1] went all the way to where the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion, a large number of monks were doing walking meditation in the open air. He went to them and, on arrival, said, "Where, venerable sirs, is the Blessed One–the arahant, rightly self-awakened–now staying? We want to see that Blessed One–the arahant, rightly self-awakened."

"The Blessed One has gone into town for alms."

Then Bāhiya, hurriedly leaving Jeta's Grove and entering Sāvatthī, saw the Blessed One going for alms in Sāvatthī–serene & inspiring serene confidence, calming, his senses at peace, his mind at peace, having attained the utmost tranquility & poise, tamed, guarded, his senses restrained, a Great One *(nāga).* Seeing him, he approached the Blessed One and, on reaching him, threw himself down, with his head at the Blessed One's feet, and said, "Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare & bliss."

When this was said, the Blessed One said to him, "This is not the time, Bāhiya. We have entered the town for alms."

A second time, Bāhiya said to the Blessed One, "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare & bliss."

A second time, the Blessed One said to him, "This is not the time, Bāhiya. We have entered the town for alms."

A third time, Bāhiya said to the Blessed One, "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare & bliss."

"Then, Bāhiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bāhiya, there is no you in connection with that. When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."[2]

Through hearing this brief explanation of the Dhamma from the Blessed One, the mind of Bāhiya of the Bark-cloth right then and there

was released from effluents through lack of clinging/sustenance. Having exhorted Bāhiya of the Bark-cloth with this brief explanation of the Dhamma, the Blessed One left.

Now, not long after the Blessed One's departure, Bāhiya was attacked & killed by a cow with a young calf. Then the Blessed One, having gone for alms in Sāvatthī, after the meal, returning from his alms round with a large number of monks, saw that Bāhiya had died. On seeing him, he said to the monks, "Take Bāhiya's body, monks, and, placing it on a litter and carrying it away, cremate it and build him a memorial. Your companion in the holy life has died."

Responding, "As you say, lord," to the Blessed One, the monks–placing Bāhiya's body on a litter, carrying it away, cremating it, and building him a memorial–went to the Blessed One. On arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Bāhiya's body has been cremated, lord, and his memorial has been built. What is his destination? What is his future state?"

"Monks, Bāhiya of the Bark-cloth was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. Bāhiya of the Bark-cloth, monks, is totally unbound."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Where water, earth,
> fire, & wind
> have no footing:
> There the stars don't shine,
> the sun isn't visible.
> There the moon doesn't appear.
> There darkness is not found.
> And when a sage,
> a brahman through sagacity,
> has realized [this] for himself,
> then from form & formless,
> from bliss & pain,
> he is freed.

Notes

1. *Eka-ratti-parivāsena:* This phrase can also mean, "taking one-night sojourns" (i.e., resting no more than one night in any one spot); or "with a one-night sojourn." The Commentary prefers the meaning used in the translation, noting that the distance between Suppāraka and Sāvatthī amounts to 120 leagues, or approximately 1,200 miles. In its version of Bāhiya's story, Bāhiya had no meditative attainments at all, and so the miraculous speed of his journey had to be attributed either to the power of the deva or the power of the Buddha. However, he may actually have had strong powers of concentration with some attendant psychic powers of his own.

2. For a discussion of these instructions, see the article, "Food for Awakening: The Role of Appropriate Attention."

2 : Muccalinda

Ud 2:1 Muccalinda (Muccalinda Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Muccalinda tree, newly awakened. And on that occasion he sat for seven days in one session, sensitive to the bliss of release.

And on that occasion a great, out-of-season storm-cloud rose up, with seven days of rainy weather, cold winds, & intense darkness. Then Muccalinda the nāga king–leaving his dwelling place and encircling the Blessed One's body seven times with his coils–stood with his great hood spread over the Blessed One, (thinking,) "Don't let the Blessed One be disturbed by cold. Don't let the Blessed One be disturbed by heat. Don't let the Blessed One be disturbed by the touch of flies, mosquitoes, wind, sun, & creeping things."

Then, with the passing of seven days, the Blessed One emerged from that concentration. Muccalinda the nāga king, realizing that the sky had cleared and was free of clouds, unraveled his coils from the body of the Blessed One, dropped his own appearance and, assuming the appearance of a young man, stood in front of the Blessed One with hands before his heart, paying homage.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Blissful is solitude
> for one who's content,
> who has heard the Dhamma,
> who sees.
> Blissful is non-affliction
> with regard for the world,

restraint for living beings.
Blissful is dispassion
with regard for the world,
the overcoming of sensuality.
But the subduing of the conceit "I am"[1]–
That is truly
the ultimate bliss.

Note

1. See Ud 1:1, note 3.

Ud 2:2 Kings (Rājā Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a large number of monks, after the meal, on returning from their alms round, were sitting gathered together in the assembly hall when this discussion arose: "Friends, which of these two kings has greater wealth, greater possessions, the greater treasury, the larger realm, the greater stock of riding animals, the greater army, greater power, greater might: King Seniya Bimbisāra of Magadha or King Pasenadi of Kosala?" And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the assembly hall and, on arrival, sat down on a seat laid out. Seated, he addressed the monks: "For what topic are you sitting together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we were sitting gathered here at the assembly hall when this discussion arose: 'Friends, which of these two kings has greater wealth, greater possessions, the greater treasury, the larger realm, the greater stock of riding animals, the greater army, greater power, greater might: King Seniya Bimbisāra of Magadha or King Pasenadi of Kosala?' This was the discussion that had come to no conclusion when the Blessed One arrived."

"It isn't proper, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should talk on such a topic. When you have gathered you have two duties: either Dhamma-talk or noble silence."[1]

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Any sensual bliss in the world,
> any heavenly bliss,
> isn't worth one sixteenth-sixteenth

of the bliss of the ending of craving.

Note

1. SN 21:1 equates noble silence with the second jhāna. This apparently relates to the fact that directed thought and evaluation, which MN 44 identifies as verbal fabrications, are abandoned when going from the first jhāna into the second.

Ud 2:3 The Stick (Daṇḍa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion, a large number of boys on the road between Sāvatthī & Jeta's Grove were hitting a snake with a stick. Then early in the morning the Blessed One adjusted his under robe and–carrying his bowl & robes–went into Sāvatthī for alms. He saw the large number of boys on the road between Sāvatthī & Jeta's Grove hitting the snake with a stick.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Whoever hits with a stick
> beings desiring ease,
> when he himself is looking for ease,
> will meet with no ease after death.
>
> Whoever doesn't hit with a stick
> beings desiring ease,
> when he himself is looking for ease,
> will meet with ease after death.[1]

Note

1. These verses are identical with Dhp 131—132.

Ud 2:4 Veneration (Sakkāra Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. The community of monks was also worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. But the wanderers of other sects were not worshipped, revered, honored, venerated, or given homage; nor were they recipients of robes, alms food, lodgings, or medicinal requisites for the sick. So the wanderers of other sects, unable to stand the veneration given to the Blessed One and the community of monks, on seeing monks in village or wilderness, would insult, revile, irritate, & harass them with discourteous, abusive language.

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "At present the Blessed One is worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. The community of monks is also worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. But the wanderers of other sects are not worshipped, revered, honored, venerated, or given homage; nor are they recipients of robes, alms food, lodgings, or medicinal requisites for the sick. So the wanderers of other sects, unable to stand the veneration given to the Blessed One and the community of monks, on seeing monks in village or wilderness, insult, revile, irritate, & harass them with discourteous, abusive language."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

When in contact with pleasure or pain
in village or wilderness,

don't take it as yours or as others.'
Contacts make contact
dependent on a sense of acquisition.
Where there's no sense of acquisition,
contacts would make contact
with what?

See also: DN 21; MN 28

Ud 2:5 The Lay Follower (Upāsaka Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a certain lay follower from Icchānaṅgalaka had arrived in Sāvatthī on some business affairs. Having settled his affairs in Sāvatthī, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "At long last you have managed to come here."

"For a long time, lord, have I wanted to come see the Blessed One, but being involved in one business affair after another, I have not been able to do so."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> How blissful it is, for one who has nothing,
> who has mastered the Dhamma,
> is learned.
> See him suffering, one who has something,
> a person bound in body
> with people.

See also: Dhp 200, 221, 396, 421

Ud 2:6 The Pregnant Woman (Gabbhinin Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the young wife of a certain wanderer was pregnant and on the verge of delivery. So she said to the wanderer, "Go, brahman, get some oil for my delivery."

When this was said, the wanderer said to her, "But where can I get any oil?"

A second time, she said to him, "Go, brahman, get some oil for my delivery."

A second time, he said to her, "But where can I get any oil?"

A third time, she said to him, "Go, brahman get some oil for my delivery."

Now on that occasion at the storehouse of King Pasenadi Kosala contemplatives & brahmans were being given as much oil or ghee as they needed to drink, but not to take away. So the thought occurred to the wanderer, "At present at the storehouse of King Pasenadi Kosala contemplatives & brahmans are being given as much oil or ghee as they need to drink, but not to take away. Suppose, having gone there, I were to drink as much oil as I need and, on returning home, vomiting it up, were to give it to use at this delivery?"

So, having gone to the storehouse of King Pasenadi Kosala, he drank as much oil as he needed but, on returning home, was unable to bring it up or pass it down. So he rolled back & forth, suffering from fierce pains, sharp & severe. Then early in the morning the Blessed One adjusted his under robe and–carrying his bowl & robes–went into Sāvatthī for alms. He saw the wanderer rolling back & forth, suffering from fierce pains, sharp & severe.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

How blissful it is, for one who has nothing.
Attainers-of-wisdom
are people with nothing.
See him suffering, one who has something,
a person bound in mind
with people.

Ud 2:7 The Only Son (Ekaputta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the dear and beloved only son of a certain lay follower had died. So a large number of lay followers–their clothes wet, their hair wet–went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As they were sitting there the Blessed One said to them: "Why have you come here–your clothes wet, your hair wet–in the middle of the day?"

When this was said, the lay follower said to the Blessed One, "My dear and beloved only son, lord, has died. This is why we have come here–our clothes wet, our hair wet–in the middle of the day."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Tied down by the allure
> of what seems dear,[1]
> hosts of devas, most human beings,
> worn out with misery,
> fall under the sway
> of the King of Death.
> But those who, day & night,
> heedfully abandon
> what seems dear,
> dig up misery
> by the root–
> Death's bait
> so hard
> to overcome.

NOTE

1. Following the reading, *piyarūpassāda-gaddhitāse* in the Thai, Burmese, and BJT editions. The Sri Lankan edition available from the *Journal of Buddhist Ethics* has, *piyarūpa-sātarūpa-gaddhitā ye:* "Those tied down by what seems dear & what seems agreeable"; the PTS edition, *piyarūpāsāta-gaddhitā ve:* "Truly tied down by what seems dear & what is disagreeable." The parallel passage in the Udānavarga (5.10) has, *priyarūpa-sāta-grathitā:* "Tied down by what seems dear and is agreeable."

See also: MN 87, SN 42:11, Ud 2:8, Ud 8:8

Ud 2:8 Suppavāsā (Suppavāsā Sutta)

I have heard that on one occasion the Blessed One was staying near Kuṇḍiya in the Kuṇḍiṭṭhāna forest. And on that occasion Suppavāsā the Koliyan-daughter had been seven years pregnant and seven days in difficult labor. She–touched by fierce, sharp pains–endured them with three thoughts: "How rightly self-awakened is the Blessed One who, abandoning this sort of suffering, teaches the Dhamma! How well-practiced is the community of the Blessed One's disciples who practice, abandoning this sort of suffering! How truly blissful is unbinding, where this sort of pain is not found!"

Then Suppavāsā said to her husband, "Come, young master. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'Suppavāsā the Koliyan-daughter, lord, shows reverence with her head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And say this: 'Suppavāsā has been seven years pregnant and seven days in difficult labor. She–touched by fierce, sharp pains–endures them with three thoughts: "How rightly self-awakened is the Blessed One who, abandoning this sort of suffering, teaches the Dhamma! How well-practiced is the community of the Blessed One's disciples who practice, abandoning this sort of suffering! How truly blissful is unbinding, where this sort of pain is not found!"'"

Responding, "Excellent!" to Suppavāsā the Koliyan-daughter, the Koliyan-son went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "Suppavāsā the Koliyan-daughter, lord, shows reverence with her head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort. And she says this: 'Suppavāsā has been seven years pregnant and seven days in difficult labor. She–touched by fierce, sharp pains–endures them with three thoughts:

"How rightly self-awakened is the Blessed One who, abandoning this sort of suffering, teaches the Dhamma! How well-practiced is the community of the Blessed One's disciples who practice, abandoning this sort of suffering! How truly blissful is unbinding, where this sort of pain is not found!""

[The Blessed One said:] "May Suppavāsā the Koliyan-daughter be well & free from disease. And may she deliver a son free from disease." And at the same time as the Blessed One's statement, Suppavāsā the Koliyan-daughter–well & free from disease–delivered a son free from disease.

Saying, "Very well, lord," the Koliyan-son, delighting in & approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and–circling him to the right–returned to his home. He saw that Suppavāsā the Koliyan-daughter–well & free from disease–had delivered a son free from disease. On seeing this, the thought occurred to him, "How amazing! How astounding!–the Tathāgata's great power, great might, in that, at the same time as the Blessed One's statement, Suppavāsā the Koliyan-daughter–well & free from disease–would deliver a son free from disease!" Gratified, he was joyful, rapturous, & happy.

Then Suppavāsā said to her husband, "Come, young master. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, saying: 'Suppavāsā the Koliyan-daughter, lord, shows reverence with her head to your feet.' And say this: 'Suppavāsā, who was seven years pregnant and seven days in difficult labor, has now–well & free from disease–delivered a son free from disease. She invites the community of monks, with the Buddha at its head, for seven days of meals. May the Blessed One acquiesce to Suppavāsā's seven meals, together with the community of monks.'"

Responding, "Excellent!" to Suppavāsā the Koliyan-daughter, the Koliyan-son went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "Suppavāsā the Koliyan-daughter, lord, shows reverence with her head to your feet. And she says this: 'Suppavāsā, who was seven years pregnant and seven days in difficult labor, has now–well & free from disease–delivered a son free from disease. She invites the community of monks, with the Buddha at its head, for seven days of meals. May the

Blessed One acquiesce to Suppavāsā's seven meals, together with the community of monks.'"

Now at that time a certain lay follower had invited the community of monks, with the Buddha at its head, for the next day's meal. That lay follower was a supporter of Ven. Mahā Moggallāna. So the Blessed One addressed Ven. Mahā Moggallāna, "Come, Moggallāna. Go to the lay follower and, on arrival, say to him, 'Suppavāsā the Koliyan-daughter, who was seven years pregnant and seven days in difficult labor, has now–well & free from disease–delivered a son free from disease. She has invited the community of monks, with the Buddha at its head, for seven days of meals. Let Suppavāsā do seven meals. Afterward, you will do yours.' He's your supporter."

Responding, "As you say, lord," to the Blessed One, Ven. Moggallāna went to the lay follower and, on arrival, said to him, "Suppavāsā the Koliyan-daughter, who was seven years pregnant and seven days in difficult labor, has now–well & free from disease–delivered a son free from disease. She has invited the community of monks, with the Buddha at its head, for seven days of meals. Let Suppavāsā do seven meals; afterward, you will do yours."

"Venerable sir, if Ven. Moggallāna will be my guarantor for three things–(my) wealth, life, & faith–then let Suppavāsā do seven meals; afterward, I will do mine."

"For two things, friend, will I be your guarantor: your wealth & life. Only you are the guarantor of your faith."

"Venerable sir, if Ven. Moggallāna will be my guarantor for two things–(my) wealth & life–then let Suppavāsā do seven meals; afterward, I will do mine."

Then Ven. Moggallāna, having conciliated the lay follower, went to the Blessed One and, on arrival, said, "The lay follower, lord, has been conciliated. Let Suppavāsā do seven meals; afterward, he will do his."

So for seven days Suppavāsā the Koliyan-daughter with her own hand served & satisfied the community of monks, with the Buddha at its head, with exquisite staple & non-staple food. And she had the child show reverence to the Blessed One and the community of monks. Then Ven.

Sāriputta said to the child, "I trust, child, that things are bearable for you. I trust that things are comfortable for you. I trust that there's no pain."

"From where, Ven. Sāriputta, would things be bearable for me? From where would they be comfortable for me living seven years in a belly of blood?"[1]

Then Suppavāsā–(thinking,) "My son is conversing with the Dhamma General!"–was gratified, joyful, rapturous, & happy.

The Blessed One, knowing that Suppavāsā was gratified, joyful, rapturous, & happy, said to her, "Suppavāsā, would you like to have another son like this?"

"Lord Blessed One[2], I would like to have seven more sons like this!"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The disagreeable
> in the guise of the agreeable,
> the unlovable
> in the guise of the lovable,
> pain in the guise of bliss,
> overcome
> one who is heedless.

Notes

1. Reading *lohita-kucchiyā* with the Thai edition. The Commentary favors the reading, *lohita-kumbhiyā,* in a pot of blood. The Commentary states that Suppavāsā's son later became the famous arahant, Sīvalin, whom the Buddha declared to be foremost among his disciples in receiving gifts.

2. Reading *bhante Bhagavā* with the Thai edition. This extreme way of addressing the Buddha also occurs in Ud 8:7. The Sri Lankan and Burmese editions here read simply *Bhagavā.*

Ud 2:9 Visākhā (Visākhā Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Monastery, the palace of Migāra's mother.[1] And on that occasion, Visākhā, Migāra's mother, had some dealings with King Pasenadi Kosala that he did not settle as she had wished. So in the middle of the day she went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, "Well now, Visākhā, where are you coming from in the middle of the day?"

"Just now, lord, I had some dealings with King Pasenadi Kosala that he did not settle as I had wished."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> All subjection to others
> is painful.
> All independence
> is bliss.
> What is held in common
> brings suffering,
> for duties are hard
> to overcome.

Note

1. According to the Commentary, Visākhā was actually Migāra's daughter, but because she introduced him to the Dhamma, she gained the epithet of being his mother.

Ud 2:10 Bhaddiya Kāḷigodha (Kāḷigodha Sutta)

I have heard that on one occasion the Blessed One was staying near Anupiyā in the Mango Grove. And on that occasion, Ven. Bhaddiya, Kāḷigodhā's son, on going to the wilderness, to the root of a tree, or to an empty dwelling, would repeatedly exclaim, "What bliss! What bliss!"

A large number of monks heard Ven. Bhaddiya, Kāḷigodhā's son, on going to the wilderness, to the root of a tree, or to an empty dwelling, repeatedly exclaim, "What bliss! What bliss!" and on hearing him, the thought occurred to them, "There's no doubt but that Ven. Bhaddiya, Kāḷigodhā's son, doesn't enjoy leading the holy life, for when he was a householder he knew the bliss of kingship, so that now, on recollecting that when going to the wilderness, to the root of a tree, or to an empty dwelling, he is repeatedly exclaiming, 'What bliss! What bliss!'"

So they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they told him, "Ven. Bhaddiya, Kāḷigodhā's son, lord, on going to the wilderness, to the root of a tree, or to an empty dwelling, repeatedly exclaims, 'What bliss! What bliss!' There's no doubt but that Ven. Bhaddiya doesn't enjoy leading the holy life, for when he was a householder he knew the bliss of kingship, so that now, on recollecting that when going to the wilderness, to the root of a tree, or to an empty dwelling, he is repeatedly exclaiming, 'What bliss! What bliss!'"

Then the Blessed One told a certain monk, "Come, monk. In my name, call Bhaddiya, saying, 'The Teacher calls you, friend Bhaddiya.'"

Responding, "As you say, lord," to the Blessed One, the monk went to Ven. Bhaddiya, Kāḷigodhā's son, and on arrival he said to him, "The Teacher calls you, friend Bhaddiya."

Responding, "As you say, my friend," to the monk, Ven. Bhaddiya, Kāḷigodhā's son, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said

to him, "Is it true, Bhaddiya that–on going to the wilderness, to the root of a tree, or to an empty dwelling–you repeatedly exclaim, 'What bliss! What bliss!'?"

"Yes, lord."

"What compelling reason do you have in mind that–when going to the wilderness, to the root of a tree, or to an empty dwelling–you repeatedly exclaim, 'What bliss! What bliss!'?"

"Before, when I has a householder, maintaining the bliss of kingship,[1] lord, I had guards posted within and without the royal apartments, within and without the city, within and without the countryside. But even though I was thus guarded, thus protected, I dwelled in fear–agitated, distrustful, & afraid. But now, on going alone to the wilderness, to the root of a tree, or to an empty dwelling, I dwell without fear, unagitated, confident, & unafraid–unconcerned, unruffled, living on the gifts of others, with my mind like a wild deer. This is the compelling reason I have in mind that–when going to the wilderness, to the root of a tree, or to an empty dwelling–I repeatedly exclaim, 'What bliss! What bliss!'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> From whose heart
> there is no provocation,
> & for whom becoming & non-becoming
> are overcome,
> he–
> beyond fear,
> blissful,
> with no grief–
> is one the devas can't see.

Note

1. Reading *rajja-sukhaṁ* with the Thai and PTS editions. The Sri Lankan and Burmese editions have *rajjaṁ:* "kingship."

See also: SN 1:10; AN 3:35; AN 11:10; Thag 1:14; Thag 1:41; Thag 1:49; Thag 18

3 : Nanda

Ud 3:1 Kamma (Kamma Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a certain monk was sitting not far from the Blessed One, his legs crossed, his body held erect, enduring fierce pains, sharp & severe, that were the result of old kamma–mindful, alert, without suffering. The Blessed One saw him sitting not far away, his legs crossed, his body held erect, enduring fierce pains, sharp & severe, that were the result of old kamma–mindful, alert, and not struck down by them.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> For the monk who has left
> all kamma
> behind,
> shaking off the dust of the past,
> steady, unpossessive,
> Such:[1]
> There's no point in telling
> anyone else.

Note

1. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"–indescribable but not subject to change or alteration.

See also: SN 41:3; AN 8:30; Thag 6:10

Ud 3:2 Nanda (Nanda Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Nanda–the Blessed One's brother, son of his maternal aunt–announced to a large number of monks: "I don't enjoy leading the holy life, my friends. I can't keep up the holy life. Giving up the training, I will return to the common life."

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he told the Blessed One: "Lord, Ven. Nanda–the Blessed One's brother, son of his maternal aunt–has announced to a large number of monks: 'I don't enjoy leading the holy life, my friends. I can't keep up the holy life. Giving up the training, I will return to the common life.'"

Then the Blessed One told a certain monk, "Come, monk. In my name, call Nanda, saying, 'The Teacher calls you, friend Nanda.'"

Responding, "As you say, lord," to the Blessed One, the monk went to Ven. Nanda, on arrival he said, "The Teacher calls you, friend Nanda."

Responding, "As you say, my friend," to the monk, Ven. Nanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Nanda, that you have announced to a large number of monks: 'I don't enjoy leading the holy life, my friends. I can't keep up the holy life. Giving up the training, I will return to the common life'?"

"Yes, lord."

"But why, Nanda, don't you enjoy leading the holy life? Why can't you keep up the holy life? Why, giving up the training, will you return to the common life?"

"Lord, as I was leaving home, a Sakyan girl–the envy of the countryside–glanced up at me, with her hair half-combed, and said, 'Hurry back, master.' Recollecting that, I don't enjoy leading the holy life. I

can't keep up the holy life. Giving up the training, I will return to the common life."

Then, taking Ven. Nanda by the arm–as a strong man might flex his extended arm or extend his flexed arm–the Blessed One disappeared from Jeta's Grove and reappeared among the Devas of the Heaven of the Thirty-three [Tāvatiṁsa]. Now on that occasion about 500 dove-footed nymphs had come to wait upon Sakka, the ruler of the devas. The Blessed One said to Ven. Nanda, "Nanda, do you see these 500 dove-footed nymphs?"

"Yes, lord."

"What do you think, Nanda? Which is lovelier, better looking, more charming: the Sakyan girl, the envy of the countryside, or these 500 dove-footed nymphs?"

"Lord, compared to these 500 dove-footed nymphs, the Sakyan girl, the envy of the countryside, is like a cauterized monkey with its ears & nose cut off. She doesn't count. She's not even a small fraction. There's no comparison. The 500 dove-footed nymphs are lovelier, better looking, more charming."

"Then take joy, Nanda. Take joy! I am your guarantor for getting 500 dove-footed nymphs."

"If the Blessed One is my guarantor for getting 500 dove-footed nymphs, I will enjoy leading the holy life under the Blessed One."

Then, taking Ven. Nanda by the arm–as a strong man might flex his extended arm or extend his flexed arm–the Blessed One disappeared from among the Devas of the Heaven of the Thirty-three and reappeared at Jeta's Grove. The monks heard, "They say that Ven. Nanda–the Blessed One's brother, son of his maternal aunt–is leading the holy life for the sake of nymphs. They say that the Blessed One is his guarantor for getting 500 dove-footed nymphs."

Then the monks who were companions of Ven. Nanda went around addressing him as they would a hired hand & a person who had been bought: "Venerable Nanda, they say, has been hired. Venerable Nanda, they say, has been bought.[1] He's leading the holy life for the sake of nymphs. The Blessed One is his guarantor for getting 500 dove-footed nymphs."

Then Ven. Nanda–humiliated, ashamed, & disgusted that the monks who were his companions were addressing him as they would a hired hand & a person who had been bought–went to dwell alone, secluded, heedful, ardent, & resolute. He in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself right in the here-&-now. He knew, "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Nanda became another one of the arahants.

Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to the Blessed One, "Lord, Ven. Nanda–the Blessed One's brother, son of his maternal aunt–through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now." And within the Blessed One, the knowledge arose: "Nanda, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now."

Then, when the night had passed, Ven. Nanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, about the Blessed One's being my guarantor for getting 500 dove-footed nymphs: I hereby release the Blessed One from that promise."

"Nanda, having comprehended your awareness with my own awareness, I realized that 'Nanda, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now.' And a devatā informed me that 'Ven. Nanda, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing them for himself right in the here-&-now.' When your mind, through lack of clinging, was released from the effluents, I was thereby released from that promise."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

In whom
the mire of sensuality is crossed over,[2]
the thorn of sensuality crushed,
the ending of delusion reached:
He doesn't quiver
from pleasures & pains
: a monk.

Notes

1. The monks here address Ven. Nanda as *"āyasmant."* According to DN 16, they did not normally address one another in this formal way while the Buddha was still alive. Thus there is an element of sarcasm in the way they use the term here.

2. Reading *yassa tiṇṇo kāmapaṅko* with the Thai edition. The Burmese, Sri Lankan, and PTS editions read, *yassa nittiṇṇo paṅko:* "In whom the mire is crossed over." The parallel passage in the Udānavarga (32.2) essentially agrees with this latter version.

Ud 3:3 Yasoja (Yasoja Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion approximately 500 monks, headed by Ven. Yasoja, had arrived in Sāvatthī to see the Blessed One. As these visiting monks were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket. Then the Blessed One said to Ven. Ānanda, "Ānanda, what is that loud racket, that great racket like fishermen with a catch of fish?"

"Lord, those are approximately 500 monks, headed by Ven. Yasoja, who have arrived in Sāvatthī to see the Blessed One. As these visiting monks are exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they are making a loud racket, a great racket."

"In that case, Ānanda, tell those monks in my name, 'The Teacher calls you, friends.'"

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda went to the monks and said, "The Teacher calls you, friends."

Responding, "As you say, friend," to Ven. Ānanda, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, the Blessed One said to them, "Monks, why were you making that loud racket, that great racket, like fishermen with a catch of fish?"

When this was said, Ven. Yasoja said to the Blessed One, "Lord, these 500 monks have arrived in Sāvatthī to see the Blessed One. As they were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket."

"Go away, monks. I dismiss you. You are not to stay in my vicinity."

Responding, "As you say, lord," to the Blessed One, the monks got up from their seats, bowed down to the Blessed One, and left, circling him to the right. Setting their lodgings in order and taking their robes & bowls, they went wandering among the Vajjians. After wandering by stages among the Vajjians, they came to the River Vaggamudā. There on the bank of the River Vaggamudā they made leaf-huts and entered the Rains Retreat.

Then Ven. Yasoja addressed the monks as they entered the Rains Retreat: "Friends, the Blessed One dismissed us, wishing for our benefit, seeking our wellbeing, being sympathetic, and acting out of sympathy. Let's live in such a way that the Blessed One will be gratified by our way of living."

"As you say, friend," the monks responded to Ven. Yasoja. And so, living secluded, ardent, & resolute, every one of them realized the Three Knowledges [remembrance of past lives, knowledge of the arising & passing away of living beings, and knowledge of the ending of mental effluents] in the course of that very Rains Retreat.

Then the Blessed One, having stayed as long as he liked in Sāvatthī, went wandering in the direction of Vesālī. After wandering by stages, he arrived in Vesālī and stayed there in the Gabled Pavilion in the Great Forest. Then, encompassing with his awareness the awareness of the monks staying on the bank of the River Vaggamudā, he said to Ven. Ānanda, "This direction seems bright to me, Ānanda. This direction seems dazzling to me. It's not at all repugnant for me to go & pay attention to where the monks on the bank of the River Vaggamudā are staying. Send a messenger into their presence to say, 'The Teacher calls you, friends. The Teacher wants to see you.'"

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda went to a certain monk and said, "Come now, friend. Go to the monks on the bank of the River Vaggamudā and say to them, 'The Teacher calls you, friends. The Teacher wants to see you.'"

Responding, "As you say, friend," to Ven. Ānanda, the monk–just as a strong man might extend his flexed arm or flex his extended arm–disappeared from the Gabled Pavilion in the Great Forest and appeared in

front of the monks on the bank of the River Vaggamudā. Then he said to them, "The Teacher calls you, friends. The Teacher wants to see you."

Responding, "As you say, friend," to the monk, the monks set their lodgings in order and, taking their robes & bowls, disappeared from the bank of the River Vaggamudā–just as a strong man might extend his flexed arm or flex his extended arm–and appeared in the presence of the Blessed One in the Gabled Pavilion in the Great Forest.

Now, at that time the Blessed One was sitting in imperturbable concentration [either in the fourth jhāna, the dimension of the infinitude of space, or the dimension of the infinitude of consciousness]. The thought occurred to the monks, "Now, in which mental dwelling is the Blessed One now residing?" Then they realized, "He is residing in the imperturbable dwelling." So they all sat in imperturbable concentration.

Then Ven. Ānanda–when the night was far advanced, at the end of the first watch–got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The first watch has ended. The visiting monks have been sitting here a long time. May the Blessed One greet them." When this was said, the Blessed One remained silent.

Then a second time, when the night was far advanced, at the end of the middle watch, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage to him with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The middle watch has ended. The visiting monks have been sitting here a long time. May the Blessed One greet them." When this was said, the Blessed One remained silent.

Then a third time, when the night was far advanced, at the end of the last watch, as dawn was approaching and the face of the night was beaming, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage to him with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The last watch has ended. Dawn is approaching and the face of the night is beaming. The visiting monks have been sitting here a long time. May the Blessed One greet them."

Then the Blessed One, emerging from his imperturbable concentration, said to Ven. Ānanda, "Ānanda, if you had known, not even that much would have occurred to you (to say).[1] I, along with all 500 of these monks, have been sitting in imperturbable concentration."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

In whom they're defeated–
    the thorn of sensuality,
    insult,
    assault,
    & imprisonment:
Like a mountain standing unperturbed,
    he doesn't quiver
    from pleasures & pains
        : a monk.

Note

1. All the major editions here read, *nappaṭibhāseyya:* "He/it would have not said in return." This makes no sense, so I follow a variant reading listed in the Burmese edition, *nappaṭibheyya* (the optative of *paṭibhāti*).

Ud 3:4 Sāriputta (Sāriputta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta was sitting not far from the Blessed One, his legs crossed, his body held erect, having set mindfulness to the fore. The Blessed One saw Ven. Sāriputta sitting not far away, his legs crossed, his body held erect, having set mindfulness to the fore.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> As a mountain of rock
> is unwavering, well-settled,
> so a monk whose delusion is ended
> doesn't quiver–
> just like a mountain.[1]

Note

1. This verse also appears among the verses attributed to Ven. Revata at Thag 14:1 (verse 651 in the PTS edition) and among the verses attributed to Ven. Sāriputta at Thag 17:2 (verse 1000 in the PTS edition).

Ud 3:5 Mahā Moggallāna (Kolita Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Mahā Moggallāna was sitting not far from the Blessed One, his legs crossed, his body held erect, having mindfulness immersed in the body well-established within. The Blessed One saw Ven. Mahā Moggallāna sitting not far away, his legs crossed, his body held erect, having mindfulness immersed in the body well-established within.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> With mindfulness immersed in the body
> well-established, restrained
> with regard to the six contact-media–
> continually centered,
> a monk
> can know
> unbinding for himself.

See also: MN 119; SN 47:20

Ud 3:6 Pilinda (Pilinda Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' refuge. Now at on that occasion Ven. Pilindavaccha went around addressing the monks as if they were outcastes.

So a large number of monks went to the Blessed One and, on arrival, bowed down to him and sat to one side. As they were sitting there they said to him, "Lord, Ven. Pilindavaccha goes around addressing the monks as if they were outcastes."

Then the Blessed One told a certain monk, "Come, monk. In my name, call Pilindavaccha, saying, 'The Teacher calls you, friend Vaccha.'"

Responding, "As you say, lord," to the Blessed One, the monk went to Ven. Pilindavaccha and on arrival said to him, "The Teacher calls you, friend Vaccha."

Responding, "As you say, my friend," to the monk, Ven. Pilindavaccha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Pilindavaccha, that you go around addressing the monks as if they were outcastes?"

"Yes, lord."

Then the Blessed One, having directed attention to Ven. Pilindavaccha's previous lives, said to the monks, "Don't take offense at the monk Vaccha. It's not out of inner hatred that he goes around addressing the monks as if they were outcastes. For 500 consecutive lifetimes the monk Vaccha has been born in brahman families. For a long time he has been accustomed to addressing people as outcastes. That's why he goes around addressing the monks as if they were outcastes."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

In whom there's no deceit
or conceit,
his greed ended,
unpossessive, free from longing,
his anger dispelled,
his mind unbound:[1]
He's a contemplative.
He's a brahman
: a monk.

Note

1. The first part of this verse is nearly identical with the first part of a verse in Sn 3:4 (verse 469 in the PTS edition).

See also: SN 21:4

Ud 3:7 Mahā Kassapa (Kassapa Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Ven. Mahā Kassapa was staying at the Pipphali Cave, sitting for seven days in a single session, having attained a certain level of concentration. Then, with the passing of seven days, he emerged from that concentration. To him, emerging from that concentration, the thought occurred: "What if I were to go into Rājagaha for alms?"

Now on that occasion 500 devatās were in a state of eagerness for the chance to give alms to Ven. Mahā Kassapa. But Ven. Mahā Kassapa, turning down those 500 devatās, early in the morning adjusted his under robe and–carrying his bowl & robes–went into Rājagaha for alms.

Now on that occasion Sakka, the deva-king, wanted to give alms to Ven. Mahā Kassapa. So, assuming the appearance of a weaver, he was working a loom, while Sujātā, an asura-maiden, filled the shuttle. Then, as Ven. Mahā Kassapa was going on an almsround that bypassed no donors[1] in Rājagaha, he arrived at Sakka's home. Sakka saw him coming from afar and, on seeing him, came out of house to meet him. Taking the bowl from his hand, entered the house, took cooked rice from the pot, filled the bowl, and gave it back to Ven. Mahā Kassapa. And that gift of alms included many kinds of curry, many kinds of sauces.

The thought occurred to Ven. Mahā Kassapa, "Now, who is this being with such power & might as this?" Then the thought occurred to him, "This is Sakka, the deva-king, isn't it?" On realizing this, he said to Sakka, "Is this your doing, Kosiya?[2] Don't ever do anything like this again."

"We, too, need merit, Ven. Kassapa. We, too, have use for merit."

Then, bowing down to Ven. Mahā Kassapa and circling him to the right, Sakka rose up into the air and, while up in the sky, exclaimed three times:

"O the alms, the foremost alms, well-established in Kassapa!"

"O the alms, the foremost alms, well-established in Kassapa!"

"O the alms, the foremost alms, well-established in Kassapa!"

The Blessed One–with his divine hearing-property, surpassing that of the human–heard Sakka the deva-king, while up in the sky, exclaiming three times:

"O the alms, the foremost alms, well-established in Kassapa!"

"O the alms, the foremost alms, well-established in Kassapa!"

"O the alms, the foremost alms, well-established in Kassapa!"

On realizing the significance of that, the Blessed One on that occasion exclaimed:

> The monk going for alms,
> supporting himself and no other:
> The devas adore one who is Such,
> calmed & ever mindful.

Notes

1. Going on an almsround that bypasses no donors is one of the thirteen optional ascetic *(dhutaṅga)* practices. See Thag 16:7.

2. Kosiya–"Owl"–is Sakka's clan name.

Ud 3:8 Alms (Piṇḍa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion a large number of monks, after the meal, on returning from their alms round, were sitting gathered together at the kareri-tree pavilion when this discussion arose: "Friends, an alms-collecting monk,[1] while going for alms, periodically sees agreeable sights via the eye. He periodically hears agreeable sounds via the ear… smells agreeable aromas via the nose… tastes agreeable flavors via the tongue… touches agreeable tactile sensations via the body. An alms-collecting monk, while going for alms, is honored, respected, revered, venerated, and given homage.

"So, friends, let's become alms-collecting monks. Then we, too, while going for alms, will periodically get to see agreeable sights via the eye… to hear agreeable sounds via the ear… to smell agreeable aromas via the nose… to taste agreeable flavors via the tongue… to touch agreeable tactile sensations via the body. We, too, while going for alms, will be honored, respected, revered, venerated, and given homage." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the kareri-tree pavilion and, on arrival, sat down on a seat laid out. Seated, he addressed the monks: "For what topic are you sitting together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we were sitting gathered together here at the kareri-tree pavilion when this discussion arose: [They repeat what had been said.]"

"It isn't proper, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should talk on such a topic. When you have gathered you have two duties: either Dhamma-talk or noble silence."[2]

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The monk going for alms,
> supporting himself and no other:
> The devas adore one who is Such
> if he's not intent
> on fame & praise.

Notes

1. A monk who makes a steady practice of eating only the food received while going for alms.

2. SN 21:1 equates noble silence with the second jhāna. This apparently relates to the fact that directed thought and evaluation, which MN 44 identifies as verbal fabrications, are abandoned when going from the first jhāna into the second.

Ud 3:9 Crafts (Sippa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, were sitting gathered together at a pavilion when this discussion arose: "Who, friends, knows a craft? Who's studying which craft? Which is the supreme among crafts?"

With regard to that, some said, "The elephant-craft is the supreme craft among crafts." Some said, "The horse-craft is the supreme craft among crafts" … "The chariot-craft…" … "Archery…" … "Swordsmanship…" … "Signaling[1]…" … "Calculating…" … "Accounting…" … "Writing…" … "Literary composition…" … "Cosmology…" Some said, "Geomancy is the supreme craft among crafts." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the pavilion and, on arrival, sat down on a seat laid out. As he was sitting there, he addressed the monks: "For what topic are you sitting together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we were sitting gathered together here at the pavilion when this discussion arose: [They repeat what had been said.]"

"It isn't proper, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should talk on such a topic. When you have gathered you have two duties: either Dhamma-talk or noble silence."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Supporting himself
> without a craft–

light, desiring the goal–
his faculties controlled,
released everywhere;
living in no home,
unpossessive,
free from longing,
having slain Māra,
going alone
: a monk.

Note

1. Reading *mudda-sippam* with the Commentary. The Thai edition has *muddha-sippam,* which could mean phrenology, but that doesn't fit in with the previous members of the list, all of which deal with military skills.

See also: SN 46:45

Ud 3:10 Surveying the World (Loka Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. Then, with the passing of seven days, after emerging from that concentration, he surveyed the world with the eye of an Awakened One. As he did so, he saw living beings burning with the many fevers and aflame with the many fires born of passion, aversion, & delusion.

Then, on realizing the significance of that, he on that occasion exclaimed:

> This world is burning.
> Afflicted by contact,
> it calls disease a 'self.'
> By whatever means it supposes [anything],
> it becomes otherwise than that.[1]
> Becoming otherwise,
> the world is
> attached to becoming,
> afflicted by becoming,
> and yet delights
> in that very becoming.
> Where there's delight,
> there is fear.
> What one fears
> is stressful.
> This holy life is lived
> for the abandoning of becoming.

Whatever contemplatives or brahmans say that liberation from becoming is by means of becoming, all of them are not released from

becoming, I say.

And whatever contemplatives or brahmans say that escape from becoming is by means of non-becoming, all of them have not escaped from becoming, I say.

For this stress comes into play
in dependence on every acquisition.[2]
With the ending of every clinging/sustenance,
there's no stress coming into play.
    Look at this world:
Beings, afflicted with thick ignorance,
are unreleased
from passion for what has come to be.
All levels of becoming,
    anywhere,
    in any way,
are inconstant, stressful, subject to change.
Seeing this–as it's come to be–
with right discernment,
one abandons craving for becoming
and doesn't delight in non-becoming.[3]
From the total ending of craving
comes fading & cessation without remainder:
    unbinding.
For the monk unbound
through lack of clinging/sustenance,
there's no further becoming.
He has conquered Māra,
    won the battle,
having gone beyond becomings
        : Such.

Notes

1. In other words, regardless of whatever one bases one's construal of an experience on, by the time the construal is complete, the base has already changed.

2. Reading *sabb'upadhiṁ hi* with the Thai edition. The Burmese and Sri Lankan editions read *upadhiṁ hi:* "For this stress comes into play in dependence on acquisition." The parallel passage in the Udānavarga (32.36) agrees with this latter version.

3. This passage indicates the way out of the dilemma posed above, that one cannot gain release either through becoming or non-becoming. Rather than focus on whether one wants to take "what has come to be" in the direction of becoming or non-becoming, one develops dispassion for "what has come to be" as it occurs, and this provides the way out. On this point, see *The Paradox of Becoming,* chapters 2 and 6.

See also: *MN 113*; *SN 1:1*; *SN 12:15*; *Iti 49*

4 : Meghiya

Ud 4:1 Meghiya (Meghiya Sutta)

I have heard that on one occasion the Blessed One was staying among the Cālikans, at Cālikā Mountain. And on that occasion Ven. Meghiya was his attendant. Then Ven. Meghiya went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there he said to the Blessed One, "I would like to go into Jantu Village for alms."

"Then do, Meghiya, what you think it is now time to do."

Then in the early morning, Ven. Meghiya adjusted his under robe and–carrying his bowl & robes–went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from his alms round, he went to the bank of the Kimikālā River. As he was walking up & down along the bank of the river to exercise his legs, he saw a pleasing, charming mango grove. Seeing it, the thought occurred to him: "How pleasing & charming this mango grove! It's enough for a young man of good family intent on exertion to exert himself [in meditation]. If the Blessed One gives me permission, I would like to exert myself [in meditation] in this mango grove."

So Ven. Meghiya went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, in the early morning, I adjusted my under robe and–carrying my bowl & robes–went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from my alms round, I went to the bank of the Kimikālā River. As I was walking up & down along the bank of the river to exercise my legs, I saw a pleasing, charming mango grove. Seeing it, the thought occurred to me: 'How pleasing & charming this mango grove! It's enough for a young man of good family intent on exertion to exert himself [in meditation]. If the Blessed One gives me permission, I would like to exert myself [in

meditation] in this mango grove.' If the Blessed One gives me permission, I would like to go to the mango grove to exert myself [in meditation]."

When this was said, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A second time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself [in meditation]."

A second time, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A third time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself [in meditation]."

"As you are talking about exertion, Meghiya, what can we say? Do what you think it is now time to do."

Then Ven. Meghiya, rising from his seat, bowing down to the Blessed One and, circling him to the right, went to the mango grove. On arrival, having gone deep into the grove, he sat down at the root of a certain tree for the day's abiding.

Now while Ven. Meghiya was staying in the mango grove, he was for the most part assailed by three kinds of unskillful thoughts: thoughts of sensuality, thoughts of ill will, and thoughts of doing harm. The thought occurred to him: "How amazing! How astounding! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: thoughts of sensuality, thoughts of ill will, and thoughts of doing harm."

Emerging from his seclusion in the late afternoon, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, while I was staying in the mango grove, I was for the most part assailed by three kinds

of unskillful thoughts: thoughts of sensuality, thoughts of ill will, and thoughts of doing harm. The thought occurred to me: 'How amazing! How astounding! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: thoughts of sensuality, thoughts of ill will, and thoughts of doing harm.'"

"Meghiya, in one whose awareness-release is still immature, five qualities bring it to maturity. Which five?

"There is the case where a monk has admirable people as friends, companions, & colleagues. In one whose awareness-release is still immature, this is the first quality that brings it to maturity.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & range of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. In one whose awareness-release is still immature, this is the second quality that brings it to maturity.

"Furthermore, he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. In one whose awareness-release is still immature, this is the third quality that brings it to maturity.

"Furthermore, he keeps his persistence aroused for abandoning unskillful [mental] qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. In one whose awareness-release is still immature, this is the fourth quality that brings it to maturity.

"Furthermore, he is discerning, endowed with the discernment related to arising & passing away–noble, penetrating, leading to the right ending of stress. In one whose awareness-release is still immature, this is the fifth quality that brings it to maturity.

"Meghiya, in one whose awareness-release is still immature, these are the five qualities that bring it to maturity.

"Meghiya, when a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Pāṭimokkha, consummate in his behavior & range of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends & colleagues, it is to be expected that he will get to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities–steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be discerning, endowed with the discernment relating to arising & passing away–noble, penetrating, leading to the right ending of stress.

"And furthermore, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon passion. He should develop good will so as to abandon ill will. He should develop mindfulness of in-&-out breathing so as to cut off thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.'[1] For a monk perceiving inconstancy, the perception of not-self is made steady. One perceiving not-self attains the uprooting of the conceit, 'I am'–unbinding right in the here-&-now."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Little thoughts, subtle thoughts,
when followed, stir up the heart.
Not comprehending the thoughts of the heart,

one runs here & there,
the mind out of control.
But comprehending the thoughts of the heart,
one who is ardent, mindful,
restrains them.
When, followed, they stir up the heart,
one awakened
lets them go without trace.

Note

1. See Ud 1:1, note 3.

See also: *SN 45:2*; *AN 8:2*; *AN 9:1*

Ud 4:2 High-strung (Uddhata Sutta)

I have heard that on one occasion the Blessed One was staying in Upavattana, the Mallan sal grove near Kusinarā.[1] And on that occasion, not far from the Blessed One, many monks were staying in wilderness huts: high-strung, rowdy, unruly, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, their minds scattered, their faculties left wide open.

The Blessed One saw those many monks staying in wilderness huts: high-strung, rowdy, unruly, talkative, of loose words & muddled mindfulness, unalert, unconcentrated, their minds scattered, their faculties left wide open.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> By leaving your body unprotected,
> being immersed in wrong view,
> conquered by sloth & torpor,
> you go under Māra's sway.
> Therefore,
> with protected mind,
> ranging in right resolve,
> honoring right view,
> knowing rise-&-fall,
> conquering sloth & torpor, a monk
> leaves all
> bad destinations
> behind.

Note

1. This is the location where the Buddha later was totally unbound.

See also: MN 69

Ud 4:3 The Cowherd (Gopāla Sutta)

I have heard that on one occasion the Blessed One was wandering among the Kosalans with a large community of monks. Then, coming down from the road, he went to a certain tree, and on arrival sat down on a seat laid out. A certain cowherd then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One, instructed, urged, roused, & encouraged him with Dhamma-talk. The cowherd–instructed, urged, roused, & encouraged by the Blessed One's talk on Dhamma–said to him, "Lord, may the Blessed One, together with the community of monks, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then the cowherd, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One and left, circling him to the right.

Then, after the night had passed, the cowherd–having prepared in his own home a great deal of thick milk-rice porridge & fresh ghee–announced the time of the meal to the Blessed One: "It's time, lord. The meal is ready."

So the Blessed One early in the morning adjusted his under robe and–carrying his bowl & robes–went together with the community of monks to the cowherd's home. On arrival, he sat down on a seat laid out. The cowherd, with his own hand, served & satisfied the community of monks headed by the Blessed One with thick milk-rice porridge & fresh ghee. Then, when the Blessed One had eaten and had rinsed his bowl & hands, the cowherd, taking a lower seat, sat down to one side. As he was sitting there, the Blessed One, instructed, urged, roused, & encouraged him with Dhamma-talk, then got up from his seat & left.

Now, not long after the Blessed One's departure, the cowherd was killed by a certain man between the boundaries of two villages. A large

number of monks then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they told him, "The cowherd who today served & satisfied the community of monks headed by the Blessed One with thick milk-rice porridge & fresh ghee, has been killed, it is said, by a certain man between the boundaries of two villages."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Whatever an enemy
> might do to an enemy,
> or a foe
> to a foe,
> the ill-directed mind
> can do to you
> even worse.[1]

Note

1. This verse also occurs at Dhp 42, where it is paired with Dhp 43:

> Whatever a mother, father
> or other kinsman
> might do for you,
> the well-directed mind
> can do for you
> even better.

See also: *MN 136*

Ud 4:4 Moonlit (Juñha Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion Ven. Sāriputta and Ven. Mahā Moggallāna were staying in Pigeon Cave. Then, on a moonlit night, Ven. Sāriputta–his head newly shaven–was sitting in the open air, having attained a certain level of concentration.

And on that occasion two yakkhas who were companions were flying from north to south on some business or other. They saw Ven. Sāriputta–his head newly shaven–sitting in the open air. Seeing him, the first yakkha said to the second, "I'm inspired to give this contemplative a blow on the head."

When this was said, the second yakkha said to the first, "Enough of that, my good friend. Don't lay a hand on the contemplative. He's an outstanding contemplative, of great power & great might."

A second time, the first yakkha said to the second, "I'm inspired to give this contemplative a blow on the head."

A second time, the second yakkha said to the first, "Enough of that, my good friend. Don't lay a hand on the contemplative. He's an outstanding contemplative, of great power & great might."

A third time, the first yakkha said to the second, "I'm inspired to give this contemplative a blow on the head."

A third time, the second yakkha said to the first, "Enough of that, my good friend. Don't lay a hand on the contemplative. He's an outstanding contemplative, of great power & great might."

Then the first yakkha, ignoring the second yakkha, gave Ven. Sāriputta a blow on the head. And with that blow he might have knocked over an elephant seven or eight cubits tall, or split a great rocky crag. But right there the yakkha–yelling, "I'm burning!"–fell into the Great Hell.

Now, Ven. Moggallāna–with his divine eye, pure and surpassing the human–saw the yakkha give Ven. Sāriputta a blow on the head. Seeing this, he went to Ven. Sāriputta and, on arrival, said to him, "I hope you are well, friend Sāriputta. I hope you are comfortable. I hope you are feeling no pain."

"I am well, friend Moggallāna. I am comfortable. But I do have a slight headache."

"How amazing, friend Sāriputta! How astounding! How great your power & might! Just now a yakkha gave you a blow on the head. So great was that blow that he might have knocked over an elephant seven or eight cubits tall, or split a great rocky crag. But all you say is this: 'I am well, friend Moggallāna. I am comfortable. But I do have a slight headache'!"

"How amazing, friend Moggallāna! How astounding! How great your power & might! Where you saw a yakkha just now, I didn't even see a dust devil!"

The Blessed One–with the divine ear-property, pure and surpassing the human–heard those two great beings conversing in this way. Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Whose mind, standing like rock,
> doesn't shake,
> dispassionate for things that spark passion,
> unprovoked by things that spark provocation:
> When one's mind is developed like this,
> from where can there come to him
> suffering & stress?[1]

Note

1. A variant of this verse is attributed to Ven. Khitaka at Thag 2:36 (verses 191-192 in the PTS edition):

> Whose mind, standing like rock,
> doesn't shake,
> dispassionate for things that spark passion,
> unprovoked by things that spark provocation?

When one's mind is developed like this,
from where can there come to him
suffering & stress?

My mind, standing like rock,
doesn't shake,
dispassionate for things that spark passion,
unprovoked by things that spark provocation.
When my mind is developed like this,
from where can there come to me
suffering & stress?

See also: *SN 21:3*

Ud 4:5 The Bull Elephant (Nāga Sutta)

I have heard that on one occasion the Blessed One was staying near Kosambī at Kosita's monastery. And on that occasion the Blessed One lived hemmed in with monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. Hemmed in, he lived unpleasantly and not in ease. The thought occurred to him: "I now live hemmed in by monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. Hemmed in, I live unpleasantly and not in ease. What if I were to live alone, apart from the crowd?"

So, early in the morning, the Blessed One adjusted his under robe and–carrying his bowl & robes–went into Kosambī for alms. Then, having gone for alms in Kosambī, after the meal, returning from his alms round, he set his own lodgings in order and, carrying his bowl & robes, without telling his attendant, without informing the community of monks–alone & without a companion–left on a wandering tour toward Palileyyaka. After wandering by stages, he reached Palileyyaka. There he stayed in Palileyyaka in the protected forest grove at the root of the auspicious sal tree.

It so happened that a certain bull elephant was living hemmed in by elephants, cow-elephants, calf-elephants, & baby elephants. He fed off grass with cut-off tips. They chewed up his stash of broken-off branches. He drank disturbed water. And when he came up from his bathing-place, cow-elephants went along, banging up against his body. Hemmed in, he lived unpleasantly and not in ease. The thought occurred to him: "I now live hemmed in by elephants, cow-elephants, calf-elephants, & baby elephants. I feed off grass with cut-off tips. They chew up my stash of broken-off branches. I drink disturbed water. And when I come up from my bathing place, cow-elephants go along, banging up against my body. Hemmed in, I live unpleasantly and not in ease. What if I were to live alone, apart from the crowd?"

So the bull elephant, leaving the herd, went to Palileyyaka, to the protected forest grove and the root of the auspicious sal tree–to where the Blessed One was staying. There he kept the grass down in the area where the Blessed One was staying, and brought drinking water and washing water for the Blessed One with his trunk.

Then, when the Blessed One was alone in seclusion, this train of thought appeared to his awareness: "Before, I lived hemmed in by monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. Hemmed in, I lived unpleasantly and not in ease. But now I live not hemmed in by monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. Not hemmed in, I live pleasantly and in ease."

And this train of thought appeared to the awareness of the bull elephant, "Before, I lived hemmed in by elephants, cow-elephants, calf-elephants, & baby elephants. I fed off grass with cut-off tips. They chewed up my stash of broken-off branches. I drank disturbed water. And when I came up from my bathing place, cow-elephants went along, banging up against my body. Hemmed in, I lived unpleasantly and not in ease. But now I live not hemmed in by elephants, cow-elephants, calf-elephants, & baby elephants. I feed off grass with uncut tips. They don't chew up my stash of broken-off branches. I drink undisturbed water. When I come up from my bathing place, cow-elephants don't go along, banging up against my body. Not hemmed in, I live pleasantly and in ease."[1]

Then the Blessed One, realizing his own seclusion and knowing the train of thought in the bull elephant's awareness, on that occasion exclaimed:

This
harmonizes
mind with mind–
the great one's with the great one's[2]–
the elephant with tusks like chariot poles:
that each finds joy,
alone,
in the forest.

Notes

1. Mv.X.4.6-7 places the story of the elephant's service to the Buddha in the context of the quarrel at Kosambī, but the details of how the Buddha left Kosambī given in Mv.X.3 are different.

2. Great one = *nāga.* This term can mean magical serpent or large elephant, and is often used as an epithet for an arahant.

See also: AN 9:40

Ud 4:6 Piṇḍola (Piṇḍola Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Piṇḍola Bhāradvāja was sitting not far from the Blessed One, his legs crossed, his body held erect–a wilderness dweller, an alms-goer, a rag-robe wearer, an owner of only one set of three robes, modest, content, solitary, unentangled, his persistence aroused, an advocate of the ascetic practices, devoted to the heightened mind. The Blessed One saw Ven. Piṇḍola Bhāradvāja sitting not far away, his legs crossed, his body held erect–a wilderness dweller, an alms-goer, a rag-robe wearer, an owner of only one set of three robes, modest, content, solitary, unentangled, his persistence aroused, an advocate of the ascetic practices, devoted to the heightened mind.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Not disparaging, not injuring,
> restraint in line with the Pāṭimokkha,
> moderation in food,
> dwelling in seclusion,
> commitment to the heightened mind:
> this is the teaching
> of the Awakened.[1]

Note

1. This verse also occurs at Dhp 185, where it forms part of a set including Dhp 183—184:

> The non-doing of any evil,
> the performance of what's skillful,
> the cleansing of one's own mind:
> this is the teaching

of the Awakened.
Patient endurance:
the foremost austerity.
Unbinding:
the foremost,
so say the Awakened.
He who injures another
is no contemplative.
He who mistreats another,
no monk.

Ud 4:7 Sāriputta (Sāriputta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta was sitting not far from the Blessed One–his legs crossed, his body held erect–modest, content, solitary, unentangled, his persistence aroused, devoted to the heightened mind. The Blessed One saw Ven. Sāriputta sitting not far away–his legs crossed, his body held erect–modest, content, solitary, unentangled, his persistence aroused, devoted to the heightened mind.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Of heightened awareness & heedful,
> the sage trained in sagacity's way:
> He has no sorrows, one who is Such,
> calmed & ever mindful.[1]

Note

1. This is the verse that Ven. Cūḷa Panthaka used to exhort the nuns in the origin story to Pācittiya 22. It also appears at Thag 1:68.

Ud 4:8 Sundarī (Sundarī Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Blessed One was worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. The community of monks was also worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick. But the wanderers of other sects were not worshipped, revered, honored, venerated, or given homage; nor were they recipients of robes, alms food, lodgings, or medicinal requisites for the sick.

So the wanderers of other sects–unable to stand the veneration given to the Blessed One and the community of monks–went to Sundarī the female wanderer and, on arrival, said to her, "Sundarī, would you dare to do something for the benefit of your kinsmen?"

"What shall I do, masters? What can I *not* do?[1] I have given up even my life for the benefit of my kinsmen!"

"In that case, sister, go often to Jeta's Grove."

Responding, "As you say, masters," to those wanderers of other sects, Sundarī the female wanderer went often to Jeta's Grove. When the wanderers of other sects knew that many people had seen Sundarī the female wanderer going often to Jeta's Grove, then–having murdered her and buried her right there in the moat-ditch surrounding Jeta's Grove–they went to King Pasenadi Kosala and, on arrival, said to him, "Great king, we can't find Sundarī the female wanderer."

"But where do you suspect she is?"

"At Jeta's Grove, great king."

"Then in that case, search Jeta's Grove."

Then those wanderers of other sects, having searched Jeta's Grove, having dug up what they had buried in the surrounding moat-ditch, having mounted it on a litter, took it into Sāvatthī and went from street to street, crossroad to crossroad, stirring up people's indignation: "See, masters, the handiwork of the Sakyan-son contemplatives. They're shameless, these Sakyan-son contemplatives: unvirtuous, evil-natured, liars, unholy, though they claim to be practicing the Dhamma, practicing what is harmonious, practicing the holy life, speakers of the truth, virtuous, fine-natured. They have no quality of a contemplative, no holy quality. Destroyed is their quality of a contemplative! Destroyed is their holy quality! From where is their quality of a contemplative? From where, their holy quality? Gone are they from any quality of a contemplative! Gone from any holy quality! How can a man, having done a man's business with a woman, take her life?"

So on that occasion, people seeing monks in Sāvatthī would insult, revile, irritate, & harass them with discourteous, abusive language: "They're shameless, these Sakyan-son contemplatives: unvirtuous, evil-natured, liars, unholy, though they claim to be practicing the Dhamma, practicing what is harmonious, practicing the holy life, speakers of the truth, virtuous, fine-natured. They have no quality of a contemplative, no holy quality. Destroyed is their quality of a contemplative! Destroyed is their holy quality! From where is their quality of a contemplative? From where, their holy quality? Gone are they from any quality of a contemplative! Gone from any holy quality! How can a man, having done a man's business with a woman, take her life?"

Then, early in the morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Sāvatthī for alms. Then, having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to the Blessed One, "At present, lord, people seeing monks in Sāvatthī insult, revile, irritate, & harass them with discourteous, abusive language: 'They're shameless, these Sakyan-son contemplatives: unvirtuous, evil-natured, liars, unholy.... How can a man, having done a man's business with a woman, take her life?'"

"Monks, this noise will not last long. It will last only seven days. With the passing of seven days, it will disappear. So in that case, when those people, on seeing monks, insult, revile, irritate, & harass them with discourteous, abusive language, counter their accusation with this verse:

> "He goes to hell,
> the one who asserts
> what didn't take place,
> as does the one
> who, having done,
> says, 'I didn't.'
> Both–low-acting people–
> there become equal:
> after death, in the world beyond."[2]

So, having learned this verse in the Blessed One's presence, the monks–whenever people, on seeing monks in Sāvatthī, insulted, reviled, irritated, & harassed them with discourteous, abusive language–countered the accusation with this verse:

> "He goes to hell,
> the one who asserts
> what didn't take place,
> as does the one
> who, having done,
> says, 'I didn't.'
> Both–low-acting people–
> there become equal:
> after death, in the world beyond."

The thought occurred to those people, "They're innocent, these Sakyan-son contemplatives. It wasn't done by them.[3] They're taking an oath, these Sakyan-son contemplatives." And so that noise didn't last long. It lasted only seven days. With the passing of seven days, it disappeared.

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "It's amazing, lord. It's astounding–how well-said that was by the Blessed One: 'Monks, this noise will not last long. It will

last only seven days. With the passing of seven days, it will disappear.' Lord, that noise has disappeared."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

They stab with their words
  –people unrestrained–
as they do, with arrows,
a tusker gone into battle.[4]
Hearing abusive words spoken,
one should endure them:
  a monk with unbothered mind.

Notes

1. Following the Sri Lankan and Burmese editions. In the Thai edition, this sentence reads, less effectively, "What can I do?"

2. This verse = Dhp 306.

3. Reading *na imehi kataṁ, sapant'ime samaṇā sakya-puttiyā* with the Sri Lankan and Burmese editions. The Thai reads, less grammatically, *na imehi kataṁ, pāpant'ime samaṇā sakya-puttiyā.*

4. Because *sarehi* can mean either "with arrows" or "with voices," this verse can also be translated:

They goad with their words
  –people unrestrained–
as they do, with shouts,
a tusker gone into battle.

The verse thus yields two equally valid interpretations:

a) The people stabbing the elephant with arrows *(sarehi)* are enemy soldiers, trying to bring it down.

b) The people goading the elephant with their shouts and voices *(sarehi)* are soldiers fighting on the same side as the elephant, urging it to charge into danger.

The Commentary gives only the first interpretation. But if we accept both interpretations, the verse contains a more useful double warning: When there's a controversy, beware of the unrestrained people on both sides. Learn to endure the hurtful words of those on the other side who want to bring you down, and

the hurtful words of those on your side who try to rouse your anger so that you will say something rash.

Ud 4:9 Upasena Vaṅgantaputta (Upasena Vaṅgantaputta Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion, when Ven. Upasena Vaṅgantaputta was alone in seclusion, this line of thinking appeared to his awareness: "What a gain, what a true gain it is for me that my teacher is the Blessed One, worthy and fully self-awakened; that I have gone forth from home to the homeless life in a well-taught Dhamma & Vinaya; that my companions in the holy life are virtuous and endowed with admirable qualities; that I have achieved culmination in terms of the precepts; that my mind is unified and well-concentrated; that I am an arahant, with effluents ended; that I have great power & great might. Fortunate has been my life; fortunate will be my death."

Then the Blessed One, comprehending with his awareness the line of thinking that had appeared to Ven. Upasena Vaṅgantaputta's awareness, on that occasion exclaimed:

> He doesn't regret
> what life has been,
> doesn't grieve
> at death,
> if–enlightened[1]–
> he has seen that state.
> He doesn't grieve
> in the midst of grief.
>
> For one who has crushed
> craving for becoming–
> the monk of peaceful mind–
> birth & the wandering on
> are totally ended.

He has no further becoming.[2]

Notes

1. Enlightened *(dhīra):* Throughout this translation I have rendered *buddha* as "awakened," and *dhīra* as "enlightened." As Jan Gonda points out in his book, *The Vision of the Vedic Poets,* the word *dhīra* was used in Vedic and Buddhist poetry to mean a person who has the heightened powers of mental vision needed to perceive the "light" of the underlying principles of the cosmos, together with the expertise to implement those principles in the affairs of life and to reveal them to others. A person enlightened in this sense may also be awakened, but is not necessarily so.

2. This last verse is identical with a verse in Sn 3:12 (verse 746 in the PTS edition).

Ud 4:10 Sāriputta (Sāriputta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta was sitting not far from the Blessed One–his legs crossed, his body held erect–reflecting on the peace within himself. The Blessed One saw Ven. Sāriputta sitting not far away–his legs crossed, his body held erect–reflecting on the peace within himself.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> For the monk whose mind is
> peaceful, at peace,
> whose cord is cut,[1]
> birth & the wandering on
> are totally ended.
> Freed is he
> from Māra's bonds.

Note

1. The cord (to becoming) is craving.

5 : Soṇa the Elder

Ud 5:1 The King (Rājan Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion King Pasenadi Kosala had gone with Queen Mallikā to the upper palace. Then he said to her, "Mallikā, is there anyone dearer to you than yourself?"

"No, great king. There is no one dearer to me than myself. And what about you, great king? Is there anyone dearer to you than yourself?"

"No, Mallikā. There is no one dearer to me than myself."

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Just now, lord, when I had gone with Queen Mallikā to the upper palace, I said to her, 'Mallikā, is there anyone dearer to you than yourself?'

"When this was said, she said to me, 'No, great king. There is no one dearer to me than myself. And what about you, great king? Is there anyone dearer to you than yourself?'

"When this was said, I said to her, 'No, Mallikā. There is no one dearer to me than myself.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Searching all directions
> with your awareness,
> you find no one dearer
> than yourself.
> In the same way, others

are thickly dear to themselves.
So you shouldn't hurt others
        if you love yourself.

Ud 5:2 Short-lived (Appāyuka Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda, emerging from his seclusion in the late afternoon, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "It's amazing, sir. It's astounding–how short-lived the Blessed One's mother was. Seven days after the Blessed One's birth she died and reappeared among the Contented [Tusita] (deva-) group."

"That's the way it is, Ānanda. That's the way it is, for the mothers of bodhisattas are short-lived. Seven days after the bodhisattas' birth, the bodhisattas' mothers pass away and reappear among the Contented (deva-) group."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Those who have come to be,
> those who will be:
> All
> will go,
> leaving the body behind.
> The skillful person,
> realizing the loss of all,
> should live the holy life
> ardently.

Ud 5:3 The Leper (Kuṭṭhi Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion in Rājagaha there was a leper named Suppabuddha, a poor, pitiful wretch of a person. And on that occasion the Blessed One was sitting surrounded by a large assembly, teaching the Dhamma. Suppabuddha the leper saw the large gathering of people from afar and thought to himself, "Without a doubt, someone must be distributing staple or non-staple food there. Why don't I go over to that large group of people, and maybe there I'll get some staple or non-staple food." So he went over to the large group of people. Then he saw the Blessed One sitting surrounded by a large assembly, teaching the Dhamma. On seeing this, he realized, "There's no one distributing staple or non-staple food there. That's Gotama the contemplative (sitting) surrounded, teaching the Dhamma. Why don't I listen to the Dhamma?" So he sat down to one side right there, [thinking,] "I, too, will listen to the Dhamma."

Then the Blessed One, having encompassed the awareness of the entire assembly with his awareness, asked himself, "Now who here is capable of understanding the Dhamma?" He saw Suppabuddha the leper sitting in the assembly, and on seeing him the thought occurred to him, "This person here is capable of understanding the Dhamma." So, aiming at Suppabuddha the leper, he gave a step-by-step talk, i.e., he proclaimed a talk on generosity, on virtue, on heaven; he declared the drawbacks, degradation, & corruption of sensuality, and the rewards of renunciation. Then when the Blessed One knew that Suppabuddha the leper's mind was ready, malleable, free from hindrances, elevated, & clear, he then gave the Dhamma-talk peculiar to Awakened Ones, i.e., stress, origination, cessation, & path. And just as a clean cloth, free of stains, would properly absorb a dye, in the same way, as Suppabuddha the leper was sitting in that very seat, the dustless, stainless Dhamma eye arose within him, "Whatever is subject to origination is all subject to cessation."

Having seen the Dhamma, reached the Dhamma, known the Dhamma, gained a foothold in the Dhamma, having crossed over & beyond doubt, having had no more perplexity, having gained fearlessness & independence from others with regard to the Teacher's message, he got up from his seat and went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he said to the Blessed One, "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One–through many lines of reasoning–made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Then Suppabuddha the leper, having been instructed, urged, roused, & encouraged by the Blessed One's Dhamma talk, delighting in & approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and left, circling him to the right. Not long after his departure he was attacked & killed by a cow with a young calf.

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the leper named Suppabuddha, whom the Blessed One instructed, urged, roused, & encouraged with a Dhamma talk, has died. What is his destination? What is his future state?"

"Monks, Suppabuddha the leper was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. With the destruction of the first three fetters, he is a stream-winner, not subject to states of deprivation, headed for self-awakening for sure."

When this was said, one of the monks said to the Blessed One, "Lord, what was the cause, what was the reason, why Suppabuddha the leper was such a poor, pitiful wretch of a person?"

"Once, monks, in this very Rājagaha, Suppabuddha the leper was the son of a rich money-lender. While being escorted to a pleasure park, he saw Tagarasikhin the Private Buddha[1] going for alms in the city. On

seeing him, the thought occurred to him, 'Who is this leper prowling about?' Spitting and disrespectfully turning his left side to Tagarasikhin the Private Buddha, he left. As a result of that deed he boiled in hell for many years, many hundreds of years, many thousands of years, many hundreds of thousands of years. And then as a remainder of the result of that deed he became a poor, pitiful wretch of a person in this very Rājagaha. But on encountering the Dhamma & Vinaya made known by the Tathāgata, he acquired conviction, virtue, learning, relinquishment, & discernment. Having acquired conviction, virtue, learning, relinquishment, & discernment on encountering the Dhamma & Vinaya made known by the Tathāgata, now–on the break-up of the body, after death–he has reappeared in a good destination, a heavenly world, in company with the Devas of the Heaven of the Thirty-three. There he outshines the other devas both in beauty & in rank."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

As one with eyes & having energy
would
treacherous, uneven places,
so a wise one, in the world of life,
should
avoid
evil deeds.[2]

Notes

1. A Private Buddha is one who gains awakening without relying on the teachings of others, but who cannot formulate the Dhamma to teach others in the way a Full Buddha can.

2. This verse is an example of a "lamp"–a poetic figure explained in the note to Ud 1:3. In this case the lamp-word is "would/should avoid."

See also: *SN 3:19*; *SN 11:14*

Ud 5:4 Boys (Kumāra Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion, a large number of boys on the road between Sāvatthī & Jeta's Grove were catching fish. Then early in the morning the Blessed One adjusted his under robe and–carrying his bowl & robes–went into Sāvatthī for alms. He saw the large number of boys on the road between Sāvatthī & Jeta's Grove catching little fish. Seeing them, he went up to them and, on arrival, said to them, "Boys, do you fear pain? Do you dislike pain?"

"Yes, lord, we fear pain. We dislike pain."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> If you fear pain,
> if you dislike pain,
> don't anywhere do an evil deed
> in open or in secret.
> If you're doing or will do
> an evil deed,
> you won't escape pain
> catching up
> as you run away.

Ud 5:5 Uposatha (Uposatha Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Monastery, the palace of Migāra's mother. And on that occasion, the Blessed One–it being the observance day–was sitting surrounded by the community of monks. Then Ven. Ānanda–when the night was far advanced, at the end of the first watch–got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage with his hands placed palm-to-palm over his heart, and said to him, "Lord, the night is far advanced. The first watch has ended. The community of monks has been sitting here long. May the Blessed One recite the Pāṭimokkha to them." When this was said, the Blessed One remained silent.

Then a second time, when the night was far advanced, at the end of the middle watch, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage with his hands placed palm-to-palm over his heart, and said to him, "Lord, the night is far advanced. The second watch has ended. The community of monks has been sitting here long. May the Blessed One recite the Pāṭimokkha to them." When this was said, the Blessed One remained silent.

Then a third time, when the night was far advanced, at the end of the last watch, as dawn was approaching and the face of the night was beaming, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage with his hands placed palm-to-palm over his heart, and said to him, "Lord, the night is far advanced. The last watch has ended. Dawn is approaching and the face of the night is beaming. The community of monks has been sitting here long. May the Blessed One recite the Pāṭimokkha to the community of monks."

"Ānanda, the gathering isn't pure."

Then the thought occurred to Ven. Mahā Moggallāna: "In reference to which individual did the Blessed One just now say, 'Ānanda, the gathering isn't pure'?" So he directed his mind, encompassing with his awareness the awareness of the entire community of monks. He saw that individual–unprincipled, evil, unclean and suspect in his undertakings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature–sitting in the midst of the community of monks. On seeing him, he got up, went over to that individual, and on reaching him said, "Get up, friend. You have been seen by the Blessed One. You have no affiliation with the community of monks." Then the individual remained silent. A second time…. A third time, Ven. Mahā Moggallāna said, "Get up, friend. You have been seen by the Blessed One. You have no affiliation with the community of monks." And for a third time the individual remained silent.

Then Ven. Mahā Moggallāna, grabbing that individual by the arm, having expelled him through the outside door of the porch and locking the bolt, approached the Blessed One and on arrival said, "I have expelled that individual, lord. The gathering is now pure. Let the Blessed One recite the Pāṭimokkha to the community of monks."

"Isn't it amazing, Moggallāna. Isn't it astounding, how that worthless man waited until he was grabbed by the arm." Then the Blessed One addressed the monks: "From now on I will no longer perform the observance or recite the Pāṭimokkha. From now on, you alone, monks, will perform the observance and recite the Pāṭimokkha. It is impossible, it cannot happen, that a Tathāgata would perform the observance or recite the Pāṭimokkha with an impure gathering.

"Monks, there are these eight amazing & astounding qualities of the ocean because of which, as they see them again & again, the asuras take great joy in the ocean. Which eight?

"[1] The ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch.[1] The fact that the ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch: This is the first amazing

& astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[2] And furthermore, the ocean is stable and does not overstep its tideline…. This is the second amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[3] And furthermore, the ocean does not tolerate a dead body. Any dead body in the ocean gets quickly washed to the shore and thrown up on dry land…. This is the third amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[4] And furthermore, whatever great rivers there are–such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī–on reaching the ocean, give up their former names and are classed simply as 'ocean'…. This is the fourth amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[5] And furthermore, though the rivers of the world pour into the ocean, and rains fall from the sky, no swelling or diminishing in the ocean for that reason can be discerned…. This is the fifth amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[6] And furthermore, the ocean has a single taste: that of salt…. This is the sixth amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[7] And furthermore, the ocean has these many treasures of various kinds: pearls, sapphires, lapis lazuli, shells, quartz, coral, silver, gold, rubies, & cat's eyes…. This is the seventh amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

[8] And furthermore, the ocean is the abode of such mighty beings as these: whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas. There are in the ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long. The fact that the ocean is the abode of such mighty beings as these:

whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas; and there are in the ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long: This is the eighth amazing & astounding quality of the ocean because of which, as they see it again & again, the asuras take great joy in the ocean.

"These are the eight amazing & astounding qualities of the ocean because of which, as they see them again & again, the asuras take great joy in the ocean.

"In the same way, monks, there are eight amazing & astounding qualities of this Dhamma & Vinaya because of which, as they see them again & again, the monks take great joy in this Dhamma & Vinaya. Which eight?

[1] Just as the ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch; in the same way, this Dhamma & Vinaya has a gradual training, a gradual performance, a gradual practice, with a penetration to gnosis only after a long stretch. The fact that this Dhamma & Vinaya has a gradual training, a gradual performance, a gradual practice, with a penetration to gnosis only after a long stretch: This is the first amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[2] And furthermore, just as the ocean is stable and does not overstep its tideline; in the same way, my disciples do not–even for the sake of their lives–overstep the training rules I have formulated for them…. This is the second amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[3] And furthermore, just as the ocean does not tolerate a dead body–any dead body in the ocean getting quickly washed to the shore and thrown up on dry land–in the same way, if an individual is unprincipled, evil, unclean & suspect in his undertakings, hidden in his actions–not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature–the community has no affiliation with him. Having quickly gathered together, they suspend him from the community. Even though

he may be sitting in the midst of the community of monks, he is far from the community, and the community far from him…. This is the third amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[4] And furthermore, just as whatever great rivers there are–such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī–on reaching the ocean, give up their former names and are classed simply as 'ocean'; in the same way, when members of the four castes–noble warriors, brahmans, merchants, & workers–go forth from home to the homeless life in this Dhamma & Vinaya declared by the Tathāgata, they give up their former names and clans and are classed simply as 'contemplatives, sons of the Sakyan'…. This is the fourth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[5] And furthermore, just as the rivers of the world pour into the ocean, and rains fall from the sky, but no swelling or diminishing in the ocean for that reason can be discerned; in the same way, although many monks are totally unbound into the property of unbinding with no fuel remaining, no swelling or diminishing in the property of unbinding for that reason can be discerned…. This is the fifth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[6] And furthermore, just as the ocean has a single taste–that of salt–in the same way, this Dhamma & Vinaya has a single taste: that of release…. This is the sixth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[7] And furthermore, just as the ocean has these many treasures of various kinds–pearls, sapphires, lapis lazuli, shells, quartz, coral, silver, gold, rubies, & cat's eyes–in the same way, this Dhamma & Vinaya has these many treasures of various kinds: the four establishings of mindfulness, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for awakening, the noble eightfold path…. This is the seventh amazing & astounding quality of this

Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

[8] And furthermore, just as the ocean is the abode of such mighty beings as these: whales, whale-eaters, & whale-eater-eaters; asuras, nāgas, & gandhabbas, and there are in the ocean beings one hundred leagues long, two hundred… three hundred… four hundred… five hundred leagues long; in the same way, this Dhamma & Vinaya is the abode of such mighty beings as these: stream-winners & those practicing to realize the fruit of stream-entry; once-returners & those practicing to realize the fruit of once-returning; non-returners & those practicing to realize the fruit of non-returning; arahants & those practicing for arahantship. The fact that this Dhamma & Vinaya is the abode of such mighty beings as these–stream-winners & those practicing to realize the fruit of stream-entry; once-returners & those practicing to realize the fruit of once-returning; non-returners & those practicing to realize the fruit of non-returning; arahants & those practicing for arahantship: This is the eighth amazing & astounding quality of this Dhamma & Vinaya because of which, as they see it again & again, the monks take great joy in this Dhamma & Vinaya.

"These are the eight amazing & astounding qualities of this Dhamma & Vinaya because of which, as they see them again & again, the monks take great joy in this Dhamma & Vinaya."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Rain soddens what's covered
> & doesn't sodden what's open.
> So open up what's covered up,
> so that it won't get soddened by the rain.[2]

Notes

1. *Na āyataken'eva papāto:* literally, "not for quite a long stretch a sudden drop-off." The Commentary, however, insists that this phrase means, "with no abrupt drop-off." There are three reasons for not accepting the Commentary's interpretation here. (a) The first is grammatical. The word *āyataka* means "long, drawn out; lasting a long time." To interpret *āyatakena,* the instrumental of a

word meaning "long, drawn out," to mean "abrupt" makes little sense. (b) The second reason is geographical. The continental shelf off the east coast of India does have a sudden drop-off after a long gradual slope. (c) The third reason is doctrinal. As noted in the interpretation of the simile, the shape of the ocean floor corresponds to the course of the practice. If there were no sudden drop-off, there would be no sudden penetration to awakening. However, there are many cases of sudden penetration in the Canon, Exhibit A being Bāhiya's attainment of arahantship in Ud 1:10.

2. This verse also appears among the verses attributed to Ven. Sirimaṇḍa at Thag 6:13 (verse 447 in the PTS edition).

See also: AN 3:129

Ud 5:6 Soṇa (Soṇa Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Mahā Kaccāna was living among the people of Avantī on Pavatta Mountain near the Osprey Habitat. And at that time the lay follower Soṇa Koṭikaṇṇa was Ven. Mahā Kaccāna's supporter. Then as Soṇa Koṭikaṇṇa was alone in seclusion, this train of thought appeared to his awareness: "According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?"

So he went to Ven. Mahā Kaccāna and on arrival, having bowed down to Ven. Mahā Kaccāna, sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna, "Just now, venerable sir, as I was alone in seclusion, this train of thought appeared to my awareness: 'According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?' Give me the going-forth, Master Mahā Kaccāna!"

When this was said, Ven. Mahā Kaccāna said to Soṇa Koṭikaṇṇa, "It's hard, Soṇa, the life-long, one-meal-a-day, sleeping-alone holy life. Please, right there as you are a householder, devote yourself to the message of the Awakened Ones and to the proper-time [i.e., uposatha day], one-meal-a-day, sleeping-alone holy life." And so Soṇa Koṭikaṇṇa's idea of going-forth subsided.

Then a second time as Soṇa Koṭikaṇṇa was alone in seclusion, this train of thought appeared to his awareness: "According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I

were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?"

So he went to Ven. Mahā Kaccāna and on arrival, having bowed down to Ven. Mahā Kaccāna, sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna, "Just now, venerable sir, as I was alone in seclusion, this train of thought appeared to my awareness: 'According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?' Give me the going-forth, Master Mahā Kaccāna!"

When this was said, Ven. Mahā Kaccāna said to Soṇa Koṭikaṇṇa, "It's hard, Soṇa, the life-long, one-meal-a-day, sleeping-alone holy life. Please, right there as you are a householder, devote yourself to the message of the Awakened Ones and to the proper-time, one-meal-a-day, sleeping-alone holy life." And so Soṇa Koṭikaṇṇa's idea of going-forth subsided a second time.

Then a third time as Soṇa Koṭikaṇṇa was alone in seclusion, this train of thought appeared to his awareness: "According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?"

So he went to Ven. Mahā Kaccāna and on arrival, having bowed down to Ven. Mahā Kaccāna, sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna, "Just now, venerable sir, as I was alone in seclusion, this train of thought appeared to my awareness: 'According to the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness?' Give me the going-forth, Master Mahā Kaccāna!"

So Ven. Mahā Kaccāna gave Soṇa Koṭikaṇṇa the going-forth.

Now at that time the southern country of Avantī was short of monks. So only after three years–having gathered from here & there with

hardship & difficulty a quorum-of-ten community of monks[1]–did Ven. Mahā Kaccāna give full admission to Ven. Soṇa. Then, after having completed the Rains retreat, as he was alone in seclusion, this train of thought appeared to Ven. Soṇa's awareness: "I haven't seen the Blessed One face-to-face. I've simply heard that he is like this and like this. If my preceptor would give me permission, I would go to see the Blessed One, worthy & rightly self-awakened."

So, leaving seclusion in the late afternoon, he went to Ven. Mahā Kaccāna and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to Ven. Mahā Kaccāna, "Just now, venerable sir, as I was alone in seclusion, this train of thought appeared to my awareness: 'I haven't seen the Blessed One face-to-face. I've simply heard that he is like this and like this. If my preceptor would give me permission, I would go to see the Blessed One, worthy & rightly self-awakened.'"

"Good, Soṇa. Very good. Go, Soṇa, to see the Blessed One, worthy & rightly self-awakened. You will see the Blessed One who is serene & inspires serene confidence, his senses at peace, his mind at peace, one who has attained the utmost tranquility & poise, tamed, guarded, his senses restrained, a Great One *(nāga).* On seeing him, showing reverence with your head to his feet in my name,[2] ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, [saying: 'My preceptor, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.'"][3]

Saying, "As you say, venerable sir," Ven. Soṇa–delighting in & approving of Ven. Mahā Kaccāna's words–got up from his seat, bowed down to Ven. Mahā Kaccāna, circled him to the right, set his lodging in order, and–taking his bowl & robes–set off wandering toward Sāvatthī. Wandering by stages, he arrived at Sāvatthī, Jeta's Grove, Anāthapiṇḍika's monastery. He went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, my preceptor, Ven. Mahā Kaccāna, shows reverence with his head to the Blessed One's feet and asks whether the Blessed One is free from illness & affliction, is carefree, strong, & living in comfort."

"Are you well, monk? Are you in good health? Have you come along the road with only a little fatigue? And are you not tired of alms-food?"

"I am well, Blessed One. I am in good health, Blessed One. I have come along the road, lord, with only a little fatigue and I am not tired of alms-food."

Then the Blessed One addressed Ven. Ānanda, saying, "Ānanda, prepare bedding for this visiting monk."

Then the thought occurred to Ven. Ānanda, "When the Blessed One orders me, 'Ānanda, prepare bedding for this visiting monk,' he wants to stay in the same dwelling with that monk. The Blessed One wants to stay in the same dwelling with Ven. Soṇa." So he prepared bedding for Ven. Soṇa in the dwelling in which the Blessed One was staying. Then the Blessed One, having spent much of the night sitting in the open air, washed his feet and entered the dwelling. Likewise, Ven. Soṇa, having spent much of the night sitting in the open air, washed his feet and entered the dwelling. Then, getting up toward the end of the night, the Blessed One invited Ven. Mahā Soṇa,[4] saying, "Monk, I would like you to recite the Dhamma."

Responding, "As you say, lord," to the Blessed One, Ven. Soṇa chanted all sixteen parts of the Aṭṭhaka Vagga.[5] The Blessed One, at the conclusion of Ven. Soṇa's intonation, expressed high approval: "Good, monk. Very good. You have learned the Aṭṭhaka Vagga [verses] well, have considered them well, have borne them well in mind. You have a fine delivery, clear & faultless, that makes the meaning intelligible. How many Rains [in the monkhood] do you have?"

"I have one Rains, Blessed One."

"But why did you take so long [to ordain]?"

"For a long time, lord, I have seen the drawbacks in sensuality, but the household life is confining with many duties, many things to be done."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Seeing the drawbacks of the world,
> knowing the state without acquisitions,
> a noble one doesn't find joy in evil,
> in evil

a clean one doesn't find joy.[6]

Notes

1. Originally, a quorum of at least ten monks was required to ordain a new monk. In the version of this story given in the Vinaya (Mv.V.13.1-13), Ven. Mahā Kaccāna sends a request to the Buddha via Ven. Soṇa that some of the Vinaya rules be relaxed outside of the middle Ganges valley, one of them being that the quorum required for ordination be reduced. As a result, the Buddha amended the relevant rule, stating that the quorum of ten was needed only within the middle Ganges valley, and that outside of the middle Ganges valley a quorum of five would be sufficient to ordain a new monk, provided that at least one of the five be knowledgeable in the Vinaya.

2. The remainder of this paragraph does not appear in Mv.V.13.5. However, at this point in the story, Mv.V.13.5-7 inserts Ven. Mahā Kaccāna's request that Ven. Soṇa, in his name, ask the Buddha to rescind four of the monks' rules in the Southern region, and that he explain a procedure dealing with gifts of cloth that Ven. Mahā Kaccāna found unclear.

3. The passage in brackets appears in the PTS and Burmese editions, but not in the Thai and Sri Lankan editions.

4. This is the only point in the sutta where Ven. Soṇa has the prefix "Great" (Mahā) added to his name.

5. This is apparently the Aṭṭhaka Vagga as we now have it in Sn 4.

6. At Mv.V.13.10, the PTS version of this last line reads, "In the teaching a clean one finds joy." However, in the Thai, Burmese, and Sri Lankan versions of the same passage, the last line is the same as here.

Ud 5:7 Revata (Revata Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Revata the Doubter was sitting not far from the Blessed One, his legs crossed, his body held erect, reflecting on [his] purification through the overcoming of doubt. The Blessed One saw Ven. Revata the Doubter sitting not far away, his legs crossed, his body held erect, reflecting on [his] purification through the overcoming of doubt.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Any doubts,
> about here or the world beyond,
> about what is experienced
> by/because of others,
> by/because of oneself,[1]
> are abandoned–all–
> by the person in jhāna,
> ardent,
> living the holy life.

Note

1. This relates to the question of whether pleasure and pain are self-caused or other-caused. As Ud 6:5 and Ud 6:6 show, this question was a hot topic in the time of the Buddha. However, in SN 12:20, SN 12:35, and SN 12:67 the Buddha refuses to get involved in the issue. See the discussion in *Skill in Questions,* chapter 8.

Ud 5:8 Ānanda (Ānanda Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' refuge. And on that occasion, early in the morning of the uposatha, Ven. Ānanda adjusted his under robe and–carrying his bowl & robes–went into Rājagaha for alms. Devadatta saw Ven. Ānanda going for alms in Rājagaha and, on seeing him, went to him. On arrival, he said to him, "From this day forward, friend Ānanda, I will conduct the uposatha & community transactions apart from the Blessed One, apart from the community of monks."

Then Ven. Ānanda–having gone for alms in Rājagaha, after the meal, returning from his alms round–went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, after adjusting my under robe early in the morning and carrying my bowl & robes, I went into Rājagaha for alms. Devadatta saw me going for alms in Rājagaha and, on seeing me, went up to me. On arrival, he said to me, 'From this day forward, friend Ānanda, I will conduct the uposatha & community transactions apart from the Blessed One, apart from the community of monks.' Lord, today Devadatta will split the community. He will conduct the uposatha & community transactions [apart from the community]."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The good, for the good, is easy to do.
> The good, for the evil, is hard to do.
> Evil, for the evil, is easy to do.
> Evil, for the noble ones, is hard to do.

Ud 5:9 Jeering (Sadhāyamāna Sutta)

I have heard that on one occasion the Blessed One was wandering among the Kosalans with a large community of monks. And on that occasion, a large number of youths passed by as if jeering[1] not far from the Blessed One. The Blessed One saw the large number of youths passing by as if jeering not far away.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> False pundits, totally muddled,
> speaking in the range of mere words,
> babbling as much as they like:
> led on by what,
> they don't know.

Note

1. Reading *sadhāyamāna-rūpā* with the Burmese edition. The Thai edition reads, *saddāyamāna-rūpā*–"as if making an uproar"–which doesn't make much sense. The Sri Lankan edition reads, *saddhāyamāna-rūpā*–"as if showing faith"–which makes even less sense.

Ud 5:10 Cūḷa Panthaka (Panthaka Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Cūḷa Panthaka was sitting not far from the Blessed One, his legs crossed, his body held erect, with mindfulness established to the fore. The Blessed One saw Ven. Cūḷa Panthaka sitting not far away, his legs crossed, his body held erect, with mindfulness established to the fore.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> With steady body,
> steady awareness,
> –whether standing, sitting, or lying down[1]–
> a monk determined on mindfulness
> gains one distinction
> after another.
> Having gained one distinction
> after another,
> he goes where the King of Death
> can't see.

Note

1. There's a slight paradox in this verse in that the word for "steady" *(ṭhita)* can also mean "standing." Thus when the body is steady and unmoving, it is "standing" regardless of its posture.

6 : Blind from Birth

Ud 6:1 Relinquishment of the Life Force (Āyusama-osajjana Sutta)

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Then, early in the morning, he adjusted his under robe and–carrying his bowl & robes–went into Vesālī for alms. Then, having gone for alms in Vesālī, after the meal, returning from his alms round, he addressed Ven. Ānanda, "Get a sitting cloth, Ānanda. We will go to the Pāvāla shrine for the day's abiding."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda followed along behind the Blessed One, carrying the sitting cloth. Then the Blessed One went to the Pāvāla shrine and, on arrival, sat down on the seat laid out.

Seated, the Blessed One addressed Ven. Ānanda, "Vesālī is refreshing, Ānanda. Refreshing, too, are the Udena shrine, the Gotamaka shrine, the Sattamba shrine, the ManySon shrine, the Sāranda shrine, the Pāvāla shrine.[1]

"Anyone, Ānanda, in whom the four bases of power[2] are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could–if he wanted–remain for an eon or the remainder of an eon.[3] In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could–if he wanted–remain for an eon or the remainder of an eon."

But Ven. Ānanda–even when the Blessed One had given such a blatant sign, such a blatant hint–wasn't able to understand his meaning. He didn't request of him, "Lord, may the Blessed One remain for an eon. May the One-Well-Gone remain for an eon–for the benefit of the many, for the

happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human and divine beings." It was as if his mind was possessed by Māra.

A second time… A third time, the Blessed One addressed Ven. Ānanda, "Vesālī is refreshing, Ānanda. Refreshing, too, are the Udena shrine, the Gotamaka shrine, the Sattamba shrine, the ManySon shrine, the Sāranda shrine, the Pāvāla shrine.

"Anyone, Ānanda, in whom the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, could–if he wanted–remain for an eon or the remainder of an eon. In the Tathāgata, Ānanda, the four bases of power are developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken. He could–if he wanted–remain for an eon or the remainder of an eon."

But Ven. Ānanda–even when the Blessed One had given such a blatant sign, such a blatant hint–wasn't able to understand his meaning. He didn't request of him, "Lord, may the Blessed One remain for an eon. May the One-Well-Gone remain for an eon–for the benefit of the many, for the happiness of the many, out of sympathy for the world, for the welfare, benefit, & happiness of human and divine beings." It was as if his mind was possessed by Māra.

Then the Blessed One addressed Ven. Ānanda, "Go, Ānanda. Do what you think it is now time to do."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda got up from his seat, bowed down to the Blessed One and–after circling him to the right–went to sit under a tree not far from the Blessed One.

Then, not long after Ven. Ānanda had left, Māra the Evil One went to the Blessed One and, on arrival, stood to one side. As he was standing there he said to the Blessed One, "May the Blessed One totally unbind now, lord. May the One-Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One: 'Evil One, I will not totally unbind as long as my monk disciples are not yet experienced, trained, attained to confidence, desiring rest from the yoke, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing

masterfully, living in line with the Dhamma; declaring the Dhamma–after having learned it from their own teachers–teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.'[4]

"But now, lord, the Blessed One's monk disciples are experienced, trained, attained to confidence, desiring rest from the yoke, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma–after having learned it from their own teachers–teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.

"May the Blessed One totally unbind now, lord. May the One-Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord. After all, these words were said by the Blessed One: 'Evil One, I will not totally unbind as long as my nun disciples… my male lay-follower disciples… my female lay-follower disciples are not yet experienced, trained, attained to maturity, desiring rest from the yoke, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma–after having learned it from their own teachers–teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.'

"But now, lord, the Blessed One's female lay-follower disciples are experienced, trained, attained to maturity, desiring rest from the yoke, learned, maintaining the Dhamma, practicing the Dhamma in line with the Dhamma, practicing masterfully, living in line with the Dhamma; declaring the Dhamma–after having learned it from their own teachers–teaching it, describing it, setting it forth, revealing it, explaining it, making it plain; well-refuting, in line with the Dhamma, any opposing teachings that have arisen; teaching the Dhamma with its marvels.

"May the Blessed One totally unbind now, lord. May the One-Well-Gone totally unbind now, lord. Now is the time for the Blessed One's

total unbinding, lord. After all, these words were said by the Blessed One: 'Evil One, I will not totally unbind as long as this holy life of mine is not powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are devas & human beings.' But now, lord, the Blessed One's holy life is powerful, prosperous, widely-spread, disseminated among many people, well-expounded as far as there are devas & human beings.

"May the Blessed One totally unbind now, lord. May the One-Well-Gone totally unbind now, lord. Now is the time for the Blessed One's total unbinding, lord."

When this was said, the Blessed One said to Māra, the Most Evil One: "Relax, Evil One. It won't be long until the Tathāgata's total unbinding. In three months' time from now, the Tathāgata will totally unbind."

Thus at the Pāvāla shrine–mindful & alert–the Blessed One relinquished the fabrications of life.[5] And as the Blessed One relinquished the fabrications of life, there was a great earthquake, frightening & hair-raising, along with cracks of thunder.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Comparing the incomparable[6]
> with coming-into-being,
> the sage relinquished
> the fabrication of becoming.
> Inwardly joyful,
> centered,
> he split his own
> coming-into-being
> like a coat of mail.[7]

Notes

1. As DN 16 makes clear, there were several times in the past where the Buddha, at several different locations, had commented to Ven. Ānanda on how refreshing it was to be in the location where they were staying. This apparently was meant as a sign that living on would not be a burden, for in each case he

had then given a broad hint–as he does here–for Ven. Ānanda to invite him to extend his life. As says in the narrative immediately following the events portrayed in this udāna, he would have refused the invitation if offered only twice, but would have accepted it on the third offer. But now that he has abandoned the will to live, he cannot take it on again, so Ven. Ānanda's final opportunity to make the invitation is lost.

2. "And what is the base of power? Whatever path, whatever practice, leads to the attainment of power, the winning of power: That is called the base of power.

"And what is the development of the base of power? There is the case where a monk develops the base of power endowed with concentration founded on *desire* & the fabrications of exertion. He develops the base of power endowed with concentration founded on *persistence*… concentration founded on *intent*… concentration founded on *discrimination* & the fabrications of exertion. This is called the development of the base of power." – *SN 51:26*

3. An eon, in the Buddhist cosmology, is an immensely long stretch of time. According to the Commentary here, it can also mean the full lifespan of a human being in that particular period of the eon (Buddhist cosmology allows for a huge fluctuation in human lifespans over the course of an eon). The Commentary adopts this second meaning in this passage, and so takes the Buddha's statement here as meaning that a person who has developed the bases of power could live for a full lifespan or for a little bit more. In this case, the Pali for the last part of this compound, *kappāvasesaṁ,* would mean, "an eon plus a remainder."

4. DN 11 defines the miracle of instruction as instruction in training the mind to the point of where it gains release from all suffering and stress.

5. In other words, the Buddha relinquished the will to live longer. It was this relinquishment that led to his total Unbinding three months later.

6. Reading *tulaṁ* as a present participle.

7. The image is of splitting a coat of mail with an arrow.

Ud 6:2 Seclusion (Paṭisalla Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Monastery, the palace of Migāra's mother. And on that occasion the Blessed One, having emerged from his seclusion in the late afternoon, was sitting outside the doorway of the porch. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

Now on that occasion seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers–their nails, armpit-hair, & body-hair grown long, carrying containers on poles [over their shoulders]–walked past, not far from the Blessed One. King Pasenadi Kosala saw the seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers–their nails, armpit-hair, & body-hair grown long, carrying containers on poles [over their shoulders]–walking past, not far from the Blessed One. On seeing them, he got up from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, paid homage to the seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers with his hands palm-to-palm in front his heart, and announced his name three times: "I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala. I am the king, venerable sirs, Pasenadi Kosala."

Then not long after the seven coiled-hair ascetics, seven Jain ascetics, seven cloth-less ascetics, seven one-cloth ascetics, & seven wanderers had passed, King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Of those in the world who are arahants or on the path to arahantship, are these among them?"

"Great king, as a layman enjoying sensual pleasures; living confined with children; using Kāsī fabrics & sandalwood; wearing garlands, scents,

& creams; handling gold & silver, it's hard for you to know whether these are arahants or on the path to arahantship.

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through trading with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning."

"Amazing, lord! Astounding!–how well that was put by the Blessed One! 'Great king, as a layman enjoying sensual pleasures; living confined with children; using Kāsī fabrics & sandalwood; wearing garlands, scents, & creams; handling gold & silver, it's hard for you to know whether these are arahants or on the path to arahantship.

"'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through trading with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive,

not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.'

"These men, lord, are my spies, my scouts, returning after going out through the countryside. They go out first, and then I go. Now, when they have scrubbed off the dirt & mud, are well-bathed & well-perfumed, have trimmed their hair and beards, and have put on white clothes, they will go about endowed and provided with the five strings of sensuality."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

One
should not make an effort everywhere,
should not be another's hireling,
should not live dependent on another,
should not go about
as a trader in the Dhamma.[1]

Notes

1. SN 3:11 tells a nearly identical version of this story, although it replaces this verse with the following:

Not by appearance
is a man rightly known,
nor should trust be based
on a quick glance,
–for, disguised as well-restrained,
the unrestrained go through this world.
A counterfeit earring made of clay,
a bronze half-dollar coated in gold:
They go about in this world
hidden all around:
impure inside,

beautiful out.

The verse in SN 3:11 may seem more immediately relevant to the situation than the verse given here, but the verse given here is a more interesting and original response to what is happening.

See also: MN 95; MN 110; AN 4:192

Ud 6:3 It Was (Ahu Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One sat reflecting on the various evil, unskillful qualities that had been abandoned [in him] and on the various skillful qualities that had gone to the culmination of their development. Then as he realized the various evil, unskillful qualities that had been abandoned [in him] and the various skillful qualities that had gone to the culmination of their development, he on that occasion exclaimed:

> Before, it was, then it wasn't.
> Before, it wasn't, then it was.
> It wasn't, won't be,
> & now isn't to be found.[1]

Note

1. The last half of this verse also appears as the last half a verse attributed to Ven. Kaṇhadinna at Thag 2:30 (verse 180 in the PTS edition). According to the Commentary, these lines refer to the moment of the path to arahantship, which occurs only once and is never repeated.

Ud 6:4 Sectarians (1) (Tittha Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion there were many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views, differing opinions, differing beliefs, dependent for support on their differing views. Some of the contemplatives & brahmans held this doctrine, this view: "The cosmos is eternal. Only this is true; anything otherwise is worthless."

Some of the contemplatives & brahmans held this doctrine, this view: "The cosmos is not eternal" … "The cosmos is finite" … "The cosmos is infinite" … "The soul is the same thing as the body" … "The soul is one thing and the body another" … "After death a Tathāgata exists" … "After death a Tathāgata does not exist" … "After death a Tathāgata both exists & does not exist" … "After death a Tathāgata neither exists nor does not exist. Only this is true; anything otherwise is worthless."

And they kept on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, "The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this."

Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, there are many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views, differing opinions, differing beliefs, dependent for support on their differing views…. And they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

"Monks, the wanderers of other sects are blind & eyeless. They don't know what is beneficial and what is harmful. They don't know what is the

Dhamma and what is non-Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'

"Once, monks, in this same Sāvatthī, there was a certain king, and the king said to a certain man, 'Come, my good man. Gather together all the people in Sāvatthī who have been blind from birth.'"

"Responding, 'As you say, your majesty,' to the king, the man–having rounded up all the people in Sāvatthī who had been blind from birth–went to the king and on arrival said, 'Your majesty, the people in Sāvatthī who have been blind from birth have been gathered together.'

"'Very well then, I say, show the blind people an elephant.'

"Responding, 'As you say, your majesty,' to the king, the man showed the blind people an elephant. To some of the blind people he showed the elephant's head, saying, 'This, blind people, is what an elephant is like.' To some of them he showed the elephant's ear, saying, 'This, blind people, is what an elephant is like.' To some of them he showed the elephant's tusk… the elephant's trunk… the elephant's body… the elephant's foot… the elephant's hindquarters… the elephant's tail… the tuft at the end of the elephant's tail, saying, 'This, blind people, is what an elephant is like.'

"Then, having shown the blind people the elephant, the man went to the king and on arrival said, 'Your majesty, the blind people have seen the elephant. May your majesty do what you think it is now time to do.'

"Then the king went to the blind people and on arrival asked them, 'Blind people, have you seen the elephant?'

"'Yes, your majesty. We have seen the elephant.'

"'Now tell me, blind people, what the elephant is like.'

"The blind people who had been shown the elephant's head said, 'The elephant, your majesty, is just like a jar.'

"Those who had been shown the elephant's ear said, 'The elephant, your majesty, is just like a winnowing basket.'

"Those who had been shown the elephant's tusk said, 'The elephant, your majesty, is just like a plowshare.'[1]

"Those who had been shown the elephant's trunk said, 'The elephant, your majesty, is just like the pole of a plow.'

"Those who had been shown the elephant's body said, 'The elephant, your majesty, is just like a granary.'

"Those who had been shown the elephant's foot said, 'The elephant, your majesty, is just like a post.'

"Those who had been shown the elephant's hindquarters said, 'The elephant, your majesty, is just like a mortar.'

"Those who had been shown the elephant's tail said, 'The elephant, your majesty, is just like a pestle.'

"Those who had been shown the tuft at the end of the elephant's tail said, 'The elephant, your majesty, is just like a broom.'

"Saying, 'The elephant is like this, it's not like that. The elephant's not like that, it's like this,' they struck one another with their fists. That gratified the king.

"In the same way, monks, the wanderers of other sects are blind & eyeless. They don't know what is beneficial and what is harmful. They don't know what is the Dhamma and what is non-Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> With regard to these things
> they're attached–
> some contemplatives & brahmans.
> They quarrel & fight–
> people seeing one side.

Note

1. Reading *phālo* with the Thai and Sri Lankan editions. According to the PTS dictionary, this word can also mean "iron rod." The Burmese edition reads, *khīlo,* "post" or "stake." The Thai edition also includes another variant reading: *sallo,* "arrow."

Ud 6:5 Sectarians (2) (Tittha Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion there were many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views, differing opinions, differing beliefs, dependent for support on their differing views. Some of the contemplatives & brahmans held this doctrine, this view: "The self & the cosmos are eternal. Only this is true; anything otherwise is worthless."

Some of the contemplatives & brahmans held this doctrine, this view: "The self & the cosmos are not eternal" … "The self & the cosmos are both eternal and not eternal" … "The self & the cosmos are neither eternal nor not eternal" …

"The self & the cosmos are self-made" … "The self & the cosmos are other-made" … "The self & the cosmos are both self-made & other-made" … "The self & the cosmos–without self-making, without other-making–are spontaneously arisen" …

"Pleasure & pain, the self & the cosmos are self-made" … "other-made" … "both self-made & other-made" … "Pleasure & pain, the self & the cosmos–without self-making, without other-making–are spontaneously arisen. Only this is true; anything otherwise is worthless."

And they kept on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, "The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this."

Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, there are many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views,

differing opinions, differing beliefs, dependent for support on their differing views…. And they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

"Monks, the wanderers of other sects are blind & eyeless. They don't know what is beneficial and what is harmful. They don't know what is the Dhamma and what is non-Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> With regard to these things
> they're attached–
> some contemplatives & brahmans.
> Not reaching the footing,[1]
> they sink in mid-stream.

Note

1. This compound–*tamogadhaṁ*–is ambiguous in that it can be divided in two ways: *tam-ogadhaṁ*, "that footing"; or *tamo-gadhaṁ*, "a footing in darkness." The first is the meaning apparently intended here, with "that footing" referring to the deathless (the image is of the point, when crossing a river, where one comes close enough to the far shore that one can touch bottom–see AN 10:58). However, the Buddha was probably conscious that the compound could also be interpreted in the second way, which would have made the term memorable for its shock value. There are several other passages in Pali poetry where terms seem to have been intended to carry both positive and negative meanings for this reason. See, for example, Dhp 97, Sn 4:10, and Sn 4:13.

See also: *DN 2*; *SN 12:20*; *SN 12:35*; *SN 12:67*; *AN 3:62*

Ud 6:6 Sectarians (3) (Tittha Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion there were many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views, differing opinions, differing beliefs, dependent for support on their differing views. Some of the contemplatives & brahmans held this doctrine, this view: "The self & the cosmos are eternal. Only this is true; anything otherwise is worthless."

Some of the contemplatives & brahmans held this doctrine, this view: "The self & the cosmos are not eternal" … "The self & the cosmos are both eternal and not eternal" … "The self & the cosmos are neither eternal nor not eternal" …

"The self & the cosmos are self-made" … "The self & the cosmos are other-made" … "The self & the cosmos are both self-made & other-made" … "The self & the cosmos–without self-making, without other-making–are spontaneously arisen" …

"Pleasure & pain, the self & the cosmos are self-made" … "other-made" … "both self-made & other-made" … "Pleasure & pain, the self & the cosmos–without self-making, without other-making–are spontaneously arisen. Only this is true; anything otherwise is worthless."

And they kept on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, "The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this."

Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, there are many contemplatives, brahmans, & wanderers of various sects living around Sāvatthī with differing views,

differing opinions, differing beliefs, dependent for support on their differing views…. And they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

"Monks, the wanderers of other sects are blind & eyeless. They don't know what is beneficial and what is harmful. They don't know what is the Dhamma and what is non-Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they keep on arguing, quarreling, & disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

People are intent on the idea of
    'I-making'
and attached to the idea of
    'other-making.'
Some don't realize this,
nor do they see it as an arrow.
But to one who,
having extracted this arrow,
    sees,
[the thought] 'I am doing,'[1] doesn't occur;
'Another is doing,' doesn't occur.
This human race is
            possessed by conceit
            bound by conceit,
            tied down by conceit.
Speaking hurtfully because of their views
they don't go beyond
    the wandering-on.

Note

1. See Ud 1:1, note 3.

See also: *SN 12:20*; *SN 12:35*; *SN 12:67*; *AN 3:62*

Ud 6:7 Subhūti (Subhūti Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Subhūti was sitting not far from the Blessed One, his legs crossed, his body held erect, having attained a concentration free from directed thought. The Blessed One saw Ven. Subhūti sitting not far away, his legs crossed, his body held erect, having attained a concentration free from directed thought.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Whose thoughts are
> vaporized,
> well-dealt-with
> within,[1]
> without trace–
> going beyond that tie,
> perceiving the formless,
> overcoming
> four yokes,[2]
> one doesn't go
> to birth.

Notes

1. This part of the verse is identical with the first half of a verse in Sn 1:1 (verse 7 in the PTS edition).

2. The four yokes are: sensuality, becoming, views, and ignorance. See AN 4:10.

Ud 6:8 The Courtesan (Gaṇika Sutta)

I have heard that on one occasion the Blessed One was staying near Rājagaha at the Bamboo Forest, the Squirrels' Sanctuary. And on that occasion two factions in Rājagaha were infatuated with a certain courtesan, their minds enthralled. Arguing, quarreling, & disputing, they attacked one another with fists, attacked one another with clods of dirt, attacked one another with sticks, attacked one another with knives, so that they fell into death or death-like pain.

Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Rājagaha for alms. Having gone for alms in Rājagaha, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "At present, two factions in Rājagaha are infatuated with a certain courtesan, their minds enthralled. Arguing, quarreling, & disputing, they attack one another with fists, attack one another with clods of dirt, attack one another with sticks, attack one another with knives, so that they fall into death or death-like pain."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> What's been attained, what's to be attained,
> are both strewn with dust
> by one who trains
> in line with the afflicted.
> Any precept & practice life whose essence is training,
> and the holy life whose essence is service:
> This is one extreme.
> Any who say, "There's no harm in sensual desires":
> This, the second extreme.
> Both of these extremes cause the growth of cemeteries,
> and cemeteries cause views to grow.

Not directly knowing these two extremes,
some fall short,
some run too far.[1]
But those who, directly knowing them,
didn't exist there,
didn't construe
by means of them:[2]
For them
there's no whirling through the cycle
to be described.

Notes

1. See Iti 49, and the discussion of this point in *The Paradox of Becoming*, chapters 2 and 6.

2. For an example of "not existing there," see the Buddha's instructions to Bāhiya in Ud 1:10. For an example of freeing oneself from construing, see the description of a sage at peace near the conclusion of MN 140.

Ud 6:9 Rushing (Upāti Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Now on that occasion, in the pitch-black darkness of the night, the Blessed One was sitting in the open air while oil lamps were burning. And on that occasion, many flying insects, flying into & around those lamps, were meeting their downfall, meeting their misfortune, meeting their downfall & misfortune in those oil lamps. The Blessed One saw those flying insects, flying into & around those lamps, meeting their downfall, meeting their misfortune, meeting their downfall & misfortune in those oil lamps.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Rushing headlong,
> missing what's essential,
> bringing on one new bond
> after another,
> they fall, like insects into a flame:
> those intent
> on things seen,
> things heard.

Ud 6:10 They Appear (Uppajjanti Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, as long as Tathāgatas–worthy & rightly self-awakened–do not appear in the world, that's when the wanderers of other sects are worshipped, revered, honored, venerated, and given homage–recipients of robes, alms food, lodgings, & medicinal requisites for the sick. But when Tathāgatas–worthy & rightly self-awakened–appear in the world, that's when the wanderers of other sects are not worshipped, revered, honored, venerated, or given homage; nor are they recipients of robes, alms food, lodgings, & medicinal requisites for the sick. Now only the Blessed One is worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick–along with the community of monks."

"That's how it is, Ānanda. That's how it is. As long as Tathāgatas–worthy & rightly self-awakened–do not appear in the world, that's when the wanderers of other sects are worshipped, revered, honored, venerated, and given homage–recipients of robes, alms food, lodgings, & medicinal requisites for the sick. But when Tathāgatas–worthy & rightly self-awakened–appear in the world, that's when the wanderers of other sects are not worshipped, revered, honored, venerated, or given homage; nor are they recipients of robes, alms food, lodgings, & medicinal requisites for the sick. Now only the Tathāgata is worshipped, revered, honored, venerated, and given homage–a recipient of robes, alms food, lodgings, & medicinal requisites for the sick–along with the community of monks."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The glowworm shines
> as long as the sun hasn't risen.

But when that splendor rises,
the glowworm's light is destroyed.
    It no longer shines.
Likewise, sectarians[1] shine
as long as those rightly awakened
don't appear in the world.
Those logicians[2] aren't purified,
nor are their disciples.
Those of bad views
    aren't released
    from stress.

Notes

1. Reading *titthiyānaṁ* with the Thai edition. The Sri Lankan and Burmese editions read, *takkikānaṁ*, "logicians." The parallel passage in the Udānavarga (29.2) agrees with this latter version.

2. In DN 1, the Buddha criticizes the philosophies of many of his contemporaries for having been "hammered out by logic."

7 : The Minor Section

Ud 7:1 Bhaddiya (1) (Bhaddiya Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. At that time Ven. Sāriputta was–with a variety of approaches–instructing, urging, rousing, & encouraging Ven. Bhaddiya the Dwarf with Dhamma-talk. As Ven. Bhaddiya the Dwarf was–with a variety of approaches–being instructed, urged, roused, & encouraged by Ven. Sāriputta with Dhamma-talk, his mind, through lack of clinging/sustenance, was released from the effluents.

The Blessed One saw that as Ven. Bhaddiya the Dwarf was–with a variety of approaches–being instructed, urged, roused, & encouraged by Ven. Sāriputta with Dhamma-talk, his mind, through lack of clinging/sustenance, was released from the effluents.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Above, below, everywhere released,
> he doesn't focus on "I am this."[1]
> Thus released, he crosses the flood
> not crossed before,
> for the sake of no further becoming.

Note

1. See Ud 1:1, note 3.

Ud 7:2 Bhaddiya (2) (Bhaddiya Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. At that time Ven. Sāriputta was–with a variety of approaches–instructing, urging, rousing, & encouraging Ven. Bhaddiya the Dwarf with Dhamma-talk to an even greater extent, as he thought that Bhaddiya was still just a learner.

The Blessed One saw that Ven. Sāriputta was–with a variety of approaches–instructing, urging, rousing, & encouraging Ven. Bhaddiya the Dwarf with Dhamma-talk to an even greater extent, as he thought that Bhaddiya was still just a learner.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> He has cut the cycle,
> has gone away
> to freedom from longing.
> The dried-up stream
> no longer flows.
> The cycle, cut,
> no longer turns.
> This, just this,
> is the end of stress.

Ud 7:3 Attached to Sensual Pleasures (1) (Kāmesu Satta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion, most of the people in Sāvatthī were excessively attached to sensual pleasures. They lived infatuated with, greedy for, addicted to, fastened to, absorbed in sensual pleasures. Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Sāvatthī for alms. Having gone for alms in Sāvatthī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Most of the people in Sāvatthī are excessively attached to sensual pleasures. They live infatuated with, greedy for, addicted to, fastened to, absorbed in sensual pleasures."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Attached to sensual pleasures,
> attached to sensual ties,
> seeing no blame in the fetter,
> never will those attached to the fetter, the tie,
> cross over the flood
> so great & wide.

Ud 7:4 Attached to Sensual Pleasures (2) (Kāmesu Satta Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion, most of the people in Sāvatthī were excessively attached to sensual pleasures. They lived infatuated with, greedy for, addicted to, fastened to, absorbed in sensual pleasures. Then early in the morning the Blessed One adjusted his under robe and–carrying his bowl & robes–went into Sāvatthī for alms. He saw that most of the people in Sāvatthī were excessively attached to sensual pleasures, that they live infatuated with, greedy for, addicted to, fastened to, absorbed in sensual pleasures.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Blinded by sensuality
> covered by the net,
> veiled with the veil of craving,
> bound by the Kinsman of the heedless,[1]
> like fish in the mouth of a trap,[2]
> they go to aging & death,
> like a milk-drinking calf to its mother.

Notes

1. Māra. There is an alliterative play here between the word "bound" *(bandhā)* and "by the Kinsman" *(bandhunā)*.

2. This verse, up to this point, is identical with a verse attributed to Ven. Rāhula in Thag 4:8 (verse 297 in the PTS edition).

Ud 7:5 The Dwarf (Lakuṇṭha Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Bhaddiya the Dwarf, following behind a large number of monks, was going to the Blessed One. From afar, the Blessed One saw Ven. Bhaddiya the Dwarf coming, following behind a large number of monks: ugly, unsightly, stunted, treated with condescension[1] by most of the monks. On seeing him, the Blessed One addressed the monks, "Monks, do you see that monk coming from afar, following behind a large number of monks: ugly, unsightly, stunted, treated with condescension by most of the monks?"

"Yes, lord."

"That, monks, is a monk of great power, great might. The attainment already attained by that monk is not of a sort easily attained. And by means of it he has reached & remains in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself right in the here-&-now."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Faultless,
> canopied in white,
> the single-spoked chariot rolls along.
> See him coming, untroubled:
> one whose stream is cut,
> free from bonds.[2]

Notes

1. The Commentary notes that misbehaving monks liked to stroke his hands and catch hold of his ears.

2. In SN 41:5, Citta the householder explains this verse as follows:

"*Faultless* stands for virtues.

"*Canopied in white* stands for release.

"*Single-spoked* stands for mindfulness.

"*Rolls along* stands for coming and going.

"*Chariot* stands for this body composed of the four elements….

"Passion is a trouble; aversion is a trouble; delusion is a trouble. These have been abandoned by a monk whose effluents have ended–their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. That's why the monk whose effluents have ended is said to be *untroubled.*

"*Him coming* stands for the arahant.

"*Stream* stands for craving. That has been abandoned by a monk whose effluents have ended–its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. That's why the monk whose effluents have ended is said to be *one whose stream is cut.*

"Passion is a bond; aversion is a bond; delusion is a bond. These have been abandoned by a monk whose effluents have ended–their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. That's why the monk whose effluents have ended is said to be *free from bonds.*"

SN 21:6 starts with the same prose passage as this udāna but ends with a different verse:

> Swans, cranes, & peacocks,
> elephants & spotted antelope
> all fear the lion
> (though) in body there's no comparison.
> In the same way, among human beings,
> even if one is small
> but endowed in discernment,
> one is great for that–
> not the fool endowed in physique.

See also: SN 21:5

Ud 7:6 The Ending of Craving (Taṇhākhaya Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Aññāta Koṇḍañña[1] was sitting not far from the Blessed One, his legs crossed, his body held erect, reflecting on [his] release through the total ending of craving. The Blessed One saw Ven. Aññāta Koṇḍañña sitting not far away, his legs crossed, his body held erect, reflecting on [his] release through the total ending of craving.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> For someone with no root, no soil, no leaves
> –how creepers?
> Who's fit to criticize him?–
> the enlightened one freed
> from bonds.
> Even devas praise him.
> Even by Brahmā he's praised.

Note

1. The Buddha's first disciple. See SN 56:11.

Ud 7:7 The Ending of Objectification (Papañcakhaya Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was sitting, contemplating his own abandoning of the perceptions & categories of objectification.

Then the Blessed One, realizing his own abandoning of the perceptions & categories of objectification, on that occasion exclaimed:

> One who
> has no objectifications,[1]
> no standing-place,[2]
> who has gone beyond
> the tether & cross-bar:
> The world, even with its devas,
> doesn't look down on him–
> he, going about without craving,
> a sage.

Notes

1. *Papañca:* A mode of thought that begins with the assumption, "I am the thinker," and develops its categories and perceptions–about self and world, about existence and non-existence–from there. For more on this topic, see the introduction to MN 18 and *Skill in Questions,* chapters 3 and 8.

2. On the teaching that the awakened person has no location, see *The Paradox of Becoming,* chapter 7.

Ud 7:8 Kaccāna (Kaccāna Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Ven. Mahā Kaccāna was sitting not far from the Blessed One, his legs crossed, his body held erect, having mindfulness immersed in the body well-established to the fore within. The Blessed One saw Ven. Mahā Kaccāna sitting not far away, his legs crossed, his body held erect, having mindfulness immersed in the body well-established to the fore within.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> If one were to have
> mindfulness always
> established, continually
> immersed in the body,
> (thinking,)
> "It should not be,
> it should not be mine;
> it will not be,
> it will not be mine"[1]–
> there,
> in that step-by-step dwelling,
> one in no long time
> would cross over
> attachment.

Note

1. This passage can also be translated as:

> "It should not be,
> it should not occur to me;
> it will not be,

it will not occur to me."

In AN 10:29, the Buddha recommends this view as conducive to developing dispassion for becoming. However, in MN 106 he warns that it can lead to the refined equanimity of the dimension of neither perception nor non-perception, which can become an object of clinging. Only if that subtle clinging is detected can all clinging be abandoned.

The Canon's most extended discussion of this theme of meditation is in SN 22:55. See Appendix Two.

For more on this topic, see *The Paradox of Becoming,* chapter 5.

Ud 7:9 The Well (Udapāna Sutta)

I have heard that on one occasion the Blessed One was wandering among the Mallans, together with a large community of monks, and came to a brahman village of the Mallans named Thūna. The brahman householders of Thūna heard that "Gotama the Sakyan contemplative, gone forth from the Sakyan clan, is wandering among the Mallans together with a large community of monks, and has arrived at Thūna." So they filled the well all the way to the brim with grass & chaff, [thinking], "Don't let these shaven-headed contemplatives draw drinking water."

Then the Blessed One, going down from the road, went to a certain tree, and on arrival sat down on a seat laid out. Seated, he said to Ven. Ānanda: "Please, Ānanda, fetch me some drinking water from that well."

When this was said, Ven. Ānanda replied, "Just now, lord, the brahman householders of Thūna filled that well all the way to the brim with grass & chaff, [thinking], 'Don't let these shaven-headed contemplatives draw drinking water.'"

A second time, the Blessed One said to Ven. Ānanda: "Please, Ānanda, fetch me some drinking water from that well."

A second time, Ven. Ānanda replied, "Just now, lord, the brahman householders of Thūna filled that well all the way to the brim with grass & chaff, [thinking], 'Don't let these shaven-headed contemplatives draw drinking water.'"

A third time, the Blessed One said to Ven. Ānanda: "Please, Ānanda, fetch me some drinking water from that well."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda–taking a bowl–went to the well. As he was approaching the well, it expelled all the grass & chaff from its mouth and stood filled to the brim–streaming, as it were–with pristine water, undisturbed & clear. The thought occurred to him, "How amazing! How astounding!–the great power & great might of the Tathāgata!–in that, while I was approaching the well, it expelled all

the grass & chaff from its mouth and stood filled to the brim–streaming, as it were–with pristine water, undisturbed & clear."

Taking drinking water in his bowl, he went to the Blessed One and on arrival said, "How amazing, lord! How astounding!–the great power & great might of the Tathāgata!–in that, while I was approaching the well, it expelled all the grass & chaff from its mouth and stood filled to the brim–streaming, as it were–with pristine water, undisturbed & clear. Drink the water, O Blessed One! Drink the water, O One-Well-Gone!"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

What need for a well
if there were waters always?
Having cut craving
    by the root,
one would go about searching
    for what?

Ud 7:10 King Udena (Udena Sutta)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. And on that occasion the inner quarters of King Udena's royal park had burned down, and 500 women, headed by Sāmāvatī, had died.

Then in the early morning, a large number of monks adjusted their under robes and–carrying their bowls & robes–went into Kosambī for alms. Having gone for alms in Kosambī, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the inner quarters of King Udena's royal park have burned down, and 500 women, headed by Sāmāvatī, have died. What is the destination of those female lay followers? What is their future course?"

"Monks, among those female lay followers are stream-winners, once-returners, & non-returners. All of those female lay followers, monks, died not without [noble] fruit."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Bound round with delusion, the world
> only appears to be competent.
> Bound with acquisitions, foolish,
> surrounded by darkness,
> it seems eternal,
> but for one who sees,
> there is nothing.

8 : Pāṭali Village

Ud 8:1 Unbinding (1) (Nibbāna Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was instructing, urging, rousing, & encouraging the monks with Dhamma-talk concerned with unbinding. The monks–receptive, attentive, focusing their entire awareness, lending ear–listened to the Dhamma.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> There is that dimension, monks, where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor staying; neither passing away nor arising: unestablished,[1] unevolving, without support [mental object].[2] This, just this, is the end of stress.

Notes

1. On unestablished consciousness, see SN 22:87 and the discussion in *The Paradox of Becoming,* chapter 7.

2. See SN 22:53.

See also: DN 11; MN 49; SN 35:117

Ud 8:2 Unbinding (2) (Nibbāna Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was instructing, urging, rousing, & encouraging the monks with Dhamma-talk concerned with unbinding. The monks–receptive, attentive, focusing their entire awareness, lending ear–listened to the Dhamma.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> It's hard to see the unaffected,
> for the truth is not easily seen.
> Craving is pierced
> in one who knows;
> for one who sees,
> there is nothing.[1]

Note

1. This last phrase can also be translated, "One who sees has nothing."

Ud 8:3 Unbinding (3) (Nibbāna Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was instructing, urging, rousing, & encouraging the monks with Dhamma-talk concerned with unbinding. The monks–receptive, attentive, focusing their entire awareness, lending ear–listened to the Dhamma.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> There is, monks, an unborn[1]–unbecome–unmade–unfabricated. If there were not that unborn–unbecome–unmade–unfabricated, there would not be the case that escape from the born–become–made–fabricated would be discerned. But precisely because there is an unborn–unbecome–unmade–unfabricated, escape from the born–become–made–fabricated is discerned.[2]

Notes

1. Some scholars have argued that the term "unborn" cannot be used to distinguish unbinding from transmigration, as there are discourses (such as SN 15:3) stating that transmigration itself has no beginning point, implying that it too is unborn. Thus they argue that in this passage the term *ajātaṁ*, although a past participle, should be translated as, "without birth." However, this argument is based on two questionable premises. First, it assumes that unbinding is here being contrasted with transmigration, even though the passage simply contrasts it with the fabricated. Secondly, even assuming that the phrase "the born–the become," etc., is a reference to transmigration, the scholars' argument is based on a misreading of SN 15:3. There, transmigration is said to have an "inconceivable" or "undiscoverable" beginning point. This is very different from saying that it is unborn. If transmigration were unborn, it would be unfabricated (see AN 3:47), which is obviously not the case. Thus, in

translating this term to describe unbinding, I have maintained the straight grammatical reading, "unborn."

2. Iti 43 gives this exclamation as the synopsis of a Dhamma talk, followed by this verse:

> The born, become, produced,
> made, fabricated, impermanent,
> fabricated of aging & death,
> a nest of illnesses, perishing,
> come-into-being through nourishment
> and the guide [that is craving]–
> is unfit for delight.
>
> The escape from that
> is
> calm, permanent,
> a sphere beyond conjecture,
> unborn, unproduced,
> the sorrowless, stainless state,
> the cessation of stressful qualities,
> stilling-of-fabrications bliss.

Ud 8:4 Unbinding (4) (Nibbāna Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the Blessed One was instructing, urging, rousing, & encouraging the monks with Dhamma-talk concerned with unbinding. The monks–receptive, attentive, focusing their entire awareness, lending ear–listened to the Dhamma.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> One who is dependent has wavering. One who is independent has no wavering. There being no wavering, there is calm. There being calm, there is no yearning. There being no yearning, there is no coming or going. There being no coming or going, there is no passing away or arising. There being no passing away or arising, there is neither a here nor a there nor a between-the-two. This, just this, is the end of stress.[1]

Note

1. In MN 144 and SN 35:87, Ven. Cunda quotes this passage as a teaching of the Buddha and tells Ven. Channa to keep it firmly in mind.

See also: *MN 140*; *SN 22:53*

Ud 8:5 Cunda (Cunda Sutta)

I have heard that on one occasion, while the Blessed One was wandering among the Mallans with a large community of monks, he arrived at Pāvā. There he stayed near Pāvā in the mango grove of Cunda the silversmith.

Cunda the silversmith heard, "The Blessed One, they say, while wandering among the Mallans with a large community of monks and reaching Pāvā, is staying near Pāvā in my mango grove."

So Cunda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, & encouraged him with Dhamma-talk. Then Cunda–instructed, urged, roused, & encouraged by the Blessed One's Dhamma-talk–said to him, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the community of monks."

The Blessed One acquiesced with silence.

Then Cunda, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One, and left, circling him to the right. Then, at the end of the night, after having exquisite staple & non-staple food–including a large amount of pig-delicacy[1]–prepared in his own home, he announced the time to the Blessed One: "It's time, lord. The meal is ready."

Then the Blessed One, early in the morning, adjusted his under robe and–carrying his bowl & robes–went together with the community of monks to Cunda's home. On arrival, he sat down on the seat laid out. Seated, he said to Cunda, "Cunda, serve me with the pig-delicacy you have had prepared, and the community of monks with the other staple & non-staple food you have had prepared."

Responding, "As you say, lord," to the Blessed One, Cunda served the Blessed One with the pig-delicacy he had had prepared, and the community of monks with the other staple & non-staple food he had had

prepared. Then the Blessed One said to him, "Cunda, bury the remaining pig-delicacy in a pit. I don't see anyone in the world–together with its devas, Māras, & Brahmas, with its people with their contemplatives & brahmans, their royalty & commonfolk–in whom, when it was ingested, it would go to a healthy change, aside from the Tathāgata."

Responding, "As you say, lord," to the Blessed One, Cunda buried the remaining pig-delicacy in a pit, went to the Blessed One and, on arrival, after bowing down to him, sat to one side. As he was sitting there, the Blessed One–after instructing, urging, rousing, & encouraging him with Dhamma-talk–got up from his seat and left.

Then in the Blessed One, after he had eaten Cunda's meal, there arose a severe illness accompanied with (the passing of) blood, with intense pains & deadly. But the Blessed One endured it–mindful, alert, & not struck down by it.

Then he addressed Ven. Ānanda, "Ānanda, we will go to Kusinarā."

"As you say, lord," Ven. Ānanda responded to the Blessed One.

> I have heard that,
> on eating Cunda the silversmith's meal,
> the enlightened one was touched by illness–
> fierce, deadly.
> After he had eaten the pig-delicacy,
> a fierce sickness arose in the Teacher.
> After being purged of it,
> the Blessed One said,
> "To the city of Kusinarā
> I will go."[2]

Then the Blessed One, going down from the road, went to a certain tree and, on arrival, said to Ven. Ānanda, "Ānanda, please arrange my outer robe folded in four. I am tired. I will sit down."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda arranged the outer robe folded in four. The Blessed One sat down on the seat laid out.

Seated, he said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

When this was said, Ven. Ānanda said to the Blessed One, "Lord, just now 500 carts have passed through. The meager river–cut by the wheels–flows turbid & disturbed. But the Kukuṭa river is not far away, with pristine water, pleasing water, cool water, pellucid water,[3] with restful banks, refreshing. There the Blessed One will drink potable water and cool his limbs."

A second time, the Blessed One said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

A second time, Ven. Ānanda said to the Blessed One, "Lord, just now 500 carts have passed through. The meager water–cut by the wheels–flows turbid & disturbed. But the Kukuṭa River is not far away, with pristine water, pleasing water, cool water, pellucid water, with restful banks, refreshing. There the Blessed One will drink potable water and cool his limbs."

A third time, the Blessed One said to Ven. Ānanda, "Ānanda, please fetch me some water. I am thirsty. I will drink."

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda–taking a bowl–went to the river. And the meager river that, cut by the wheels, had been flowing turbid & disturbed, on his approach flowed pristine, clear, & undisturbed. The thought occurred to him, "How amazing! How astounding!–the great power & great might of the Tathāgata!–in that this meager river that, cut by the wheels, was flowing turbid & disturbed, on my approach flowed pristine, clear, & undisturbed!" Fetching water with the bowl, he went to the Blessed One and on arrival said, "How amazing! How astounding!–the great power & great might of the Tathāgata!–in that this meager river that, cut by the wheels, was flowing turbid & disturbed, on my approach flowed pristine, clear, & undisturbed! Drink the water, O Blessed One! Drink the water, O One-Well-Gone!"

Then the Blessed One drank the water.[4]

Then the Blessed One, together with the community of monks, went to the Kukuṭa River and, after arriving at the Kukuṭa River, going down, bathing, drinking, & coming back out, went to a mango grove. On arrival,

the Blessed One said to Ven. Cundaka, "Cundaka, please arrange my outer robe folded in four. I am tired. I will lie down."

Responding, "As you say, lord," to the Blessed One, Ven. Cundaka arranged the outer robe folded in four. The Blessed One, lying on his right side, took up the lion's posture, placing one foot on top of the other– mindful, alert, and attending to the perception of getting up. Ven. Cundaka sat in front of him.

> The awakened one,
> –having gone to the little Kukuṭa river
> with its pristine, pleasing water, clear–
> the Teacher, seeming very tired,
> the Tathāgata, unequalled in the world
> went down, bathed, drank, & came out.
> Honored, surrounded,
> in the midst of the group of monks,
> the Blessed One, Teacher,
> proceeding here in the Dhamma,
> the great seer,
> went to the mango grove.
> He addressed the monk named Cundaka,
> "Spread it out, folded in four
> for me to lie down."
> Ordered by the One of developed mind,
> Cundaka quickly set it out, folded in four.
> The Teacher lay down, seeming very tired,
> and Cundaka sat down there before him.

Then the Blessed One addressed Ven. Ānanda, "Ānanda, if anyone tries to incite remorse in Cunda the silversmith, saying, 'It's no gain for you, friend Cunda, it's ill-done by you, that the Tathāgata, having eaten your last alms, was totally unbound,' then Cunda's remorse should be allayed (in this way): 'It's a gain for you, friend Cunda, it's well-done by you, that the Tathāgata, having eaten your last alms, was totally unbound. Face to face with the Blessed One have I heard it, face to face have I learned it, "These two alms are equal to each other in fruit, equal to each other in result, of much greater fruit & reward than any other alms. Which two?

The alms that, after having eaten it, the Tathāgata awakens to the unexcelled right self-awakening. And the alms that, after having eaten it, the Tathāgata is unbound by means of the unbinding property with no fuel remaining.[5] These are the two alms that are equal to each other in fruit, equal to each other in result, of much greater fruit & reward than any other alms. Venerable[6] Cunda the silversmith has accumulated kamma that leads to long life. Venerable Cunda the silversmith has accumulated kamma that leads to beauty. Venerable Cunda the silversmith has accumulated kamma that leads to happiness. Venerable Cunda the silversmith has accumulated kamma that leads to heaven. Venerable Cunda the silversmith has accumulated kamma that leads to rank. Venerable Cunda the silversmith has accumulated kamma that leads to sovereignty.'" In this way, Ānanda, Cunda the silversmith's remorse should be allayed."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

For a person giving,
merit increases.
For one self-restraining,
no animosity is amassed.
One who is skillful
leaves evil behind
and
–from the ending of
passion,
aversion,
delusion–
is totally unbound.

Notes

1. The Commentary notes a wide range of opinions on what "pig-delicacy" means. The opinion given in the Mahā Aṭṭhakathā–the primary source for the Commentary we now have–is that pig-delicacy is tender pork. Other opinions include soft bamboo shoots or mushrooms that pigs like to nibble on, or a special elixir. Given that India has long had a history of giving fanciful names to

its foods and elixirs, it's hard to say for sure what the Buddha ate for his last meal.

2. This style of narrative–in which prose passages alternate with verses retelling parts of what was narrated in the prose–is called a *campū.* This sutta is one of the few instances of this type of narrative in the Pali Canon. Another is the Kuṇāla Jātaka (J 5:416-456). There are also some Vedic examples of this form in the Brāhmaṇas, texts that apparently dated from around the same time as the Pali Canon. When the incidents portrayed in this sutta were included in DN 16, these alternating narrative verses were included. Aside from the Buddha's conversation with Pukkusa the Mallan (see note 4), these are the only incidents that DN 16 narrates in this style. This suggests that perhaps the version of the narrative given here was composed first as a separate piece and then later was incorporated into DN 16.

3. Ven. Ānanda's description of the water is alliterative in the Pali: *sātodakā sītodakā setodakā.*

4. At this point in the narrative, DN 16 inserts the account of the Buddha's encounter with Pukkusa the Mallan. There's no way of knowing which version of the events is earlier, as the focus of this sutta is not on telling everything that happened to the Buddha on his final day, but on recounting all the events related to Cunda's meal.

5. Unbinding as experienced by an arahant at death. The image is of a fire so thoroughly out that the embers are totally cold. This is distinguished from the unbinding property with fuel remaining–unbinding as experienced in this lifetime–which is like a fire that has gone out but whose embers are still glowing. See Iti 44, Thag 15:2, and the discussion in *The Mind Like Fire Unbound,* chapter 1.

6. *Āyasmant:* This is a term of respect usually reserved for senior monks. The Buddha's using it here was probably meant to emphasize the point that Cunda's gift of the Buddha's last meal should be treated as a very honorable thing.

See also: AN 10:176; Sn 1:5

Ud 8:6 Pāṭali Village (Pāṭaligāma Sutta)

I have heard that on one occasion, while the Blessed One was wandering among the Magadhans with a large community of monks, he arrived at Pāṭali Village. The lay followers of Pāṭali Village heard, "The Blessed One, they say, while wandering among the Magadhans with a large community of monks, has reached Pāṭali Village." So they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, may the Blessed One acquiesce to (the use of) the rest-house hall."

The Blessed One acquiesced with silence. Sensing his acquiescence, the lay followers of Pāṭali Village got up from their seats, bowed down to him, circled him to the right, and then went to the rest-house hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the rest-house hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. May the Blessed One do what you think it is now time to do."

So the Blessed One, adjusting his under robe and–carrying his bowl & robes[1]–went together with a community of monks to the rest-house hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The community of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One.

The lay followers of Pāṭali Village washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One.

Then the Blessed One addressed the lay followers of Pāṭali Village, "Householders, there are these five drawbacks coming from an unvirtuous person's failure in virtue. Which five?

"There is the case where an unvirtuous person, by reason of heedlessness, undergoes the loss/confiscation of great wealth. This is the first drawback coming from an unvirtuous person's failure in virtue.

"Furthermore, the bad reputation of the unvirtuous person, failing in virtue, gets spread about. This is the second drawback coming from an unvirtuous person's failure in virtue.

"Furthermore, whatever assembly the unvirtuous person, failing in virtue, approaches–whether of noble warriors, brahmans, householders, or contemplatives–he/she does so without confidence & abashed. This is the third drawback coming from an unvirtuous person's failure in virtue.

"Furthermore, the unvirtuous person, failing in virtue, dies confused. This is the fourth drawback coming from an unvirtuous person's failure in virtue.

"Furthermore, the unvirtuous person, failing in virtue–on the break-up of the body, after death–reappears in a plane of deprivation, a bad destination, a lower realm, a hell. This is the fifth drawback coming from an unvirtuous person's failure in virtue.

"These, householders, are the five drawbacks coming from an unvirtuous person's failure in virtue.

"Householders, there are these five rewards coming from a virtuous person's consummation in virtue. Which five?

"There is the case where a virtuous person, by reason of heedfulness, acquires a great mass of wealth. This is the first reward coming from a virtuous person's consummation in virtue.

"Furthermore, the fine reputation of the virtuous person, consummate in virtue, gets spread about. This is the second reward coming from a virtuous person's consummation in virtue.

"Furthermore, whatever assembly the virtuous person, consummate in virtue, approaches–whether of noble warriors, brahmans, householders, or contemplatives–he/she does so with confidence & unabashed. This is the third reward coming from a virtuous person's consummation in virtue.

"Furthermore, the virtuous person, consummate in virtue, dies unconfused. This is the fourth reward coming from a virtuous person's

consummation in virtue.

"Furthermore, the virtuous person, consummate in virtue–on the break-up of the body, after death–reappears in a good destination, a heavenly world. This is the fifth reward coming from a virtuous person's consummation in virtue.

"These, householders, are the five rewards coming from a virtuous person's consummation in virtue."

Then the Blessed One–having instructed, urged, roused, & encouraged the lay followers of Pāṭali Village for a large part of the night with Dhamma-talk–dismissed them, saying, "The night is far gone, householders. Do what you think it is now time to do."

So the lay followers of Pāṭali Village, delighting in & approving of the Blessed One's words, got up from their seats, bowed down to him, and left, circling him to the right. Then the Blessed One, not long after they had left, entered an empty building.

Now, on that occasion, Sunīdha & Vassakāra, the chief ministers of Magadha, were building a city at Pāṭali Village to preempt the Vajjians. And on that occasion many devas by the thousands were occupying sites in Pāṭali Village. In the area where devas of great influence occupied sites, there the minds of the king's royal ministers of great influence were inclined to build their homes. In the area where devas of middling influence occupied sites, there the minds of the king's royal ministers of middling influence were inclined to build their homes. In the area where devas of low influence occupied sites, there the minds of the king's royal ministers of low influence were inclined to build their homes.

The Blessed One, with the divine eye–purified and surpassing the human–saw many devas by the thousands occupying sites in Pāṭali Village. In the area where devas of great influence occupied sites, there the minds of the king's royal ministers of great influence were inclined to build their homes. In the area where devas of middling influence occupied sites, there the minds of the king's royal ministers of middling influence were inclined to build their homes. In the area where devas of low influence occupied sites, there the minds of the king's royal ministers of low influence were inclined to build their homes.

Then, getting up in the last watch of the night, the Blessed One addressed Ven. Ānanda, "Ānanda, who is building a city at Pāṭali Village?"

"Sunīdha & Vassakāra, the chief ministers of Magadha, lord, are building a city at Pāṭali Village to preempt the Vajjians."

"Ānanda, it's as if they had consulted the Devas of the Thirty-three: That's how Sunīdha & Vassakāra, the chief ministers of Magadha, are building a city at Pāṭali Village to preempt the Vajjians.

"Just now, Ānanda–with the divine eye–purified and surpassing the human–I saw many devas by the thousands occupying sites in Pāṭali Village. In the area where devas of great influence occupy sites, there the minds of the king's royal ministers of great influence are inclined to build their homes. In the area where devas of middling influence occupy sites, there the minds of the king's royal ministers of middling influence are inclined to build their homes. In the area where devas of low influence occupy sites, there the minds of the king's royal ministers of low influence are inclined to build their homes.

"Ānanda, as far as the sphere of the Ariyans extends, as far as merchants' roads extend, this will be the supreme city: Pāṭaliputta,[2] where the seedpods of the Pāṭali plant break open. There will be three dangers for Pāṭaliputta: from fire, from water, and from the breaking of alliances."

Then Sunīdha & Vassakāra, the chief ministers of Magadha, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they stood to one side. As they were standing there, they said to him, "May Master Gotama acquiesce to our meal today, together with the community of monks." The Blessed One acquiesced with silence.

Then Sunīdha & Vassakāra, the chief ministers of Magadha, understanding the Blessed One's acquiescence, went to their rest-house. On arrival, after having exquisite staple & non-staple food prepared in their rest-house, they announced the time to the Blessed One: "It's time, Master Gotama. The meal is ready."

Then the Blessed One, early in the morning, adjusted his under robe and–carrying his bowl & robes–went together with the community of monks to the rest-house of Sunīdha & Vassakāra, the chief ministers of

Magadha. On arrival, he sat down on the seat laid out. Sunīdha & Vassakāra, with their own hands, served & satisfied the community of monks, with the Buddha at its head, with exquisite staple & non-staple food. Then, when the Blessed One had finished his meal and rinsed his bowl & hands, Sunīdha & Vassakāra, taking a low seat, sat to one side. As they were sitting there, the Blessed One gave his approval with these verses:

In whatever place
a wise person makes his dwelling,
–there providing food
for the virtuous,
the restrained,
leaders of the holy life–
he should dedicate that offering
to the devas there.

They, receiving honor, will honor him;
being respected, will show him respect.
As a result, they will feel sympathy for him,
like that of a mother for her child, her son.
A person with whom the devas sympathize
always meets with auspicious things.

Then the Blessed One, having given his approval to Sunīdha & Vassakāra with these verses, got up from his seat and left. And on that occasion, Sunīdha & Vassakāra followed right after the Blessed One, (thinking,) "By whichever gate Gotama the contemplative departs today, that will be called the Gotama Gate. And by whichever ford he crosses over the Ganges River, that will be called the Gotama Ford."

So the gate by which the Blessed One departed was called the Gotama Gate. Then he went to the Ganges River. Now on that occasion the Ganges River was full up to the banks, so that a crow could drink from it. Some people were searching for boats, some were searching for floats, some were binding rafts in hopes of going from this shore to the other. So the Blessed One–just as a strong man might extend his flexed arm or flex his extended arm–disappeared from the near bank of the Ganges River and reappeared on the far bank together with the community of monks.

He saw that some people were searching for boats, some were searching for floats, some were binding rafts in hopes of going from this shore to the other.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Those
> who cross the foaming flood,
> having made a bridge, avoiding the swamps
> –while people are binding rafts–
> have already crossed
> : the wise.

Notes

1. The translation here follows the Burmese and Sri Lankan editions of the text. The PTS and Thai editions state that the Buddha went to the rest-house hall in the morning–which, given the events that follow, doesn't seem right, for he would have spent the entire day teaching the lay followers of Pāṭali Village. The Burmese and Sri Lankan editions of the account of these events given in DN 16 state explicitly that the Buddha went to the rest-house hall in the late afternoon, which seems more reasonable. The PTS edition of that passage doesn't state the time of day, while the Thai edition states that he went in the morning.

2. Pāṭaliputta later became the capital of King Asoka's empire. The "breaking open of the seed-pods *(pūṭa-bhedana)*" is a wordplay on the last part of the city's name.

Archaeological evidence from what may have been part of Asoka's palace in Pāṭaliputta shows burnt wooden posts buried in mud–perhaps a sign that the palace burned and then was buried in a flood.

See also: *MN 108*; *AN 4:183*

Ud 8:7 A Fork in the Path (Dvidhapatha Sutta)

I have heard that on one occasion the Blessed One was journeying along a road in the Kosalan country with Ven. Nāgasamāla as his junior companion. Ven. Nāgasamāla, while going along the road, saw a fork in the path. On seeing it, he said to the Blessed One, "That, lord Blessed One,[1] is the route. We go that way." When this was said, the Blessed One said, "This, Nāgasamāla, is the route. We go this way."

A second time… A third time, Ven. Nāgasamāla said to the Blessed One, "That, lord Blessed One, is the route. We go that way." And for a third time, the Blessed One said, "This, Nāgasamāla, is the route. We go this way."

Then Ven. Nāgasamāla, placing the Blessed One's bowl & robes right there on the ground, left, saying, "This, lord Blessed One, is the bowl & robes."

Then as Ven. Nāgasamāla was going along that route, thieves–jumping out in the middle of the road–pummeled him with their fists & feet, broke his bowl, and ripped his outer robe to shreds.

So Ven. Nāgasamāla–with his bowl broken, his outer robe ripped to shreds–went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, as I was going along that route, thieves jumped out in the middle of the road, pummeled me with their fists & feet, broke my bowl, and ripped my outer robe to shreds."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> When traveling together,
> mixed together
> with a person who doesn't know,
> an attainer-of-wisdom,

on realizing that the person is evil,
    abandons him
as a milk-feeding[2] heron,
    a bog.

Notes

1. Throughout the first part of this story, Ven. Nāgasamāla refers to the Buddha with this exaggerated form of address. Perhaps the compilers meant this as a linguistic hint of how inappropriate an attendant he was for the Buddha. (Suppavāsā uses it in Ud 2:8, but there it is appropriate as she is overcome with joy.) At the point in the present narrative where Ven. Nāgasamāla puts the Buddha's bowl and robes on the ground, the Sri Lankan and Burmese editions correct his statement to the more appropriate: "This, lord, is the Blessed One's bowl & robes." However, to be in keeping with his normal way of addressing the Buddha, and to stress the rudeness of the gesture, I felt it better to keep the sentence as it is in the Thai edition. Only after Ven. Nāgasamāla is chastened by his experience with the thieves does he revert to the using the simpler and more standard address: "lord."

2. Milk-feeding = *khīrapaka.* This is a poetic way of saying "young and unweaned"–the "milk" here being the regurgitated food with which the mother heron feeds her young. Also–in the conventions of Indian literature–the reference to milk suggests that the heron is white. The Commentary has a fanciful way of explaining this term, saying that it refers to a special type of heron so sensitive that, when fed milk mixed with water, it drinks just the milk.

Ud 8:8 Visākhā (Visākhā Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at the Eastern Monastery, the palace of Migāra's mother. And on that occasion a dear and beloved grandson of Visākhā, Migāra's mother, had died. So Visākhā, Migāra's mother–her clothes wet, her hair wet–went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her: "Why have you come here, Visākhā–your clothes wet, your hair wet–in the middle of the day?"

When this was said, she said to the Blessed One, "My dear and beloved grandson has died. This is why I have come here–my clothes wet, my hair wet–in the middle of the day."

"Visākhā, would you like to have as many children & grandchildren as there are people in Sāvatthī?"

"Yes, lord, I would like to have as many children & grandchildren as there are people in Sāvatthī."

"But how many people in Sāvatthī die in the course of a day?"

"Sometimes ten people die in Sāvatthī in the course of a day, sometimes nine… eight… seven… six… five… four… three… two… Sometimes one person dies in Sāvatthī in the course of a day. Sāvatthī is never free from people dying."

"So what do you think, Visākhā? Would you ever be free of wet clothes & wet hair?"

"No, lord. Enough of my having so many children & grandchildren."

"Visākhā, those who have a hundred dear ones have a hundred sufferings. Those who have ninety dear ones have ninety sufferings. Those who have eighty… seventy… sixty… fifty… forty… thirty… twenty… ten… nine… eight… seven… six… five… four… three… two… Those who have one dear one have one suffering. Those who have no dear ones have no

sufferings. They are free from sorrow, free from stain, free from lamentation, I tell you."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The sorrows, lamentations,
> the many kinds of suffering in the world,
> exist dependent on something dear.
> They don't exist
> when there's nothing dear.
> And thus blissful & sorrowless
> are those for whom nothing
> in the world is anywhere dear.
> So one who aspires
> to the stainless & sorrowless
> shouldn't make anything
> dear
> in the world
> anywhere.

See also: *MN 87*; *Thig 3:5*; *Thig 6:1*

Ud 8:9 Dabba (1) (Dabba Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Dabba Mallaputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Now is the time for my total unbinding, O One-Well-Gone!"

"Then do, Dabba, what you think it is now time to do."

Then Ven. Dabba Mallaputta, rising from his seat, bowed down to the Blessed One and, circling him on the right, rose up into the air and sat cross-legged in the sky, in space. Entering & emerging from the fire property, he was totally unbound. Now, when Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered & emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned. Just as when ghee or oil is burned and consumed, neither ashes nor soot can be discerned, in the same way, when Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered & emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> The body broke up,
> perception ceased,
> feelings went cold[1]
> –all–[2]
> fabrications were stilled,
> consciousness
> has come to an end.

Notes

1. Following the reading *vedanā sītibhaviṁsu* from the Burmese and Sri Lankan editions. In support of this reading, see MN 140 and Iti 44. The Thai edition reads, *vedanā-pīti-dahaṁsu:* feeling & rapture were burned away.

2. The word "all" here functions as a lamp, modifying both "feelings" and "fabrications." See Ud 1:3, note 1.

See also: *DN 11*

Ud 8:10 Dabba (2) (Dabba Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "When Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered & emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned. Just as when ghee or oil is burned and consumed, neither ashes nor soot can be discerned, in the same way, when Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered & emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

> Just as the destination of a glowing fire
> struck with a [blacksmith's] iron hammer,
> gradually growing calm,
> isn't known:[1]
> Even so, there's no destination to describe
> for those rightly released
> –having crossed over the flood
> of sensuality's bond–
> for those who've attained
> unwavering bliss.

Note

1. For a discussion of the ancient Buddhist view of what happened to an extinguished fire, see *The Mind Like Fire Unbound,* Chapters 1 and 2.

See also: *MN 72*; *SN 6:15*; *SN 22:86*; *AN 4:173*; *Thig 5:10*

Appendices

Appendix One: History

On the history of the Udāna

Passages in the Canon mention udānas in a list of nine genres in which the Buddha's teachings and events in his life were memorized during his lifetime. There has been some speculation as to whether the Udāna we currently have is in any way related to the udānas mentioned in the list. The general consensus is that most of the exclamations at the end of our current udānas might possibly date from the Buddha's time, but that the stories are obviously a much later invention. There is, however, no proof for either position.

The question of how to prove through textual analysis whether the exclamations actually came from the Buddha is essentially uninteresting: There is no historical evidence to prove or disprove that *anything* in the Canon came from the Buddha; the only way to test the value of what the Canon contains is to put its teachings to the test.

It is interesting, however, to examine the arguments for assigning a late date to the stories in the Udānas, for when we examine these arguments we find that they teach us more about the assumptions of the people who present them than about the Udāna itself.

The arguments fall into two main classes: those based on the form of the text, and those on the content.

The first formal argument for the lateness of the stories is based on the fact that a fraction of the exclamations occur elsewhere in the major poetry anthologies of the Canon without any connection to the stories in the Udāna. I have noted some of these parallels in the notes. Here they are as a list:

1:9 (last half) = Dhp 393 (last half)
2:3 = Dhp 131–132
3:4 = Thag 14:1 (PTS v. 651); Thag 17:2 (PTS v. 1000)
3:6 (first part) = Sn 3:4 (PTS v. 469) (first part)
4:3 = Dhp 42
4:4 = near equivalent, Thag 2:36 (PTS vv. 191—192)
4:6 = Dhp 185
4:7 = Thag 1:68
4:9 = Sn 3:12 (PTS v. 746)
5:5 = Thag 6:13 (PTS v. 447)
6:3 (last half) = Thag 2:30 (PTS v. 180 — last half)
6:7 (first half) = Sn 1:1 (PTS v. 7 — last half)
7:4 (first part) = Thag 4:8 (PTS v. 297)

In addition to these parallels in the Pali Canon, variants of all the exclamations also appear, again without stories, in the Udānavarga, a compilation of verses in Buddhist Hybrid Sanskrit made by a Sarvāstivādin monk, Dharmatrāta, somewhere between 75 B.C.E and 200 C.E. From these facts the argument maintains that because these verses occur without a story in some places, but with a story in the Udāna, the stories must be later additions.

The problem with this argument is that it ignores the possibility that the compilers of the other texts might have had a different purpose than the compilers of the Udāna. They could have simply been interested in creating anthologies of verses shorn of any narrative frameworks. What's ironic is that this latter point is sometimes used to "prove" the lateness of the Dhammapada as a collection: Some of the Dhammapada verses occur associated with stories in other parts of the Pali Canon, and scholars have argued that the compilers of the Dhammapada simply lifted the verses from those passages and dropped the stories.

Because this argument can be used either way–to prove that collections of verses with stories are later than collections of verses without stories, and that collections of verses without stories are later than collections of verses with stories–it doesn't really prove either position.

A second set of arguments for the lateness of the Udāna is based on the fact that thirteen of the udānas–story and verse–also occur elsewhere in

the Canon:

1:1 – Mv.I.1.1—3 (different details in the story)
1:2 – Mv.I.1.4—5 (different details in the story)
1:3 – Mv.I.1.6.7
1:4 – Mv.I.2
2:1 – Mv.I.3
2:10 – Cv.VII.1.5—6
4:5 – Mv.X.3—4 (different details in the story)
5:5 – Cv.IX.1, AN 8:20 (no verse)
5:6 – Mv.V.13.1—10 (different details in the story; the verse is also different in the PTS but not in the Thai, Sri Lankan, or Burmese editions)
5:8 – Cv.VII.3.17
6:1 – DN 16, SN 51:10, AN 8:77
8:5 – DN 16 (includes an intervening incident not narrated in 8:5)
8:6 – Mv.VI.28, DN 16

What's notable about these parallels is that seven of the thirteen occur in the two longest biographical accounts in the Canon: the account of the events leading from the Buddha's awakening to his gaining his two foremost disciples in Mv.I; and the account of his last year in DN 16. From this fact, scholars have argued that these udānas were simply lifted from these longer accounts. Because DN 16 is regarded as a late document, this would mean that the compilation of the Udāna was even later. Sometimes this argument is bolstered with another one: that originally the monks compiled a continuous narrative of the events in the Buddha's life, but for some reason the narrative was chopped up into the bits and pieces we now find in the early canons, whereas the narrative as a whole was forgotten or lost.

This latter argument, of course, is purely conjectural, based largely on the assumption that the early monks would have had a modern Western desire for a complete biography of their teacher. And it begs the question, why would the monks have thrown away a perfectly good continuous narrative if they had had one?

As for the preceding argument, it is belied by two facts. The first is that the longer narratives containing parallels to the udānas lack a sense of flow. If anything, they read as if they were stitched together from preexisting materials, the udānas being among them. Second, one of the udānas with a parallel in DN 16–8:5–is composed in a style called *campū*, in which the narrative is told in both prose and verse. This style is rarely used in the Canon. If it was originally part of DN 16 before being chopped off into an udāna, we would reasonably expect that the rest of DN 16 would also be composed in this style. But it isn't. The events in 8:5, together with an intervening incident not included in 8:5, are the only parts of DN 16 narrated in the *campū* style. This suggests–even though it doesn't prove–that 8:5 was composed separately before it was included in DN 16.

Thus this second set of formal arguments proves nothing about the relative earliness or lateness of the Udāna.

A third set of formal arguments is based on the fact that neither the Chinese nor the Tibetan canons contain any text corresponding to the Udāna. Both canons contain versions of Dharmatrāta's Udānavarga mentioned above, with stories relegated to commentaries on the verses. Because these canons treat the stories as later additions, it has been argued that the Udāna in the Pali Canon was composed after the schools represented in the Chinese and Tibetan canons split off from the Theravāda.

This argument, however, is based on the assumption that these other two canons contain complete accounts of what was available in India at the time they were compiled. However, the Tibetan canon contains very few "Hīnayāna" texts, as its compilers were much more interested in the later vehicles, so the lack of the Udāna in this compilation proves nothing.

Similarly, the collection of "Hīnayāna" texts in the Chinese canon, while more complete than that in the Tibetan, is still fairly haphazard. There is no complete canon from any of the early schools; the different nikāyas (or āgamas as they are called in the Chinese collection) apparently come from a variety of early schools. And the Chinese canon itself was a late attempt, during the early Sung dynasty, to gather whatever texts, through happenstance, had made their way to China and into Chinese

translation by the time of the T'ang dynasty and had survived into the Sung.

We do know that some of the texts brought to China during the T'ang are not in the collection. In 645, the pilgrim-monk Hsüan-tsang returned to the Chinese capital with a hoard of more than 675 Buddhist texts, many of them new to China, that he had acquired during a long overland trip to India. The emperor at the time was impressed with Hsüan-tsang's achievement and provided him with the resources needed to set up an expert board of translators. However, most of the texts were never translated. After Hsüan-tsang's death and the death of the emperor, the emperor's successor, who had no interest in Buddhism, disbanded the board of translators and sequestered the texts in the imperial library, where they were eventually lost or destroyed. We know that at least one "Hīnayāna" text was in Hsüan-tsang's hoard, as there is a partial Itivuttaka among his translations. There may have been other similar texts as well.

Thus the lack of an Udāna in the Chinese canon does not prove that the Udāna as we have it was a late text. It simply may not have attracted the attention of the Chinese or their Central Asia teachers; or it may have been in Hsüan-tsang's collection but later lost.

So none of these three sets of arguments from the form of the text prove anything about the relative earliness or lateness of the Udāna we now have.

The two main arguments from content are similarly inconclusive.

The first of these arguments is that the stories of the Udāna contain too many supernatural elements to be genuine. This, of course, assumes that people close to the Buddha witnessed no supernatural events surrounding his teaching–an assumption that derives less from any knowledge about what actually happened in the Buddha's life, and more from a modern discomfort with the supernatural. Stories about people levitating, using clairvoyant powers, etc.–unless presented as fiction–offend modern materialistic sensibilities. Modern scholars like to assume that the Buddha and his early disciples shared these sensibilities, and that religious and supernatural elements could have been added to the texts only after those who had directly known the Buddha had passed away. Yet the Canon consistently shows the Buddha to have been an opponent of materialism

(DN 2; AN 3:138; MN 60). Thus there is no reason to assume that he or his direct disciples would have been disinclined to believe or report what, from a materialistic perspective, would count as supernatural powers or events.

As for the actual possibility of such powers, modern science has yet to disprove that they exist. Recent advances in sub-atomic physics and the study of the dynamics of complex non-linear systems show that the physical world is much stranger and less deterministic than the materialistic linear sciences of the eighteenth and nineteenth centuries would have allowed for, and yet a lot of modern thinking outside of the sciences has not caught up with this fact.

At the same time, there is no way that a fair assessment of the powers attainable through meditation could be made by anyone who has yet to master meditation. It would be like a future race of philosophers trying to assess modern scientific discoveries without having mastered the scientific method themselves. Just because there is no room in one's philosophy for a particular skill doesn't mean that such skills can't be acquired. Why make the limitations of one's imagination the measure of the actual world?

The second argument for the lateness of the Udāna based on its content focuses not on the stories, but on some of the exclamations themselves: those in 8:1, 8:3, and 8:4 describing unbinding as a dimension that can be experienced. The argument is this: Because the consciousness-aggregate ends with the attaining of unbinding, any description of unbinding as a dimension that can be experienced is suspect. Therefore these exclamations must be later additions to the Canon.

This argument is based on the assumption that there can be no consciousness outside of the consciousness-aggregate, inasmuch as the definition of that aggregate concludes with the phrase that it includes, "all consciousness, past, present, and future" (SN 22:59). However, the Buddha elsewhere limits the term "all" to what can be known in conjunction with the six senses (SN 35:23). And there are other passages, aside from these passages in the Udāna, indicating that there can be something known outside of the six senses (DN 11, MN 49, SN 35:117). DN 11 and

MN 49, in fact, refer to this awareness as "consciousness without feature" or "consciousness without surface" *(viññāṇaṁ anidassanaṁ)*. Because this consciousness lies outside of the dimension of time–it's *akālika*–it is neither momentary nor eternal, and cannot be labeled as past, present, or future, for all such concepts have meaning only within the dimension of time. Thus it lies outside the definition of the consciousness-aggregate, and would not be ended when that aggregate ceases, either in the experience of awakening or after the death of the arahant.

(Another argument that there can be no consciousness outside of the consciousness-aggregate is based on a mistranslation of MN 38. Because the argument is technical, I will omit it here. If you are interested, you can find it in the notes to my translation of that discourse and in *Skill in Questions,* chapter 5, §72, note 2.)

All of this means that the exclamations in 8:1, 8:3, and 8:4 do not conflict with the rest of the Canon. In fact, Iti 43 also contains the exclamation in 8:3, and MN 144 and SN 35:87 cite the exclamation in 8:4 as a teaching of the Buddha. So there is no reason to dismiss these passages as late.

All of which means that the arguments for the lateness of the Udāna–whether based on form or on content–have yet to provide any compelling reason to regard the Udāna as a late addition to the Canon.

Appendix Two: Non-Udāna Exclamations

Exclamations by the Buddha recorded elsewhere in the Canon but not included in the Udāna:

From MN 75: To Māgandiya (Māgandiya Sutta)

"Now what do you think, Māgandiya? Have you ever seen or heard of a king or king's minister–enjoying himself, provided & endowed with the five strands of sensual pleasure, without abandoning sensual craving, without removing sensual fever–who has dwelt or will dwell or is dwelling free from thirst, his mind inwardly at peace?"

"No, Master Gotama."

"Very good, Māgandiya. Neither have I ever seen or heard of a king or king's minister–enjoying himself, provided & endowed with the five strands of sensual pleasure, without abandoning sensual craving, without removing sensual fever–who has dwelt or will dwell or is dwelling free from thirst, his mind inwardly at peace. But whatever contemplatives or brahmans who have dwelt or will dwell or are dwelling free from thirst, their minds inwardly at peace, all have done so having realized–as it has come to be–the origination & disappearance, the allure, the danger, & the escape from sensual pleasures, having abandoned sensual craving and removed sensual fever."

Then at that moment the Blessed One exclaimed,

"Freedom from disease:
the foremost good fortune.
Unbinding:
the foremost ease.
The eightfold:
the foremost of paths
going to the Deathless,

Secure."

When this was said, Māgandiya the wanderer said to the Blessed One, "It's amazing, Master Gotama. It's astounding, how this, too, is well-stated by Master Gotama: 'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease.' We have also heard this said by earlier wanderers in the lineage of our teachers: 'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease.' This agrees with that."

"But as for what you have heard said by earlier wanderers in the lineage of your teachers, Māgandiya–'Freedom from disease: the foremost good fortune. Unbinding: the foremost ease'–which freedom from disease is that, which unbinding?"

When this was said, Māgandiya the wanderer rubbed his own limbs with his hand. "This is that freedom from disease, Master Gotama," he said. "This is that unbinding. For I am now free from disease, happy, and nothing afflicts me."

"Māgandiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… or pink objects; who couldn't see even or uneven places, the stars, the sun, or the moon. He would hear a man with good eyesight saying, 'How wonderful, good sirs, is a white cloth–beautiful, spotless, & clean.' He would go in search of something white. Then another man would fool him with a grimy, oil-stained rag: 'Here, my good man, is a white cloth–beautiful, spotless, & clean.' The blind man would take it and put it on. Having put it on, gratified, he would exclaim words of gratification, 'How wonderful, good sirs, is a white cloth–beautiful, spotless, & clean.' Now what do you think, Māgandiya? When that man blind from birth took the grimy, oil-stained rag and put it on; and, having put it on, gratified, exclaimed words of gratification, 'How wonderful, good sirs, is a white cloth–beautiful, spotless, & clean': Did he do so knowing & seeing, or out of faith in the man with good eyesight?"

"Of course he did it not knowing & not seeing, Master Gotama, but out of faith in the man with good eyesight."

"In the same way, Māgandiya, the wanderers of other sects are blind & eyeless. Without knowing freedom from disease, without seeing unbinding, they still speak this verse:

"Freedom from disease:
the foremost good fortune.
Unbinding:
the foremost ease.'

This verse was stated by earlier worthy ones, fully self-awakened:

"Freedom from disease:
the foremost good fortune.
Unbinding:
the foremost ease.
The eightfold:
the foremost of paths
going to the Deathless,
Secure."

"But now it has gradually become a verse of ordinary people.

"This body, Māgandiya, is a disease, a cancer, an arrow, painful, an affliction. And yet you say, with reference to this body, which is a disease, a cancer, an arrow, painful, an affliction: 'This is that freedom from disease, Master Gotama. This is that unbinding,' for you don't have the noble vision with which you would know freedom from disease and see unbinding."

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I would know freedom from disease, that I would see unbinding."

"Māgandiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… pink… the sun, or the moon. His friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him, but in spite of the medicine his eyesight would not appear or grow clear. What do you think, Māgandiya? Would that doctor have nothing but his share of weariness & disappointment?"

"Yes, Master Gotama."

"In the same way, Māgandiya, if I were to teach you the Dhamma–'This is that freedom from disease; this is that unbinding'–and you on your part did not know freedom from disease or see unbinding, that would be wearisome for me; that would be troublesome for me."

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I would know freedom from disease, that I would see unbinding."

"Māgandiya, it's just as if there were a man blind from birth who couldn't see black objects… white… blue… yellow… red… pink… the sun, or the moon. Now suppose that a certain man were to take a grimy, oil-stained rag and fool him, saying, 'Here, my good man, is a white cloth–beautiful, spotless, & clean.' The blind man would take it and put it on.

"Then his friends, companions, & relatives would take him to a doctor. The doctor would concoct medicine for him: purges from above & purges from below, ointments & counter-ointments and treatments through the nose. And thanks to the medicine his eyesight would appear & grow clear. Then together with the arising of his eyesight, he would abandon whatever passion & delight he felt for that grimy, oil-stained rag. And he would regard that man as an enemy & no friend at all, and think that he deserved to be killed. 'My gosh, how long have I been fooled, cheated, & deceived by that man & his grimy, oil-stained rag!–"Here, my good man, is a white cloth–beautiful, spotless, & clean."'

"In the same way, Māgandiya, if I were to teach you the Dhamma–'This is that freedom from Disease; this is that unbinding'–and you on your part were to know that freedom from Disease and see that unbinding, then together with the arising of your eyesight you would abandon whatever passion & delight you felt with regard for the five clinging-aggregates. And it would occur to you, 'My gosh, how long have I been fooled, cheated, & deceived by this mind! For in clinging, it was just form that I was clinging to… it was just feeling… just perception… just fabrications… just consciousness that I was clinging to. With my clinging as a requisite condition, there arises becoming… birth… aging-&-death… sorrow, lamentation, pains, distresses, & despairs. And thus is the origin of this entire mass of stress.'"

"I'm convinced, Master Gotama, that you can teach me the Dhamma in such a way that I might rise up from this seat cured of my blindness."

"In that case, Māgandiya, associate with people of integrity. When you associate with people of integrity, you will hear the true Dhamma. When you hear the true Dhamma, you will practice the Dhamma in accordance with the Dhamma. When you practice the Dhamma in accordance with the Dhamma, you will know & see for yourself: 'These things are diseases, cancers, arrows. And here is where diseases, cancers, & arrows cease without trace. With the cessation of that clinging of mine comes the cessation of becoming. With the cessation of becoming comes the cessation of birth. With the cessation of birth then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress.'"

SN 22:55 Exclamation (Udāna Sutta)

At Sāvatthī. There the Blessed One exclaimed this exclamation: "'It should not be, it should not occur to me [should not be mine]; it will not be, it will not occur to me [will not be mine]': A monk set on this would break the [five] lower fetters."

When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this–'It should not be, it should not occur to me; it will not be, it will not occur to me'–break the [five] lower fetters?"[1]

"There is the case, monk, where an uninstructed run-of-the-mill person–who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma–assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He doesn't discern, as it has come to be, inconstant form as 'inconstant form.' He doesn't discern, as it has come to be, inconstant feeling as 'inconstant feeling' … inconstant perception as 'inconstant perception' … inconstant fabrications as 'inconstant fabrications' … inconstant consciousness as 'inconstant consciousness.'

"He doesn't discern, as it has come to be, stressful form as 'stressful form' … stressful feeling as 'stressful feeling' … stressful perception as 'stressful perception' … stressful fabrications as 'stressful fabrications' … stressful consciousness as 'stressful consciousness.'

"He doesn't discern, as it has come to be, not-self form as 'not-self form' … not-self feeling as 'not-self feeling' … not-self perception as 'not-self perception' … not-self fabrications as 'not-self fabrications' … not-self consciousness as 'not-self consciousness.'

"He doesn't discern, as it has come to be, fabricated form as 'fabricated form' … fabricated feeling as 'fabricated feeling' … fabricated perception as 'fabricated perception' … fabricated fabrications as 'fabricated fabrications' … fabricated consciousness as 'fabricated consciousness.'

"He doesn't discern, as it has come to be, that 'form will stop becoming' … 'feeling will stop becoming' … 'perception will stop becoming' … 'fabrications will stop becoming' … 'consciousness will stop becoming.'

"Now, a well-instructed disciple of the noble ones–who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma–doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He discerns, as it has come to be, inconstant form as 'inconstant form' … inconstant feeling as 'inconstant feeling' … inconstant perception as 'inconstant perception' … inconstant fabrications as 'inconstant fabrications' … inconstant consciousness as 'inconstant consciousness.'

"He discerns, as it has come to be, stressful form as 'stressful form' … stressful feeling as 'stressful feeling' … stressful perception as 'stressful perception' … stressful fabrications as 'stressful fabrications' … stressful consciousness as 'stressful consciousness.'

"He discerns, as it has come to be, not-self form as 'not-self form' … not-self feeling as 'not-self feeling' … not-self perception as 'not-self perception' … not-self fabrications as 'not-self fabrications' … not-self consciousness as 'not-self consciousness.'

"He discerns, as it has come to be, fabricated form as 'fabricated form' … fabricated feeling as 'fabricated feeling' … fabricated perception as 'fabricated perception' … fabricated fabrications as 'fabricated fabrications' … fabricated consciousness as 'fabricated consciousness.'

"He discerns, as it has come to be, that 'form will stop becoming' … 'feeling will stop becoming' … 'perception will stop becoming' … 'fabrications will stop becoming' … 'consciousness will stop becoming.'

"From the non-becoming of form, from the non-becoming of feeling… of perception… of fabrications… of consciousness, a monk set on this–'It should not be, it should not occur to me; it will not be, it will not occur to me'–would break the [five] lower fetters."

"Lord, a monk set on this would break the [five] lower fetters. But for one knowing in what way, seeing in what way, is there the immediate ending of fermentations?"

"There is the case where an uninstructed run-of-the-mill person… falls into fear over what is not grounds for fear. There is fear for an uninstructed run-of-the-mill person [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.' But an instructed disciple of the noble ones does not fall into fear over what is not grounds for fear. There is no fear for an instructed disciple of the noble ones [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

"Should consciousness, when standing, stand attached to form, supported by form [as its object], landing on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to feeling, supported by feeling [as its object], landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to perception, supported by perception [as its object], landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing, stand attached to fabrications, supported by fabrications [as its object], landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form….

"If a monk abandons passion for the property of feeling….

"If a monk abandons passion for the property of perception….

"If a monk abandons passion for the property of fabrications….

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to release, it is steady. Owing to steadiness, it is contented. Owing to contentment, it is not agitated. Not agitated, he [the monk] is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"For one knowing in this way, seeing in this way, monk, there is the immediate ending of fermentations."

Note

1. The five lower fetters are self-identity views, uncertainty, grasping at habits & practices, sensual desire, and ill will.

From SN 56:11 The Tathāgata (Tathāgata Sutta)

That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words. And while this explanation was being given, there arose to Ven. Koṇḍañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out: "At Vārāṇasī, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative, brahman, deva, Māra, Brahmā, or anyone at all in the cosmos." On hearing the earth devas' cry, the Devas of the Four Kings took up the cry… On hearing the Devas of the Four Kings' cry, the Devas of the Thirty-three… the Devas of the Hours… the Contented devas… the Devas Who Enjoy Creation… the Devas Who Control the Creations of Others… the Devas of Brahmā's Retinue took up the cry: "At Vārāṇasī, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative, brahman, deva, Māra, Brahmā or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Then the Blessed One exclaimed: "So you really know, Koṇḍañña? So you really know?" And that is how Ven. Koṇḍañña acquired the name Añña-Koṇḍañña–Koṇḍañña who knows.

Appendix Three: Saṁyutta Nikāya Passages

Sutta passages in Saṁyutta Nikāya 3 and 4 that may have originally been composed as udānas:

SN 3:8 = Ud 5:1

SN 3:9 Sacrifice (Yañña Sutta)

SN 3:10 Bonds (Bandhana Sutta)

SN 3:11 = Ud 6:2 but with a different verse

SN 3:14–15 A Battle (Saṅgāma Suttas)

SN 4:21 A Large Number (Sambahula Sutta)

Appendix Four: Disciples

Pre-eminent disciples of the Buddha mentioned in the Udāna, and the areas in which, according to AN 1:146–152 (as numbered in the Thai edition), they were pre-eminent:

(Those whose outstanding quality is depicted in the Udāna are marked with an asterisk.)

Monks (22 out of 40)

Ānanda: in being learned, being mindful, having powers of recall, having powers of retention, and being an attendant

Ānanda: in being learned, mindful, steadfast, in having wide understanding, and in being an attendant

Anuruddha: in the divine eye

Bāhiya of the Bark-cloth: in gaining quick realization*

Bhaddiya the Dwarf: in having a charming voice

Bhaddiya Kāḷigodhā's son: in coming from a prominent family

Dabba Mallaputta: in arranging lodgings

Kaccāna, Mahā: in explaining in detail the meaning of brief statements

Kappina, Mahā: in exhorting the monks

Kassapa, Mahā: in teaching strictness*

Koṇḍañña, Aññāta: in seniority

Koṭṭhita, Mahā: in attaining acumen

Moggallāna, Mahā: in having (psychic) power*

Nanda: in guarding the sense doors

Panthaka, Cūḷa: in creating a mind-made body and in being skilled in the evolution of awareness

Pilindavaccha: in being dear to devatas

Piṇḍola Bhāradvāja: in giving the lion's roar

Revata the Doubter: in possessing jhāna

Revata (Khadiravaniya = of the acacia grove): in living in the wilderness

Sāriputta: in having great discernment

Soṇa Koṭikaṇṇa: in having a fine delivery*

Subhūti: in living without conflict and in deserving offerings

Upasena Vaṅgantaputta: in being all-around inspiring

Female lay followers (3 out of 10)

Sāmāvatī: in dwelling in good will

Suppavāsā: in donating exquisite gifts*

Visākhā, Migāra's mother: in being a donor

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Itivuttaka

This was said by the Buddha

A Translation
With an Introduction & Notes

3923

Introduction to the Itivuttaka

Introduction

THE ITIVUTTAKA, a collection of 112 short discourses, takes its name from the statement at the beginning of each of its discourses: this *(iti)* was said *(vuttaṁ)* by the Blessed One. The collection as a whole is attributed to a laywoman named Khujjuttarā, who worked in the palace of King Udena of Kosambī as a servant to one of his queens, Sāmāvati. Because the Queen could not leave the palace to hear the Buddha's discourses, Khujjuttarā went in her place, memorized what the Buddha said, and then returned to the palace to teach the Queen and her 500 ladies-in-waiting. For her efforts, the Buddha cited Khujjuttarā as the foremost of his laywomen disciples in terms of her learning. She was also an effective teacher: when the inner apartments of the palace later burned down, killing the Queen and her entourage, the Buddha commented (in Udāna 7:10) that all of the women had reached at least the first stage of awakening.

The name of the Itivuttaka is included in the standard early list of the nine divisions of the Buddha's teachings–a list that predates the organization of the Pali Canon as we now know it. It's impossible to determine, though, the extent to which the extant Pali Itivuttaka corresponds to the Itivuttaka mentioned in that list. The Chinese canon contains a translation of an Itivuttaka, attributed to Hsüan-tsang, that strongly resembles the text of the Pali Itivuttaka, the major difference being that parts of the Group of Threes and all of the Group of Fours in the Pali are missing in Hsüan-tsang's translation. Either these parts were later additions to the text that found their way into the Pali but not into the Sanskrit version translated by Hsüan-tsang, or the Sanskrit text was

incomplete, or Hsüan-tsang's translation–which dates from the last months of his life–was left unfinished.

The extant Pali Itivuttaka is composed of 112 itivuttakas (to distinguish between individual itivuttakas and the collection as a whole, the standard practice is to capitalize the latter and not the former.) The collection is organized into four groups, according to the number of items treated in each itivuttaka. Thus the Group of Ones contains itivuttakas treating one item; the Group of Twos, those treating two items, and so on up to four. In this way, the Itivuttaka resembles the Aṅguttara Nikāya in its method of organization.

And the resemblance goes beyond that. Many of the suttas in the Aṅguttara are composed of a prose passage followed by a verse summary of what's given in the prose. This was apparently one of the Buddha's techniques for helping his listeners remember his message. In the Itivuttaka, all of the passages follow this pattern: a prose passage, spoken by the Buddha to the monks, followed by a verse, also attributed to the Buddha, summarizing the prose passage. However, more often than not, the verses in the itivuttakas add extra information not covered in the prose. In most cases, the extra information is fairly minor, but in a few (such as §63), it's quite extensive. Because the prose passages are, in many instances, extremely short, this raises the question of whether they report entire discourses or simply gives the gist of those discourses. If just the gist, then perhaps the added information in the verse was actually treated in the full prose of the original discourse.

More than any other collection in the Canon, the Itivuttaka gives a sense of the Buddha's ability to recycle his material when composing verses. In some cases, entire verses are repeated (e.g., §15 and §105); in others, a verse composed on one topic is fitted to another topic simply with the change of a word or two (e.g., §§1-6). In still others, repeated cadences and lines help to round out verses on a variety of topics (§§52, 54, 56). Although this tendency may seem to indicate a lack of originality, it is not a flaw. It eases the task of listeners trying to memorize blocks of material, and points out parallels between subjects that otherwise might not be clear.

In terms of style, the Itivuttaka differs from its neighbors in the Khuddaka Nikāya–such as the Dhammapada and Udāna–in being less obviously shaped by literary considerations. Most of the prose and verse passages are straightforwardly didactic, and so the collection as a whole does not convey a strong literary "savor" (rasa), the aesthetic experience of an emotion that people in ancient India sought in literary works. However, the collection does contain occasional traces of a literary sensibility.

As an overall organizing principle, the final itivuttaka in each of the four groups conveys the astounding savor: the aesthetic experience conveyed by the portrayal of something astonishing. The Group of Ones ends with a passage (§27) on how good will for all beings is a victory excelling the victories of all the kings of the past; the Group of Twos ends with a passage (§49) on the Arahant's paradoxical avoidance of both becoming and non-becoming in mastering the path to awakening. The Group of Threes ends with a celebration (§99) of the Arahant as the true brahman; and the Group of Fours ends with an even more elaborate celebration (§112) of the many amazing qualities of the Buddha himself. In this way, even though the majority of passages in each group are not literary, the experience of reading (or listening to) each group ends on an aesthetically satisfying note.

Along the way, there are enough poetic figures to maintain interest with touches of aesthetic savor. Although some of these figures, such as alliteration, are hard to convey in translation, others survive the rendering from Pali into English. The most prominent figures are similes (§§27, 38, 60, 69, 74, 75, 76, 78, 82, 87, 89, 91, 92) and metaphors (§§38, 46, 57, 58, 59, 62, 68, 93, 96, 112), including one complete metaphor (§109). Another figure used is the lamp: a poetic figure in which one word, such as an adjective or a verb, functions in two or more different clauses or sentences. The name of this figure comes from the image of the different clauses or sentences "radiating" from the one word. Examples of lamps in the Itivuttaka are in §§27, 87, and 92. Other figures include narratives (§§22, 83, 89) distinctions (§§27, 112), etymologies (§112), an illustration (§92), a rhetorical question (§98), and praise (§§106, 107, 112). These figures provide a variety of aesthetic savors, although the military similes and metaphors (§§27, 46, 62, 67, 68, 69, 82), along with

distinctions and praise, make the heroic savor dominant. Because, in the aesthetic tradition of the time, the heroic savor is supposed to shade into the astounding savor at the end of a work, this harmonizes with the overall organization of each group, noted above. Thus, even though the Itivuttaka is not a blatantly literary work, there is at least some aesthetic unity to the collection as a whole.

In terms of content, the itivuttakas cover the full range of Buddhist practice, with an emphasis on the very basic and very advanced stages. On the basic levels, the texts focus on the distinction between skillful and unskillful behavior. On the advanced, they treat such subtle topics as the role of becoming on the path (§49), the different aspects of Unbinding (§44), and the fact that an Arahant, having abandoned the All (§66; §68) cannot be classified in any way (§63; §69). In fact, many of the discussions about these more advanced points of the practice are found nowhere else in the Canon. If they had not been memorized, our knowledge of the Buddha's teachings would have been severely impoverished. Like Queen Sāmāvati and her entourage, we are in Khujjuttarā's debt.

Ṭhānissaro Bhikkhu
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Itivuttaka 1

This was said by the Blessed One, said by the Arahant, so I have heard: "Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon greed as the one quality, and I guarantee you non-return."[1] *This is the meaning of what the Blessed One said. So with regard to this it was said:*[2]

The greed with which
beings go to a bad destination,[3]
coveting:
from rightly knowing that greed,
those who see clearly
let go.
Letting go,
they never come to this world
again.

This, too, was the meaning of what was said by the Blessed One, so I have heard.[2]

Notes

1. Non-return: The third of the four levels of awakening. On reaching this level, one will never be reborn in this world. A non-returner who does not go on to attain Arahantship in this lifetime will be reborn in the Brahma worlds called the Pure Abodes and will attain nibbāna there.

2. These two statements are repeated in each itivuttaka. To avoid monotony, they are given here only in the first and last itivuttakas.

3. The bad destinations: rebirth in hell, as a hungry ghost, as an angry demon, or as a common animal. As with the good destinations–rebirth as a

human being, in heaven, or in the Brahma worlds–these states are impermanent and dependent on *kamma*.

Itivuttaka 2

This was said by the Blessed One, said by the Arahant, so I have heard:
"Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon aversion as the one quality, and I guarantee you non-return."

The aversion with which
beings go to a bad destination,
upset:
from rightly knowing that aversion,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 3

This was said by the Blessed One, said by the Arahant, so I have heard:
"Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon delusion as the one quality, and I guarantee you non-return."

The delusion with which
beings go to a bad destination,
confused:
from rightly knowing that delusion,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 4

This was said by the Blessed One, said by the Arahant, so I have heard:
"Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon anger as the one quality, and I guarantee you non-return."

The anger with which
beings go to a bad destination,
enraged:
from rightly knowing that anger,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 5

This was said by the Blessed One, said by the Arahant, so I have heard:
"Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon contempt as the one quality, and I guarantee you non-return."

The contempt with which
beings go to a bad destination,
    disdainful:
from rightly knowing that contempt,
those who see clearly
        let go.
    Letting go,
they never come to this world
        again.

Itivuttaka 6

This was said by the Blessed One, said by the Arahant, so I have heard:
"Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon conceit as the one quality, and I guarantee you non-return."

The conceit with which
beings go to a bad destination,
        proud:
from rightly knowing that conceit,
those who see clearly
                let go.
        Letting go,
they never come to this world
                again.

Itivuttaka 7

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood the All,[1] whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood the All, whose mind has been cleansed of passion for it and has abandoned it, is capable of putting an end to stress."

Knowing the All
    from all around,
not stirred by passion
    in all places:
he, having comprehended
    the All,
has gone beyond
    all stress.

Note

1. "The All" = the six senses (sight, hearing, smell, taste, touch, & ideation) and their respective objects. This covers every aspect of experience that can be described, but does not include *nibbāna.* For a full discussion of this point, see *The Mind Like Fire Unbound,* pp. 30—32.

Itivuttaka 8

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood conceit, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood conceit, whose mind has been cleansed of passion for it, has abandoned it, is capable of putting an end to stress."

People are
    possessed by conceit
    bound with conceit
    delighted with becoming.
Not comprehending conceit,
they come to further becoming.
But those who, letting go of conceit,
are, in its destruction, released,
conquering the bond of conceit,
    go beyond
all bonds.

Itivuttaka 9

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood greed, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood greed, who has detached his mind from it and let go of it, is capable of putting an end to stress."

The greed with which
beings go to a bad destination,
        coveting:
from rightly knowing that greed,
those who see clearly
                let go.
        Letting go,
they never come to this world
                again.

Itivuttaka 10—13

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood aversion… delusion… anger… contempt, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood aversion… delusion… anger… contempt, whose mind has been cleansed of passion for it and has abandoned it, is capable of putting an end to stress.

[The verses for these discourses are identical with those for §§2—5.]

Itivuttaka 14

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, I don't envision even one other hindrance–hindered by which people go wandering & transmigrating on for a long, long time–like the hindrance of ignorance. Hindered by the hindrance of ignorance, people go wandering & transmigrating on for a long, long time."

No one other thing
so hinders people
that they wander on, day & night,
    as when they're obstructed
by delusion.
But those who, letting go of delusion,
shatter the mass of darkness,
wander   no further.
    Their cause isn't found.

Itivuttaka 15

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, I don't envision even one other fetter–fettered by which beings conjoined go wandering & transmigrating on for a long, long time–like the fetter of craving. Fettered with the fetter of craving, beings conjoined go wandering & transmigrating on for a long, long time."

> With craving his companion, a man
> wanders on a long, long time.
> Neither in this state here
> nor anywhere else
> does he go beyond
> the wandering-on.
> Knowing this drawback–
> that craving brings stress into play–
> free from craving,
> devoid of clinging,
> mindful, the monk
> lives the mendicant life.

See also: SN 21:10; SN 35:63; §105; Sn 3:12

Itivuttaka 16

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, with regard to internal factors, I don't envision any other single factor like appropriate attention[1] as doing so much for a monk in training,[2] who has not attained the heart's aspiration but remains intent on the unsurpassed safety from bondage.[3] A monk who attends appropriately abandons what is unskillful and develops what is skillful.

Appropriate attention
    as a quality
of a monk in training:
nothing else
does so much
for attaining the superlative goal.
A monk, striving appropriately,
    attains the ending of stress.

Notes

1. Appropriate attention *(yoniso manasikāra)* is the ability to focus attention on questions that lead to the end of suffering. MN 2 lists the following questions as not fit for attention: "Was I in the past? Was I not in the past? What was I in the past? How was I in the past? … Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? … Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?" The discourse also lists the following issues as fit for attention: "This is stress. This is the origination of stress. This is the cessation of stress. This is the way leading to the cessation of stress." Other passages show that appropriate attention views experience not only in terms of the four noble truths, but also in terms of the duties appropriate to those truths. See SN 22:122 and SN 46:51.

2. A person "in training" is one who has attained at least the first level of awakening, but not yet the final level.

3. Bondage = the four yokes: sensual passion, becoming, views, & ignorance.

Itivuttaka 17

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, with regard to external factors, I don't envision any other single factor like friendship with admirable people[1] as doing so much for a monk in training, who has not attained the heart's aspiration but remains intent on the unsurpassed safety from bondage. A monk who is a friend with admirable people abandons what is unskillful and develops what is skillful."

A monk who's a friend
    to admirable people
–who's reverential, respectful,
doing what his friends advise–
mindful, alert,
attains step by step
    the ending of all fetters.

Note

1. In SN 45:2 the Buddha says, "Having admirable people *(kalyāṇa-mitta)* as friends, companions, and colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, and colleagues, he may be expected to develop and pursue the noble eightfold path.… It's in dependence on me as an admirable friend that beings subject to birth have gained release from birth… aging… death… sorrow, lamentation, pain, distress, and despair."

See also: *AN 5:180*; *AN 9:1*; *§76*; *Ud 4:1*

Itivuttaka 18

This was said by the Blessed One, said by the Arahant, so I have heard: "One thing, monks, when arising in the world, arises for the detriment of many, for the unhappiness of many, for the detriment & unhappiness of many beings, both human & divine. Which one thing? Schism in the Saṅgha. When the Saṅgha is split, there are arguments with one another, there is abuse of one another, ganging up on one another, abandoning of one another. There those with little confidence [in the teaching] lose all confidence, while some of those who are confident become otherwise."

Doomed for an eon
        to deprivation,
                to hell:
one who has split the Saṅgha.
        Delighting in factions,
                unjudicious–
        he's barred
from safety from bondage.
Having split a Saṅgha in concord,
he cooks for an eon
        in hell.

Itivuttaka 19

This was said by the Blessed One, said by the Arahant, so I have heard: "One thing, monks, when arising in the world, arises for the welfare of many, for the happiness of many, for the welfare & happiness of many beings, both human & divine. Which one thing? Concord in the Saṅgha. When the Saṅgha is in concord, there are no arguments with one another, no abuse of one another, no ganging up on one another, no abandoning of one another. There those with little confidence [in the teaching] become confident, while those already confident become even more so."

Blissful is concord in the Saṅgha.
One who assists in concord–
    delighting in concord,
    judicious–
isn't barred from safety from bondage.
Having brought concord to the Saṅgha,
he rejoices for an eon
    in heaven.

Itivuttaka 20

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there is the case where a certain person is corrupt-minded. Having encompassed that mind with [my] awareness, I discern, 'If this person were to die at this instant, then as if he were to be carried off, he would thus be placed in hell.' Why is that? Because his mind is corrupt. It's because of corrupt-mindedness that there are cases where beings–at the break-up of the body, after death–reappear in a plane of deprivation, a bad destination, a lower realm, hell."

Knowing the case
of a corrupt-minded person,
the One Awakened explained its meaning
in the presence of the monks.
If that person
were to die at this instant,
he'd reappear in hell
because his mind is corrupt–
    as if he were carried off
    and placed there.
It's because of corrupt-mindedness
    that beings go
    to a bad destination.

Itivuttaka 21

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there is the case where a certain person is clear-minded. Having encompassed that mind with [my] awareness, I discern, 'If this person were to die at this instant, then as if he were to be carried off, he would thus be placed in heaven.' Why is that? Because his mind is clear. It's because of clear-mindedness that there are cases where some beings–at the break-up of the body, after death–reappear in a heavenly world."

Knowing the case
of a clear-minded person,
the One Awakened explained its meaning
in the presence of the monks.
If that person
were to die at this instant,
he'd reappear in heaven
because his mind is clear–
    as if he were carried off
    and placed there.
It's because of clear-mindedness
    that beings go
    to a good destination.

Itivuttaka 22

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, don't be afraid of acts of merit. This is a synonym for what is blissful, desirable, pleasing, endearing, charming–i.e., acts of merit. I directly know that, having long performed meritorious deeds, I long experienced desirable, pleasing, endearing, charming results. Having developed a mind of good will for seven years, then for seven eons of contraction & expansion I didn't return to this world. Whenever the eon was contracting, I entered the [realm of] Radiance. Whenever the eon was expanding, I reappeared in an empty Brahma-abode. There I was Brahma, the Great Brahma, the Unconquered Conqueror, Total Seer, Wielder of Power. Then for thirty-six times I was Sakka, ruler of the gods. For many hundreds of times I was a king, a wheel-turning emperor, a righteous king of Dhamma, conqueror of the four corners of the earth, maintaining stable control over the countryside, endowed with the seven treasures[1] –to say nothing of the times I was a local king. The thought occurred to me, 'Of what action of mine is this the fruit, of what action the result, that I now have such great power & might?' Then the thought occurred to me, 'This is the fruit of my three [types of] action, the result of three types of action, that I now have such great power & might: i.e., generosity, self-control, & restraint.'"

> Train in acts of merit
> that yield the foremost profit of bliss–
> develop generosity,
> a life in tune,
> a mind of good will.
> Developing these
> three things
> that bring about bliss,
> the wise reappear

in a world of bliss
unalloyed.

Note

1. The seven treasures are a divine wheel, an ideal jewel, an ideal elephant, an ideal horse, an ideal wife, an ideal treasurer, an ideal counselor.

See also *SN 3:4*, *SN 3:17*, *SN 3:20*, *SN 3:25*; *§60*

Itivuttaka 23

This was said by the Blessed One, said by the Arahant, so I have heard: "This one quality, monks, when developed & pursued, keeps both kinds of benefit secure: benefit in this life & in lives to come. Which one quality? Heedfulness with regard to skillful qualities. This is the one quality that, when developed & pursued, keeps both kinds of benefit secure: benefit in this life & in lives to come."

They praise heedfulness, the wise,
in doing acts of merit.
When heedful, wise,
you achieve both kinds of benefit:
    benefits in this life,
    & benefits in lives to come.

By breaking through to your benefit,
you're called enlightened,
    wise.

See also: AN 4:113; AN 6:19 AN 10:15; Dhp 21–32

Itivuttaka 24

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, if a single person were to wander & transmigrate on for an eon, he/she would leave behind a chain of bones, a pile of bones, a heap of bones, as large as this Mount Vepulla, if there were someone to collect them and the collection were not destroyed."

The accumulation
of a single person's
bones for an eon
would be a heap
on a par with the mountain,
so said the Great Seer.
    (He declared this to be
    the great Mount Vepulla
    to the north of Vulture Peak
    in the mountain-ring
    of the Magadhans.)[1]
But when that person sees
with right discernment
the four Noble Truths–
    stress,
    the cause of stress,
    the transcending of stress,
    & the noble eightfold path,
    the way to the stilling of stress–
having wandered on
seven times at most, then,
    with the ending of all fetters,
        he makes an end
        of stress.

Note

1. Magadha was a kingdom in the time of the Buddha, corresponding roughly to the present day state of Bihar. Its capital city, Rājagaha, was surrounded by a ring of five mountains. Vulture Peak, a secluded rock outcrop in the middle of the ring, was a spot frequented by the Buddha.

See also: SN 15:3

Itivuttaka 25

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, for the person who transgresses in one thing, I tell you, there is no evil deed that is not to be done. Which one thing? This: telling a deliberate lie."

> For the person who lies,
> who transgresses in this one thing,
> transcending concern for the world beyond:
> there's no evil
> not to be done.

See also: MN 61

Itivuttaka 26

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, if beings knew, as I know, the results of giving & sharing, they would not eat without having given, nor would the stain of selfishness overcome their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared, if there were someone to receive their gift. But because beings do not know, as I know, the results of giving & sharing, they eat without having given. The stain of selfishness overcomes their minds."

If beings knew
what the Great Seer said,
how the result of sharing
has such great fruit,
then, subduing the stain of selfishness
with brightened awareness,
they'd give in season
    to the noble ones,
    where a gift bears great fruit.
Having given food
    as an offering
    to those worthy of offerings,
many donors,
when they pass away from here,
    the human state,
go
    to heaven.
They, having gone there
    to heaven,
    rejoice,
    enjoying sensual pleasures.

Unselfish, they
partake of the result
of sharing.

See also: AN 3:52—53; AN 5:34; AN 5:36 AN 7:49

Itivuttaka 27

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will–surpassing them–shines, blazes, & dazzles.

"Just as the radiance of all the stars does not equal one-sixteenth of the radiance of the moon, as the moon–surpassing them–shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will–surpassing them–shines, blazes, & dazzles.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will–surpassing them–shines, blazes, & dazzles.

"Just as in the last stage of the night the morning star shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will–surpassing them–shines, blazes, & dazzles."

When one develops–mindful–
good will without limit,
fetters are worn through,
on seeing the ending
of acquisitions.

If with uncorrupted mind
you feel good will

for even one being,
you become skilled from that.
But a noble one produces
a mind of sympathy
for all beings,
an abundance of merit.

Kingly seers, who conquered the earth
swarming with beings,
went about making sacrifices:
the horse sacrifice, human sacrifice,
water rites, soma rites,
& the "Unobstructed,"
but these don't equal
one sixteenth
of a well-developed mind of good will–
as all the constellations don't,
one sixteenth
of the radiance of the moon.

One who
neither kills
nor gets others to kill,
neither conquers,
nor gets others to conquer,
with good will for all beings,
has no hostility with anyone
at all.

See also: AN 3:66; AN 5:27; AN 11:16; Khp 9

Itivuttaka 28

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with two things, monks, a monk lives in stress in the present life–troubled, distressed, & feverish–and at the break-up of the body, after death, a bad destination can be expected. Which two? A lack of guarding of the doors of the sense faculties, and knowing no moderation in food. Endowed with these two things, a monk lives in stress in the present life–troubled, distressed, & feverish–and at the break-up of the body, after death, a bad destination can be expected."

Eye & ear & nose,
tongue, body & mind:
when a monk leaves these doors unguarded
    –knowing no moderation in food,
    not restraining his senses–
he experiences stress:
    stress in body, stress
    in mind.
Burning in body,
burning in mind,
    whether by day or by night,
    one like this
    lives in suffering & stress.

Itivuttaka 29

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with two things, monks, a monk lives in ease in the present life–untroubled, undistressed, & unfeverish–and at the break-up of the body, after death, a good destination can be expected. Which two? A guarding of the doors of the sense faculties, and knowing moderation in food. Endowed with these two things, a monk lives in ease in the present life–untroubled, undistressed, & unfeverish–and at the break-up of the body, after death, a good destination can be expected."

Eye & ear & nose,
tongue, body, & mind:
when a monk has these doors well guarded
–knowing moderation in food,
    restraining his senses–
he experiences ease:
    ease in body, ease
    in mind.
Not burning in body,
not burning in mind,
    whether by day or by night,
    one like this
    lives in ease.

Itivuttaka 30

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these two things that cause remorse. Which two? There is the case of the person who has not done what is admirable, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Thinking, 'I have not done what is admirable,' he feels remorse. Thinking, 'I have done what is evil,' he feels remorse. These are the two things that cause remorse."

Having engaged
in bodily misconduct,
verbal misconduct,
misconduct of mind,[1]
or whatever else is flawed,
not having done what is skillful,
having done much that is not,
at the break-up of the body,
the undiscerning one reappears in
hell.

Note

1. AN 10:176 defines bodily misconduct as killing, stealing, and sexual misconduct; verbal misconduct as lies, divisive speech, harsh speech, and idle chatter; and mental misconduct as covetousness, ill will, and wrong views (see the note to §32).

See also: *AN 4:184*

Itivuttaka 31

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these two things that cause no remorse. Which two? There is the case of the person who has done what is admirable, has done what is skillful, has given protection to those in fear, and has done nothing that is evil, savage, or cruel. Thinking, 'I have done what is admirable,' he feels no remorse. Thinking, 'I have not done what is evil,' he feels no remorse. These are the two things that cause no remorse."

Having abandoned
    bodily misconduct,
    verbal misconduct,
    misconduct of mind,
    & whatever else is flawed,
not having done what's not skillful,
having done much that is,
at the break-up of the body,
the discerning one reappears
        in heaven.

Itivuttaka 32

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with two things, monks, a person–as if carried off–is thus placed in hell. Which two? Evil habits & evil views. Endowed with these two things, a person–as if carried off–is thus placed in hell."

Evil habits &
evil views:[1]
a person, undiscerning,
endowed with these two things,
at the break-up of the body
reappears in hell.

Note

1. MN 22 gives the following example of an evil view: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." MN 38 gives another example: "As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another."

Itivuttaka 33

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with two things, monks, a person–as if carried off–is thus placed in heaven. Which two? Auspicious habits & auspicious views. Endowed with these two things, a person–as if carried off–is thus placed in heaven."

Auspicious habits &
auspicious views:
a person, discerning,
endowed with these two things,
at the break-up of the body
reappears in heaven.

Itivuttaka 34

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, a person without ardency, without compunction, is incapable of self-awakening, incapable of Unbinding, incapable of attaining the unsurpassed safety from bondage. A person ardent & compunctious is capable of self-awakening, capable of Unbinding, capable of attaining the unsurpassed safety from bondage."

With no ardency, no
compunction,
lazy, with low persistence,
full of sloth & drowsiness,
shameless, without respect:
he's incapable,
a monk like this,
of touching superlative
self-awakening.

But whoever is mindful, masterful,
absorbed in jhāna,
ardent, concerned, & heedful,
cutting the fetter of birth & aging,
touches right here
a self-awakening un-
surpassed.

Itivuttaka 35

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, 'Thus may people know me.' This holy life is lived for the sake of restraint & abandoning."

For the sake of restraint,
for the sake of abandoning,
he, the Blessed One, taught
a holy life not handed down,[1]
    coming ashore
    in Unbinding.

This path is pursued
    by those great in purpose,
    great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher's message,
    will put an end
        to suffering & stress.

Note

1. "Not handed down": not derived from an ancient tradition, and not dependent on ancient tradition for its authority.

This itivuttaka is nearly identical with AN 4:25.

Itivuttaka 36

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, 'Thus may people know me.' This holy life is lived for the sake of direct knowledge[1] & full comprehension."

For the sake of direct knowledge & full
    comprehension,
he, the Blessed One, taught
a holy life not handed down,
    coming ashore
    in Unbinding.

This path is pursued
    by those great in purpose,
    great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher's message,
    will put an end
        to suffering & stress.

Note

1. Direct knowledge = *abhiññā.* The Canon lists six types of *abhiññā:* psychic powers, clairaudience, the ability to read the minds of others, recollection of past lives, clairvoyance, and–most important of all–knowledge of the ending of the mental effluents.

Itivuttaka 37

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with two things, monks, a monk lives full of ease in the here-&-now and is appropriately aroused for the ending of the effluents. Which two? A sense of urgency toward things that should inspire urgency[1] and, feeling urgency, appropriate exertion. Endowed with these two things, a monk lives full of ease in the here-&-now and is appropriately aroused for the ending of the effluents."

Feeling urgency right here
toward what should inspire urgency,
the wise,
masterful,
ardent monk
should investigate
with discernment.
One who lives thus ardently,
not restlessly, at peace,
committed to awareness-tranquility,
would attain the ending
of suffering & stress.

Note

1. Urgency = *saṁvega.* Other meanings for this term include awe, shock, dismay, and alienation. In the Pali Canon, this emotion is often accompanied by fear and a sensed need to escape from overwhelming danger. The things that should inspire urgency are the first four of the five reflections listed in AN 5:57: "I am subject to aging, have not gone beyond aging. I am subject to illness, have not gone beyond illness. I am subject to death, have not gone beyond death. I will grow different, separate from all that is dear & appealing to me." Appropriate exertion is indicated by the fifth reflection: "I am the owner of

actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir."

Itivuttaka 38

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, two trains of thought often occur to the Tathāgata, worthy & rightly self-awakened: the thought of safety & that of seclusion.

"The Tathāgata enjoys non-ill will, delights in non-ill will. To him–enjoying non-ill will, delighting in non-ill will–this thought often occurs: 'By this activity I harm no one at all, whether weak or firm.'

"The Tathāgata enjoys seclusion, delights in seclusion. To him–enjoying seclusion, delighting in seclusion–this thought often occurs: 'Whatever is unskillful is abandoned.'

"Thus, monks, you too should live enjoying non-ill will, delighting in non-ill will. To you–enjoying non-ill will, delighting in non-ill will–this thought will often occur: 'By this activity we harm no one at all, whether weak or firm.'

"You too should live enjoying seclusion, delighting in seclusion. To you–enjoying seclusion, delighting in seclusion–this thought will often occur: 'What is unskillful? What is not yet abandoned? What are we abandoning?'"

To the Tathāgata,
awakened,
who endured what is hard to endure,
two thoughts occur:
safety
the first thought mentioned;
seclusion
the second declared.

The dispeller of darkness, free
of effluent,

the great seer
who has
gone beyond,
reached attainment,
gained mastery,
crossed over the poisons;
who's released in the ending of craving:

that sage

bears his last body,
has shaken off Māra, I tell you,
has gone beyond aging.

As one standing on a rocky crag
would see the people all around below,
so the wise one,
with the all-around eye,
having scaled the tower
made of Dhamma,
having crossed over sorrow,
gazes on those overwhelmed with sorrow,
conquered by aging & death.

See also: Dhp 28

Itivuttaka 39

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, the Tathāgata–worthy & rightly self-awakened–has two Dhamma discourses given in sequence. Which two? 'See evil as evil.' This is the first Dhamma discourse. 'Having seen evil as evil, become disenchanted there, dispassionate there, released.' This is the second Dhamma discourse. These are the two Dhamma discourses that the Tathāgata–worthy & rightly self-awakened–has given in sequence."

See the two statements,
declared in sequence,
by the Tathāgata,
awakened, sympathetic
to all beings.
The first: see evil.
Be dispassionate there
toward evil.
Then, with a mind dispassionate,
you will make an end
of suffering & stress.

Itivuttaka 40

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, ignorance[1] precedes the arrival of unskillful qualities; lack of shame & lack of compunction[2] follow after. Clear knowing precedes the arrival of skillful qualities; shame & compunction follow after."

Any bad destinations
in this world, in the next,
are rooted in ignorance–all–
    accumulations
    of desire & greed.

And when a person of evil desires
lacks shame & respect,
evil comes from that,
and by that he goes
to deprivation.

So cleansing away
ignorance, desire, & greed,
a monk giving rise to clear knowing
would abandon all bad destinations.

Notes

1. Ignorance *(avijjā)* means ignorance of stress, its origination, its cessation, and the way leading to its cessation.

2. Shame *(hiri)* means a healthy sense of shame–derived from self-esteem–at the idea of doing evil. Compunction *(ottappa)* means fear of the consequences of doing evil.

Itivuttaka 41

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, those beings are truly deprived who are deprived of noble discernment. They live in stress in the present life–troubled, distressed, & feverish–and at the break-up of the body, after death, a bad destination can be expected.

"Those beings are not deprived who are not deprived of noble discernment. They live in ease in the present life–untroubled, undistressed, & not feverish–and at the break-up of the body, after death, a good destination can be expected.

Look at the world
–including its heavenly beings:
deprived of discernment,
making an abode in name-&-form,
it conceives that 'This is the truth.'
The best discernment in the world
is what leads
to penetration,
for it rightly discerns
the total ending of birth & becoming.

Human & heavenly beings
hold them dear:
those who are
self-awakened,
mindful,
bearing their last bodies
with joyful discernment.

Itivuttaka 42

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these two bright qualities safeguard the world. Which two? Shame & compunction. If these two bright qualities did not safeguard the world, there would be no discerning of "mother," "aunt," "uncle's wife," "teacher's wife," or "wife of those deserving respect." The world would fall into promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities do safeguard the world, there is the discerning of "mother," "aunt," "uncle's wife," "teacher's wife," & "wife of those deserving respect."

Those in whom
shame & compunction
are not always found
    have strayed
        from the bright root,
    are headed
        to birth & death.
But those in whom
shame & compunction
always are rightly established,
who are mature in the holy life:
        they are calm,
    their further becoming
        ended.

Itivuttaka 43

This was said by the Blessed One, said by the Arahant, so I have heard: "There is, monks, an unborn[1]–unbecome–unmade–unfabricated. If there were not that unborn–unbecome–unmade–unfabricated, there would not be the case that escape from the born–become–made–fabricated would be discerned. But precisely because there is an unborn–unbecome–unmade–unfabricated, escape from the born–become–made–fabricated is thus discerned."

> The born, become, produced,
> made, fabricated, impermanent,
> fabricated of aging & death,
> a nest of illnesses, perishing,
> come-into-being through nourishment
> and the guide [that is craving]–
> is unfit for delight.
>
> The escape from that
> is
> peaceful, permanent,
> a sphere beyond conjecture,
> unborn, unproduced,
> the sorrowless, stainless state,
> the cessation of stressful qualities,
> stilling-of-fabrications bliss.

Note

1. Some scholars have argued that the term "unborn" cannot be used to distinguish Unbinding from transmigration, as there are discourses (such as SN 15:3) stating that transmigration itself has no beginning point, implying that it too is unborn. Thus they argue that in this passage the term *ajātaṁ*,

although a past participle, should be translated as, "without birth." However, this argument is based on two questionable premises. First, it assumes that Unbinding is here being contrasted with transmigration, even though the passage simply contrasts it with the fabricated. Secondly, even assuming that the phrase "the born—the become," etc., is a reference to transmigration, the scholars' argument is based on a misreading of SN 15:3. There, transmigration is said to have an "inconceivable" or "undiscoverable" beginning point. This is very different from saying that it is unborn. If transmigration were unborn, it would be unfabricated (see AN 3:47), which is obviously not the case. Thus, in translating this term to describe Unbinding, I have maintained the straight grammatical reading, "unborn."

Itivuttaka 44

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these two forms of the Unbinding property. Which two? The Unbinding property with fuel remaining, & the Unbinding property with no fuel remaining.

"And what is the Unbinding property with fuel remaining? There is the case where a monk is an Arahant whose effluents have ended, who has reached fulfillment, finished the task, laid down the burden, attained the true goal, destroyed the fetter of becoming, and is released through right gnosis. His five sense faculties still remain and, owing to their being intact, he experiences the pleasing & the displeasing, and is sensitive to pleasure & pain. His ending of passion, aversion, & delusion is termed the Unbinding property with fuel remaining.[1]

"And what is the Unbinding property with no fuel remaining? There is the case where a monk is an Arahant whose effluents have ended, who has reached fulfillment, finished the task, laid down the burden, attained the true goal, destroyed the fetter of becoming, and is released through right gnosis. For him, all that is sensed, being unrelished, will grow cold right here. This is termed the Unbinding property with no fuel remaining."[1]

These two
proclaimed
by the one with vision,
Unbinding properties
the one independent,
the one who is Such:[2]
one property, here in this life,
with fuel remaining
from the destruction of [craving],
the guide to becoming,

and that with no fuel remaining,
after this life,
in which all becoming
totally ceases.

Those who know
this unfabricated state,
their minds released
through the destruction of [craving],
the guide to becoming,
they, attaining the Dhamma's heartwood,
delighting in ending,[3]
have abandoned all becoming:
they, the Such.

Notes

1. With fuel remaining *(sa-upādisesa)* and with no fuel remaining *(anupādisesa):* The analogy here is to a fire. In the first case, the flames are out, but the embers are still glowing. In the second, the fire is so thoroughly out that the embers have grown cold. The "fuel" here is the five aggregates (see the Glossary). While the Arahant is still alive, he/she still experiences the five aggregates, but they do not burn with the fires of passion, aversion, or delusion. When the Arahant passes away, there is no longer any experience of aggregates here or anywhere else. For a discussion of this point, see *The Mind Like Fire Unbound,* pp. 21-37.

2. Such *(tādin):* An adjective to describe one who has attained the goal. It indicates that the person's state is undefinable and not subject to change or influence of any sort.

3. Following the reading in the Burmese and PTS editions: *dhamma-sārādigamā khaye ratā.* The Thai edition reads, *dhamma-sārādigamakkhaye ratā*–delighting in the ending of the attaining of the Dhamma's heartwood–which doesn't make sense. See MN 29 & MN 30.

See also: MN 140

Itivuttaka 45

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, live enjoying aloofness, delighting in aloofness, inwardly committed to awareness-tranquility, not neglecting jhāna, endowed with clear-seeing insight, and frequenting empty buildings. As you live enjoying aloofness, delighting in aloofness, inwardly committed to awareness-tranquility, not neglecting jhāna, endowed with clear-seeing insight, and frequenting empty buildings, then one of two fruits can be expected: either gnosis right in the here-&-now, or–if there be any remnant of clinging-sustenance–non-return."

Those with calm minds–
masterful,
mindful,
absorbed in jhāna–
clearly see Dhamma rightly,
not intent on sensual pleasures.
Delighting in heedfulness,
calm,
seeing danger in heedlessness, they
–incapable of falling away–
are right in the presence of Unbinding.

See also: MN 6

Itivuttaka 46

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, live with the trainings [in heightened virtue, heightened mind, & heightened discernment] as your reward, with discernment uppermost, release the essence, & mindfulness the governing principle. As you live with the trainings as your reward, with discernment uppermost, release the essence, & mindfulness the governing principle, then one of two fruits can be expected: either gnosis right in the here-&-now, or–if there be any remnant of clinging-sustenance–non-return."

Complete in the training,
not subject to falling away,[1]
one with discernment
    uppermost,
seeing the stopping, the ending of birth:
    that sage
bears his last body,
has shaken off Māra, I tell you,
has gone beyond aging.
    So, always
delighting in jhāna,
    centered,
    ardent,
seeing the stopping, the ending of birth,
conquering Māra, along with his armies,[2]
    monks,
be gone-beyond aging & death.

Notes

1. Following the reading found in one of the Sri Lankan editions: *aparihāna-dhammaṁ.* The Thai, Burmese, and another Sri Lankan edition read: *apahāna-dhammaṁ*, "not subject to abandoning," which fits the meter better, but not the sense of the verse. The Commentary interprets the more common reading as meaning "not subject to falling away," but it doesn't explain how this can be so.

2. Sn 3:2 identifies Māra's armies as: sensual passions; discontent; hunger & thirst; craving; sloth & torpor; terror; uncertainty; hypocrisy & stubbornness; gains, offerings, fame, & status; and the attitude that praises self while disparaging others.

See also: AN 4:245; AN 10:58

Itivuttaka 47

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, a monk should be wakeful: mindful, alert, centered, sensitive, clear, & calm. And there he should, at the appropriate times, see clearly into skillful mental qualities. For a monk who is wakeful–mindful, alert, centered, sensitive, clear, & calm, seeing clearly, at the appropriate times, into skillful mental qualities–one of two fruits can be expected: either gnosis right in the here-&-now, or–if there be any remnant of clinging-sustenance–non-return."

Those who are wakeful, listen to this!
Those who are sleeping, wake up!
Wakefulness is better than sleep.
For those who are wakeful,
    there's no danger, no fear.
Whoever is wakeful,
    mindful, alert,
    centered, sensitive,
    calm, & clear,
rightly exploring the Dhamma
at appropriate times,
he–on becoming unified–
could shatter the darkness.

So be devoted to wakefulness.
The ardent monk
–masterful, acquiring jhāna,
cutting the fetter of birth & aging–
touches right here
a self-awakening un-
    surpassed.

See also: *AN 4:37*; *Sn 2:10*

Itivuttaka 48

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these two are doomed to deprivation, to hell, for not abandoning their conduct. Which two? One who, not living the celibate life, pretends to be one who lives the celibate life; and one who groundlessly accuses one who lives the celibate life perfectly & purely of uncelibate behavior. These are the two who are doomed to deprivation, to hell, for not abandoning their conduct."

He goes to hell,
the one who asserts
what didn't take place,
as does the one
who, having done,
says, 'I didn't.'

Both–low-acting people–
there become equal:
after death, in the world beyond.

An ochre robe tied 'round their necks,
many with evil qualities
–unrestrained, evil–
rearise, because of their evil acts,
in hell.

Better to eat an iron ball
–glowing, aflame–
than that, unprincipled &
unrestrained,
you should eat the alms of the country.[1]

Note

1. These verses = Dhp 306—308.

Itivuttaka 49

This was said by the Blessed One, said by the Arahant, so I have heard:
"Overcome by two viewpoints, monks, some human & divine beings adhere, other human & divine beings slip right past, while those with vision see.

"And how do some adhere? Human & divine beings enjoy becoming, delight in becoming, are satisfied with becoming. When the Dhamma is being taught for the sake of the cessation of becoming, their minds do not take to it, are not calmed by it, do not settle on it or become resolved on it. This is how some adhere.

"And how do some slip right past? Some, feeling horrified, humiliated, & disgusted with that very becoming, relish non-becoming: 'When this self, at the break-up of the body, after death, perishes & is destroyed, and does not exist after death, that is peaceful, that is exquisite, that is sufficiency!' This is how some slip right past.

"And how do those with vision see? There is the case where a monk sees what's come to be as what's come to be. Seeing what's come to be as what's come to be, he practices for disenchantment with what's come to be, dispassion toward what's come to be, cessation of what's come to be. This is how those with vision see."[1]

Those, having seen
what's come to be
as what's come to be,
and what's gone beyond
what's come to be,
are released in line
with what's come to be,
through the exhaustion of craving
for becoming.

If they've comprehended
what's come to be,
and are free from the craving
for becoming & non-,
with the non-becoming
of what's come to be,
monks come
to no further becoming.

Note

1. This discourse illustrates, in a technical fashion, the function of appropriate attention explained in the note to §16. SN 12:15 presents the same point from a different perspective: "This world takes as its object a polarity, that of existence & non-existence. But when one sees the origination of the world [= the six senses and their objects] as it has come to be with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it has come to be with right discernment, 'existence' with reference to the world does not occur to one. By & large, this world is in bondage to attachments, clingings, & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccāna, that there is right view."

For a more complete discussion of this topic, see *The Paradox of Becoming.*

See also: *MN 106; AN 3:76; Sn 4:2; Sn 5:5*

Itivuttaka 50

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three roots of what is unskillful. Which three? Greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful. These are the three roots of what is unskillful."

Greed, aversion, delusion destroy
the self-same person of evil mind
from whom they are born,
like the fruiting
of the bamboo.

See also: MN 9; Dhp 164

Itivuttaka 51

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three properties. Which three? The property of form, the property of formlessness, the property of cessation.[1] These are the three properties."

Comprehending the property of form,
not taking a stance in the formless,
those released in cessation
are people who've left death behind.

Having touched with his body
the deathless
property free
from acquisitions,
having realized the relinquishing
of acquisitions,
effluent-free,
the Rightly
Self-awakened One
teaches the state
with
no sorrow,
no dust.

Note

1. The property of form corresponds to the experience of the form of the body as present in the first four levels of jhāna (see Glossary). The property of formlessness corresponds to the formless experiences based on the fourth level of jhāna: the dimension of the infinitude of space, the dimension of the infinitude of consciousness, the dimension of nothingness, and the dimension

of neither perception nor non-perception. The property of cessation is the experience of the total cessation of stress.

See also: §§72-73

Itivuttaka 52

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three feelings. Which three? A feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings."

Centered,
alert,
mindful,
the Awakened One's
disciple
discerns feelings,
how feelings come into play,
where they cease,
& the path to their ending.

With the ending of feelings, a monk
free from hunger
is totally unbound.

See also: Sn 3:12; Dhp 92–93

Itivuttaka 53

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three feelings. Which three? A feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. A feeling of pleasure should be seen as stressful. A feeling of pain should be seen as an arrow. A feeling of neither pleasure nor pain should be seen as inconstant. When a monk has seen a feeling of pleasure as stressful, a feeling of pain as an arrow, and a feeling of neither pleasure nor pain as inconstant, then he is called a monk who is noble, who has seen rightly, who has cut off craving, destroyed the fetters, and who–from the right breaking-through of conceit–has put an end to suffering & stress."

Whoever sees
    pleasure as stress,
sees pain as an arrow,
sees peaceful neither pleasure nor pain
    as inconstant:
he is a monk
who's seen rightly.
From that he is there released.
    A master of direct knowing,
        at peace,
    he is a sage
    gone beyond bonds.

See also: MN 44; SN 36:4; SN 36:6

Itivuttaka 54

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three searches. Which three? The search for sensuality, the search for becoming, the search for a holy life. These are the three searches."

Centered,
alert,
mindful,
the Awakened One's
disciple
discerns searches,
how searches come into play,
where they cease,
& the path to their ending.

With the ending of searches, a monk
free from hunger
is totally unbound.

See also: MN 26; AN 3:39; AN 4:252

Itivuttaka 55

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three searches. Which three? The search for sensuality, the search for becoming, the search for a holy life. These are the three searches."

Sensuality-search, becoming-search,
together with the holy-life search–
        i.e., grasping at 'such is the truth'
        based on an accumulation
                of viewpoints:
through the relinquishing of searches
& the abolishing of viewpoints
        of one dispassionate to
                all passion,
        and released in the ending
                of craving,
through the ending of searches, the monk
        is without perplexity, free
                of longing.

Itivuttaka 56

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three effluents. Which three? The effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are the three effluents."

Centered,
alert,
mindful,
the Awakened One's
disciple
discerns effluents,
how effluents come into play,
where they cease,
& the path to their ending.

With the ending of effluents, a monk
free from hunger
is totally unbound.

See also: MN 4; MN 9

Itivuttaka 57

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three effluents. Which three? The effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are the three effluents."

His effluent of sensuality
    ended,
his ignorance
    faded away,
his effluent of becoming
    exhausted:
one totally released, acquisition-free,
    bears his last body,
having conquered Māra
    along with his mount.

Itivuttaka 58

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three cravings. Which three? Craving for sensuality, craving for becoming, craving for non-becoming. These are the three cravings."

Bound with the bondage of craving,
their minds smitten
with becoming & non-,
they are bound with the bondage of Māra–
people with no safety from bondage,
beings going through the wandering-on,
headed for birth & death.

While those who've abandoned craving,
free from the craving for becoming & non-,
reaching the ending of effluents,
though in the world,
have gone beyond.

Itivuttaka 59

This was said by the Blessed One, said by the Arahant, so I have heard:
"Endowed with three qualities, monks, a monk has passed beyond Māra's domain and shines like the sun. Which three? There is the case where a monk is endowed with the aggregate of virtue of one beyond training [i.e., an Arahant], the aggregate of concentration of one beyond training, the aggregate of discernment of one beyond training. Endowed with these three qualities a monk has passed beyond Māra's domain and shines like the sun."

Virtue, concentration, discernment:
one in whom these are well-developed,
passing beyond Māra's domain,
    shines
    like the sun.

Itivuttaka 60

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three grounds for meritorious activity. Which three? The ground for meritorious activity made of generosity, the ground for meritorious activity made of virtue, and the ground for meritorious activity made of development [meditation]. These are the three grounds for meritorious activity."

Train in acts of merit
that yield the foremost profit of bliss–
develop generosity,
    a life in tune,
    a mind of good will.
Developing these
three things
that bring about bliss,
    the wise reappear
    in a world of bliss
unalloyed.

See also: SN 3:4, SN 3:17, SN 3:20, SN 3:25; §22

Itivuttaka 61

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three eyes. Which three? The eye of flesh, the divine eye,[1] & the eye of discernment. These are the three eyes."

The eye of flesh,
the eye divine,
the eye of discernment
unsurpassed:
these three eyes were taught
by the Superlative Person.
The arising of the eye of flesh
is the path to the eye divine.
When knowledge arises,
the eye of discernment unsurpassed:
whoever gains this eye
is–from all suffering & stress–
released.

Note

1. For a description of what is seen with the divine eye, see DN 2.

Itivuttaka 62

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three faculties. Which three? The faculty of 'I am about to know what is not yet finally known,' the faculty of final knowledge, the faculty of one who has finally known.[1] These are the three faculties."

For a learner in training
    along the straight path:
    first, the knowledge of ending;
    then, immediately,
        gnosis;
    then, from the ending
    of the fetter–becoming–
    there's the knowledge,
        the gnosis of one released
            who is Such:[2]
        'My release is unprovoked.'[3]

One consummate in these faculties,
        peaceful,
    delighting in the peaceful state,
        bears his last body,
    having conquered Māra
        along with his mount.

Notes

1. According to the Commentary, the first of these faculties corresponds to the first noble attainment, the path to stream-entry; the second, to the next six attainments, ranging from the fruition of stream-entry to the path to Arahantship; and the third, to the highest attainment, the fruition of

Arahantship. The prose portion of this itivuttaka is repeated at AN 3:86, and §102.

2. Such *(tādin):* see the note to §44.

3. *Akuppā.* This term is sometimes translated as "unshakable," but it literally means, "unprovoked." The reference is apparently to the theory of *dhātu,* or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them–liquid, heat, & wind–are potentially active. When they are aggravated, agitated, or provoked–the Pali term here, *pakuppati,* is used also on the psychological level, where it means angered or upset–they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides.

Although §44 lists two *nibbāna* properties, these two properties are distinctive in that the experience of *nibbāna* is not caused by their provocation. Because true release is not caused by the provocation of anything–a fact that is known immediately after the experience itself–it is not subject to change.

Itivuttaka 63

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three times. Which three? Past time, future time, present time. These are the three times."

Perceiving in terms of signs, beings
    take a stand on signs.
Not fully comprehending signs, they
    come into the bonds
        of death.
But fully comprehending signs, one
    doesn't construe a signifier.
Touching liberation with the heart,
    the state of peace unsurpassed,
    consummate in terms of signs,
        peaceful,
        delighting in the peaceful state,
        judicious,
    an attainer-of-wisdom
        makes use of classifications
        but can't be classified.[1]

Note

1. At first glance, the verses here do not bear much relationship to the prose introduction. However, if they are viewed in the context of MN 2 (see the note to §16), their relationship becomes clear: the person who applies appropriate attention to the notion of past, present, and future time does not define him or herself in those terms, and so does not cling to any sense of self in those terms. Without clinging, one is liberated from birth and death.

Itivuttaka 64

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of misconduct. Which three? Bodily misconduct, verbal misconduct, mental misconduct.[1] These are the three kinds of misconduct."

Having engaged
in bodily misconduct,
acts of verbal misconduct,
misconduct of mind,
or whatever else is flawed,
not having done what is skillful,
having done much that is not,
at the break-up of the body,
the undiscerning one reappears in
hell.

Note

1. See the note to §30.

Itivuttaka 65

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of good conduct. Which three? Bodily good conduct, verbal good conduct, mental good conduct. These are the three kinds of good conduct."

Having abandoned
bodily misconduct,
acts of verbal misconduct,
misconduct of mind,
& whatever else is flawed,
not having done what's not skillful,
having done much that is,
at the break-up of the body,
the discerning one reappears
in heaven.

Itivuttaka 66

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of cleanliness. Which three? Bodily cleanliness, verbal cleanliness, mental cleanliness. These are the three kinds of cleanliness."

Clean in body,
clean in speech,
clean in awareness
–effluent-free–
one who is clean,
consummate in cleanliness,
is said to have abandoned
the All.

See also: MN 24; AN 3:122

Itivuttaka 67

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three forms of sagacity. Which three? Bodily sagacity, verbal sagacity, mental sagacity. These are the three forms of sagacity."

> A sage in body, a sage in speech,
> a sage in mind, effluent-free:
> a sage consummate in sagacity
> is said to be bathed of evil.

See also: AN 3:123; Sn 1:12

Itivuttaka 68

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, anyone whose passion is unabandoned, whose aversion is unabandoned, whose delusion is unabandoned is said to have gone over to Māra's camp, has come under Māra's power. The Evil One can do with that person as he likes. But anyone whose passion is abandoned, whose aversion is abandoned, whose delusion is abandoned is said not to have gone over to Māra's camp, has thrown off Māra's power. With that person, the Evil One cannot do as he likes."

Anyone
whose passion, aversion, & ignorance
    have faded away,
is said to be
composed in mind,
    Brahma-become,
    awakened, Tathāgata,
    one for whom fear & hostility
        are past,
    one who's abandoned
        the All.

Itivuttaka 69

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, anyone–monk or nun–in whom passion is unabandoned, aversion is unabandoned, & delusion is unabandoned, is said not to have crossed the ocean with its waves, breakers, & whirlpools, its seizers & demons.[1] Anyone–monk or nun–in whom passion is abandoned, aversion is abandoned, & delusion is abandoned, is said to have crossed the ocean with its waves, breakers, & whirlpools, its seizers & demons. Having crossed over, having reached the far shore, he/she stands on high ground, a brahman."

One whose passion, aversion, & ignorance
    have faded away,
has crossed over this ocean
with its seizers,
        demons,
dangerous waves,
    so hard to cross.

Free from acquisitions
    –bonds surmounted,
    death abandoned–
he has abandoned stress
with no further becoming.

Having gone to the goal
he
    is undefined,[2]
    has outwitted, I tell you,
        the King of Death.

Notes

1. See §109.
2. See *Skill in Questions*, Appendix Four.

Itivuttaka 70

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, I have seen beings who–endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views–at the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. It is not from having heard this from another contemplative or brahman that I tell you that I have seen beings who–endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views–at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. It is from having known it myself, seen it myself, realized it myself that I tell you that I have seen beings who–endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views–at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell."

With mind wrongly directed,
speaking wrong speech,
doing wrong deeds with the body:
    a person here
of next-to-nothing learning,
a doer of evil
    here in this next-to-nothing life,
at the break-up of the body,
    undiscerning,
    reappears in hell.

Itivuttaka 71

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, I have seen beings who–endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views–at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world. It's not from having heard this from another contemplative or brahman that I tell you that I have seen beings who–endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views–at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world. It's from having known it myself, seen it myself, realized it myself that I tell you that I have seen beings who–endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views–at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world."

With mind rightly directed,
speaking right speech,
doing right deeds with the body:
    a person here
of much learning,
a doer of merit
    here in this next-to-nothing life,
at the break-up of the body,
    discerning,
    reappears in heaven.

Itivuttaka 72

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three properties for escape. Which three? This is the escape from sensuality: renunciation.[1] This is the escape from form: formlessness. And as for whatever has come into being, is fabricated & dependently co-arisen, the escape from that is cessation. These are the three properties for escape."

Knowing the escape from sensuality,
& the overcoming of forms
–ardent
always–
touching the stilling
of all fabrications:
he is a monk
who's seen rightly.

From that he is there released.
A master of direct knowing,
at peace,
he is a sage
gone beyond bonds.

Note

1. Renunciation here means the first level of jhāna, which is attained when one is secluded from sensual passion and unskillful mental qualities. On formlessness and cessation, see the note to §51. See also AN 5:200.

Itivuttaka 73

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, formless phenomena are more peaceful than forms; cessation, more peaceful than formless phenomena."

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,
return to further becoming.
But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who've left death behind.

Having touched with his body
the deathless property free
from acquisitions,
having realized relinquishing
of acquisitions,
effluent-free,
the Rightly Self-awakened One
teaches the state
with
no sorrow,
no dust.

Itivuttaka 74

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three types of sons & daughters existing in the world. Which three? One of heightened birth, one of similar birth, one of lowered birth.

"And how is a son or daughter of heightened birth? There is the case where a son or daughter's parents have not gone to the Buddha for refuge, have not gone to the Dhamma for refuge, have not gone to the Saṅgha for refuge. They do not abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are unprincipled & evil by nature. However, their son or daughter has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Saṅgha for refuge. He/she abstains from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is principled & admirable by nature. This is called a son or daughter of heightened birth.

"And how is a son or daughter of similar birth? There is the case where a son or daughter's parents have gone to the Buddha for refuge, have gone to the Dhamma for refuge, have gone to the Saṅgha for refuge. They abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are principled & admirable by nature. Their son or daughter has also gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Saṅgha for refuge. He/she abstains from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is principled & admirable by nature. This is called a son or daughter of similar birth.

"And how is a son or daughter of lowered birth? There is the case where a son or daughter's parents have gone to the Buddha for refuge,

have gone to the Dhamma for refuge, have gone to the Saṅgha for refuge. They abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are principled & admirable by nature. However, their son or daughter has not gone to the Buddha for refuge, has not gone to the Dhamma for refuge, has not gone to the Saṅgha for refuge. He/she does not abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is unprincipled & evil by nature. This is called a son or daughter of lowered birth."

The wise hope for a child
of heightened or similar birth,
not for one
of lowered birth,
    a destroyer of the family.
These children in the world,
    lay followers
–consummate in virtue, conviction;
generous, free from stinginess–
shine forth in any gathering
like the moon
when freed from a cloud.

Itivuttaka 75

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these three types of persons can be found existing in the world. Which three? One like a cloud without rain, one who rains locally, and one who rains everywhere.

"And how is a person like a cloud without rain? There is the case where a person is not a giver of food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, or lights to anyone at all: to contemplatives or brahmans, to any of the miserable, the homeless, or beggars. This is how a person is like a cloud without rain.

"And how is a person one who rains locally? There is the case where a person is a giver of food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, & lights to some contemplatives & brahmans, to some of the miserable, the homeless, & beggars, but not to others. This is how a person is one who rains locally.

"And how is a person one who rains everywhere? There is the case where a person gives food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, & lights to all contemplatives & brahmans, to all of the miserable, the homeless, & beggars. This is how a person is one who rains everywhere.

"These are the three types of persons who can be found existing in the world."

Not to contemplatives,
to brahmans,
to the miserable,
nor to the homeless
does he share what he's gained:
    food,
    drinks,

nourishment.
He, that lowest of people,
is called a cloud with no rain.

To some he doesn't give,
to others he does:
the intelligent call him
one who rains locally.

A person responsive to requests,
sympathetic to all beings,
delighting in distributing alms:
"Give to them!
Give!"
he says.
As a cloud–resounding, thundering–rains,
filling with water, drenching
the plateaus & gullies:
a person like this
is like that.
Having rightly amassed
wealth attained through initiative,
he satisfies rightly with food & drink
those fallen into
the homeless state.

Itivuttaka 76

This was said by the Blessed One, said by the Arahant, so I have heard:
"Aspiring to these three forms of bliss, monks, a wise person should guard his virtue. Which three? [Thinking,] 'May praise come to me,' a wise person should guard his virtue. [Thinking,] 'May wealth come to me,' a wise person should guard his virtue. [Thinking,] 'At the break-up of the body, after death, may I reappear in a good destination, a heavenly world,' a wise person should guard his virtue. Aspiring to these three forms of bliss, a wise person should guard his virtue."

Intelligent,
you should guard your virtue,
aspiring to three forms of bliss:
praise;
the obtaining of wealth;
and, after death, rejoicing
in heaven.

Even if you do no evil
but seek out one who does,
you're suspected of evil.
Your bad reputation
grows.
The sort of person you make a friend,
the sort you seek out,
that's the sort you yourself become–
for your living together is of
that sort.

The one associated with,
the one who associates,
the one who's touched,

the one who touches another
–like an arrow smeared with poison–
contaminates the quiver.
So, fearing contamination, the enlightened
should not be comrades
with evil people.

A man who wraps rotting fish
in a blade of kusa grass
makes the grass smelly:
so it is
if you seek out fools.
But a man who wraps powdered incense
in the leaf of a tree
makes the leaf fragrant:
so it is
if you seek out
the enlightened.

So,
knowing your own outcome
as like the leaf-wrapper's,
you shouldn't seek out
those who aren't good.
The wise would associate
with those who are.
Those who aren't good
lead you to hell.
The good help you reach
a good destination.

See also: *AN 8:54*; *AN 9:1*; *Ud 4:1*

Itivuttaka 77

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this body falls apart; consciousness is subject to fading; all acquisitions are inconstant, stressful, subject to change."

Knowing the body as falling apart,
& consciousness as dissolving away,
seeing the danger in acquisitions,
you've gone beyond
birth & death.
Having reached the foremost peace,
you bide your time,
composed.

See also: Thag 11; Thag 14:1

Itivuttaka 78

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, it's in accordance with their properties that beings come together & associate with one another. Beings of low dispositions come together & associate with beings of low dispositions. Beings of admirable dispositions come together & associate with beings of admirable dispositions. In the past, it was in accordance with their properties that beings came together & associated with one another.… In the future, it will be in accordance with their properties that beings will come together & associate with one another.… And now at present, it's in accordance with their properties that beings come together & associate with one another. Beings of low dispositions come together & associate with beings of low dispositions. Beings of admirable dispositions come together & associate with beings of admirable dispositions."

The underbrush born
of association
is cut away
by non-association.
Just as one riding
a small wooden plank
        would sink
in the great sea,
so does even one of right living
        sink,
associating with the lazy.

So avoid the lazy,
those with low persistence.
Live with the noble ones–
secluded, resolute, absorbed in jhāna,
their persistence constantly aroused

: the wise.

See also: *SN 45:2*

Itivuttaka 79

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these three things lead to the falling away of a monk in training. Which three? There is the case where a monk in training enjoys activity,[1] delights in activity, is intent on his enjoyment of activity. He enjoys chatter, delights in chatter, is intent on his enjoyment of chatter. He enjoys sleep, delights in sleep, is intent on his enjoyment of sleep. These are the three things that lead to the falling away of a monk in training.

"These three things lead to the non-falling away of a monk in training. Which three? There is the case where a monk in training doesn't enjoy activity, doesn't delight in activity, isn't intent on his enjoyment of activity. He doesn't enjoy chatter, doesn't delight in chatter, isn't intent on his enjoyment of chatter. He doesn't enjoy sleep, doesn't delight in sleep, isn't intent on his enjoyment of sleep. These are the three things that lead to the non-falling away of a monk in training."

Enjoying activity,
delighting in chatter,
enjoying sleep,
& restless:
    he's incapable
    –a monk like this–
    of touching superlative
self-awakening.
So he should be a man of few duties,
of little sloth,
not restless.
    He's capable
    –a monk like this–
    of touching superlative

self-awakening.

Note

1. Activity = work of various sorts, such as construction work, robe-making, etc. See SN 7:17 and Thig 13:2.

Itivuttaka 80

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of unskillful thinking. Which three? Thinking concerned with not wanting to be despised;[1] thinking concerned with gains, offerings, & tribute; thinking concerned with an empathy for others.[2] There are three kinds of unskillful thinking."

Fettered
to not wanting to be despised;
to gains, offerings, respect;
to delight in companions:
you're far from the ending of fetters.
But whoever here,
having abandoned
sons,
cattle,
marriage,
intimates:
he's capable
–a monk like this–
of touching superlative
self-awakening.

Notes

1. See AN 3:102.

2. According to the Commentary, this refers to a monk's tendency to be overly intimate with lay people, overly susceptible to the rises and falls in their fortunes, "happy when they are happy, sad when they are sad, busying himself with their affairs."

See also: *SN 17:5*; *SN 17:8*; *Thig 5:6*

Itivuttaka 81

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, I have seen beings conquered by receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.

"It's not through having heard it from another contemplative or brahman that I say, 'I have seen beings conquered by receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.'

"Instead, it's from having known it myself, seen it myself, observed it myself that I say, 'I have seen beings conquered by receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving

offerings–their minds overwhelmed–at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.'"

Both when receiving offerings
    & not,
his concentration
    doesn't waver;
he remains
heedful:
he–continually absorbed in jhāna,
subtle in view & clear-seeing,
enjoying the ending of clinging–
    is called a man
    of integrity.

Itivuttaka 82

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these three divine sounds sound forth among the devas on appropriate occasions. Which three? When a disciple of the noble ones, shaving off his hair & beard, clothing himself in the ochre robe, makes up his mind to go forth from the home life into homelessness, on that occasion the divine sound sounds forth among the devas: 'This disciple of the noble ones has made up his mind to do battle with Māra.' This is the first divine sound that sounds forth among the devas on appropriate occasions.

"When a disciple of the noble ones lives devoted to developing the seven [sets of] qualities that are wings to awakening,[1] on that occasion the divine sound sounds forth among the devas: 'This disciple of the noble ones is doing battle with Māra.' This is the second divine sound that sounds forth among the devas on appropriate occasions.

"When a disciple of the noble ones, through the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&-now, on that occasion the divine sound sounds forth among the devas: 'This disciple of the noble ones, having won the battle, now rules victorious at the head of the battle.' This is the third divine sound that sounds forth among the devas on appropriate occasions.

"These are the three divine sounds that sound forth among the devas on appropriate occasions."

Seeing he's won the battle
–the disciple of the Rightly
Self-awakened One–
even the devas pay homage
to this great one, thoroughly mature.
"Homage to you, O thoroughbred man–

you who have won the hard victory,
defeating the army of Death,
unhindered in
emancipation."
Thus they pay homage, the devas,
to one who has reached the heart's goal,
for they see in him no means[2]
that would bring him under Death's sway.

Notes

1. The wings to awakening are the four establishings of mindfulness, the four right exertions, the four bases for power, the five faculties, the five strengths, the seven factors for awakening, and the noble eightfold path.

2. Reading *na passanti* with the Sri Lankan edition. The Thai edition reads, *namassanti*, "they pay homage," which makes no sense.

Itivuttaka 83

This was said by the Blessed One, said by the Arahant, so I have heard:

"Monks, when a deva is about to pass away from the company of devas, five omens appear: his garlands wither, his clothes get soiled, sweat comes out of his armpits, a dullness descends on his body, he no longer delights in his own deva-seat. The devas, knowing from this that 'This deva-son is about to pass away,' encourage him with three sayings: 'Go from here, honorable sir, to a good destination. Having gone to a good destination, gain the gain that is good to gain. Having gained the gain that is good to gain, become well-established.'"

When this was said, a certain monk said to the Blessed One, "What, lord, is the devas' reckoning of going to a good destination? What is their reckoning of the gain that is good to gain? What is their reckoning of becoming well-established?"

"The human state, monks,[1] is the devas' reckoning of going to a good destination. Having become a human being, acquiring conviction in the Dhamma-&-Vinaya taught by the Tathāgata: this is the devas' reckoning of the gain that is good to gain. When that conviction is settled within one– rooted, established, & strong, not to be destroyed by any brahman or contemplative; deva, Māra, or Brahma; or anyone else in the world: this is the devas' reckoning of becoming well-established."

> When a deva passes away
> from the company of devas
> through his life-span's ending,
> three sounds sound forth
> –the devas' encouragement.
>
> 'Go from here,
> honorable sir,

to a good destination,
to companionship
with human beings.
On becoming a human being,
acquire a conviction
unsurpassed
        in True Dhamma.
That conviction of yours
in True Dhamma, well-taught,
should be
            settled,
            rooted,
            established,
–undestroyed
as long as you live.
Having abandoned
        bodily misconduct,
        verbal misconduct,
        mental misconduct,
and whatever else is flawed;
having done with the body what's skillful,
and much that is skillful with speech,
having done what's skillful
with a heart without limit,
        with no acquisitions,
then–having made much of the merit
that's a ground for spontaneously arising [in heaven]
through giving–
establish other mortals
in
    True Dhamma &
    the holy life.'

With this sympathy, the devas–
when they know a deva is passing away–
encourage him:
                'Come back, deva,

again & again.'

Note

1. Reading *bhikkhave* with the Thai edition. The Burmese and Sri Lankan editions read *bhikkhu,* "monk."

Itivuttaka 84

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these three persons, appearing in the world, appear for the benefit of many, the happiness of many, in sympathy for the world–for the welfare, the benefit, the happiness of beings human & divine. Which three?

"There is the case where a Tathāgata appears in the world, worthy & rightly self-awakened, consummate in clear knowing & conduct, well-gone, an expert with regard to the cosmos, unsurpassed trainer of tamable people, teacher of beings human & divine, awakened, blessed. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the first person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world–for the welfare, the benefit, the happiness of beings human & divine.

"Furthermore, there is the disciple of that Teacher who is a worthy one, his effluents ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the second person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world–for the welfare, the benefit, the happiness of beings human & divine.

"Furthermore, there is the disciple of that Teacher who is one who follows the practice for one in training,[1] erudite, having entered into [good] habits & practices. He, too, teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims

the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the third person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world–for the welfare, the benefit, the happiness of beings human & divine.

"These are the three persons who, appearing in the world, appear for the benefit of many, the happiness of many, in sympathy for the world–for the welfare, the benefit, the happiness of beings human & divine."

The Teacher,
Great Seer,
is first in the world;
following him, the disciple
with mind composed;
and then the erudite one
who follows the practice for one in training,
having entered into good habits,
practices.

These three, chief
among beings divine & human,
giving light, proclaiming the Dhamma,
throw open the door to the Deathless,
release many from bondage.
Those who follow the path,
well-taught by the Caravan Leader
unsurpassed,
will put an end to stress
right here–
those heeding the message
of the One Well-Gone.

Note

1. *Sekkho pāṭipado.* This phrase also appears in MN 53, whose commentary treats it, not as two words, but as a compound meaning "one who follows the *sekha-paṭipadā*": in other words, a person who has attained at least the first level of awakening, stream-entry, but has not yet become an Arahant.

Itivuttaka 85

This was said by the Blessed One, said by the Arahant, so I have heard:
"Remain focused, monks, on foulness in the body. Have mindfulness of in-&-out breathing well-established to the fore within you. Remain focused on the inconstancy of all fabrications. For one who remains focused on the foulness of the body, the obsession with passion for the property of beauty is abandoned. For one who has mindfulness of in-&-out breathing well-established to the fore within oneself, annoying external thoughts & inclinations don't exist. For one who remains focused on the inconstancy of all fabrications, ignorance is abandoned, clear knowing arises."

Focusing on foulness
in the body,
mindful
of in-&-out breathing,
seeing
the pacification of all fabrications
–ardent
always:
he is a monk
who's seen rightly.

From that he is there released.
A master of direct knowing,
at peace,
he is a sage
gone beyond bonds.

See also: SN 8:4

Itivuttaka 86

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, with reference to a monk who practices the Dhamma in accordance with the Dhamma, it is this way of according with the Dhamma that he should be described as practicing the Dhamma in accordance with the Dhamma. When speaking, he speaks Dhamma and not non-Dhamma. When thinking, he thinks about Dhamma and not about non-Dhamma. Avoiding both these things, he stays equanimous, mindful, alert."

Dhamma his dwelling,
Dhamma his delight,
a monk pondering Dhamma,
    calling Dhamma to mind,
doesn't fall away
from true Dhamma.[1]

Whether
        walking,
        standing,
        sitting, or
        lying down
–his mind inwardly restrained–
    he arrives
    right at peace.

Note

1. This verse = Dhp 364.

See also: *SN 12:67*

Itivuttaka 87

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding. Which three? Thinking imbued with sensuality.… Thinking imbued with ill-will.… Thinking imbued with harmfulness produces blindness, produces lack of vision, produces lack of knowledge, leads to the cessation of discernment, sides with vexation, and is not conducive to Unbinding. These are the three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding.

"There are these three kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding. Which three? Thinking imbued with renunciation.… Thinking imbued with non-ill-will.… Thinking imbued with harmlessness produces non-blindness, produces vision, produces knowledge, fosters discernment, sides with non-vexation, and is conducive to Unbinding. These are the three kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding."

Three skillful thoughts
should be thought,
three unskillful thoughts
rejected.
Whoever stills thoughts & evaluations
–as rain would, a cloud of dust–
through an awareness with thinking stilled,
attains right here

the state
of peace.

See also: *MN 19*; *MN 20*; *§110*

Itivuttaka 88

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three inside stains, inside enemies, inside foes, inside murderers, inside adversaries. Which three? Greed is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. Aversion is an inside stain.… Delusion is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. These are the three inside stains, inside enemies, inside foes, inside murderers, inside adversaries."

Greed causes harm.
Greed provokes the mind.
People don't realize it
as a danger born from within.
A person, when greedy,
doesn't know his own welfare;
    when greedy,
doesn't see Dhamma.
Overcome with greed,
he's in the dark, blind.
But when one, abandoning greed,
feels no greed
for what would merit greed,
greed gets shed from him–
    like a drop of water
    off a lotus leaf.

Aversion causes harm.
Aversion provokes the mind.
People don't realize it
as a danger born from within.
A person, when aversive,
doesn't know his own welfare;

when aversive,
doesn't see Dhamma.
Overcome with aversion
he's in the dark, blind.
But when one, abandoning aversion,
feels no aversion
for what would merit aversion,
aversion drops away from him–
like a palm leaf from its stem.

Delusion causes harm.
Delusion provokes the mind.
People don't realize it
as a danger born from within.
A person, when deluded,
doesn't know his own welfare;
when deluded,
doesn't see Dhamma.
Overcome with delusion
he's in the dark, blind.
But when one, abandoning delusion,
feels no delusion
for what would merit delusion,
he disperses all delusion–
as the rising of the sun, the dark.

See also: *MN 5*

Itivuttaka 89

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, conquered by three forms of false Dhamma–his mind overwhelmed–Devadatta[1] is incurably doomed to deprivation, to hell, for an eon. Which three? Conquered by evil desires–his mind overwhelmed–Devadatta is incurably doomed to deprivation, to hell, for the duration of an eon. Conquered by friendship with evil people–his mind overwhelmed–Devadatta is incurably doomed to deprivation, to hell, for the duration of an eon. And, there being something further to be done, he nevertheless stopped halfway with a lower modicum of distinctive attainment. Conquered by these three forms of false Dhamma–his mind overwhelmed–Devadatta is incurably doomed to deprivation, to hell, for an eon."

May no one in the world
ever be reborn
with evil desire.
    Know that
through that
evil desire,
his destination's that
of all who have evil desires.

I've heard how Devadatta,
–regarded as wise, composed,
incandescent with honor–
in the thrall of heedlessness
assaulted the Tathāgata
and fell to the four-gated, fearful place:
    Avīci, unmitigated hell.

Whoever plots against

one free of corruption
who's done no evil deed:
that evil touches him himself,
corrupted in mind,
disrespectful.

Whoever might think
of polluting the ocean
with a pot of poison,
couldn't succeed,
for the mass of water is great.
So it is
when anyone attacks with abuse
the Tathāgata
–rightly-gone,
of peaceful mind–
for abuse doesn't grow on him.
A wise person should make friends,
should associate,
with a person like him–
whose path a monk can pursue
and reach the ending
of suffering & stress.

Note

1. Devadatta, one of the Buddha's cousins, plotted to take over the Saṅgha, and ended up causing a schism. His story is told in Cv VII. See also §18. His "lower modicum of distinctive attainment" was his mastery of psychic powers.

Itivuttaka 90

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three supreme objects of confidence. Which three?

"Among whatever beings there may be–footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, neither percipient nor non-percipient–the Tathāgata, worthy & rightly self-awakened, is considered supreme. Those who have confidence in the Awakened One have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever dhammas there may be, fabricated or unfabricated, dispassion–the subduing of intoxication, the elimination of thirst, the uprooting of attachment, the breaking of the round, the destruction of craving, dispassion, cessation, the realization of Unbinding–is considered supreme. Those who have confidence in the dhamma of dispassion have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever fabricated qualities there may be, the noble eightfold path–right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration–is considered supreme. Those who have confidence in the dhamma of the noble path have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

"Among whatever communities or groups there may be, the Saṅgha of the Tathāgata's disciples is considered supreme–i.e., the four [groups of noble disciples] when taken as pairs, the eight when taken as persons.[1] Those who have confidence in the Saṅgha have confidence in what is supreme; and for those with confidence in the supreme, supreme will be the result.

"These, monks, are the three supreme objects of confidence."

With
confidence,
realizing the supreme Dhamma
to be supreme;
confidence in the supreme Buddha,
unsurpassed
in deserving offerings;
confidence in the supreme Dhamma,
the bliss of stilling, dispassion;
confidence in the supreme Saṅgha,
unsurpassed
as a field of merit;
having given gifts to the supreme,
one develops supreme merit,
supreme long life & beauty,
status, honor,
bliss, & strength.

Having given to the supreme,
the wise person, centered
in supreme Dhamma,
whether becoming a divine or human being,
rejoices,
having attained the supreme.

Note

1. The four groups of noble disciples when taken as pairs are those who have attained (1) the path to stream-entry and the fruition of stream-entry; (2) the path to once-returning and the fruition of once-returning; (3) the path to non-returning and the fruition of non-returning; and (4) the path to Arahantship and the fruition of Arahantship. Taking each attainment singly gives eight "individuals."

This itivuttaka is almost identical with AN 4:34.

See also: *AN 4:52*; *AN 7:56*; *AN 10:92*; *Dhp 188—192*

Itivuttaka 91

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this is a lowly means of livelihood, alms gathering. It's a form of abuse in the world [to say], 'You go around as an alms gatherer with a bowl in your hand!' Yet reasonable young men of good families have taken it up for a compelling reason. They have not been forced into it by kings or robbers, nor through debt, through fear, nor through the loss of their livelihood, but through the thought: 'We are beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!' But this young man of good family, having gone forth in this way, may be greedy for sensual pleasures, strong in his passions, malevolent in mind, corrupt in his resolves, his mindfulness muddled, unalert, uncentered, his mind scattered, & his faculties uncontrolled. Just as a firebrand from a funeral pyre–burning at both ends, covered with excrement in the middle–is used as fuel neither in a village nor in the wilderness: I tell you that this is a simile for this person. He has missed out on the householder's enjoyments and does not fulfill the purpose of the contemplative life."

He's missed out
on the householder's enjoyment
& the purpose of the contemplative life
–unfortunate man!
Ruining it, he throws it away,
perishes
like a firebrand used at a funeral.
Better to eat an iron ball
–glowing, aflame–
than that, unprincipled &
unrestrained,

he should eat the alms of the country.[1]

Note

1. This last verse = Dhp 308.

Itivuttaka 92

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, even if a monk, taking hold of my outer robe, were to follow right behind me, placing his feet in my footsteps, yet if he were to be greedy for sensuality, strong in his passions, malevolent in mind, corrupt in his resolves, his mindfulness muddled, unalert, uncentered, his mind scattered, & his faculties uncontrolled, then he would be far from me, and I from him. Why is that? Because he does not see the Dhamma. Not seeing the Dhamma, he does not see me.

"But even if a monk were to live one hundred leagues away, yet if he were to have no greed for sensuality, were not strong in his passions, not malevolent in mind, uncorrupt in his resolves, his mindfulness established, alert, centered, his mind at singleness, & his faculties well-restrained, then he would be near to me, and I to him. Why is that? Because he sees the Dhamma. Seeing the Dhamma, he sees me."

Though following right behind,
    ambitious, annoyed:
see how far he is!–
the perturbed
    from the unperturbed,
the bound
    from the Unbound,
the greedy one
    from the one with no greed.

But the wise person who, through
    direct knowledge of Dhamma,
    gnosis of Dhamma,
grows still & unperturbed
like a lake unruffled by wind:

see how close he is!–
the unperturbed to the unperturbed,
the Unbound to the Unbound,
the greedless one
to the one with no greed.

Itivuttaka 93

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three fires. Which three? The fire of passion, the fire of aversion, the fire of delusion. These are the three fires."

The fire of passion burns in a mortal
delighting in,
smitten with
sensual desires;
the fire of aversion, in a malevolent person
taking life;
the fire of delusion, in a bewildered person
ignorant
of the noble teaching.
Not understanding these fires, people
–fond of self-identity–
unreleased from Māra's shackles,
swell the ranks of hell,
the wombs of common animals, demons,
the realm of the hungry ghosts.

While those who, day & night,
are devoted
to the message
of the rightly self-awakened,
put out the fire of passion,
constantly perceiving the foul.
They, superlative people,
put out the fire of aversion
with good will,
and the fire of delusion
with the discernment leading

to penetration.
They, the masterful, untiring by night & day,
having put out [the fires],
having, without remainder,
comprehended stress,
are, without remainder,
totally unbound.
They, the wise, with an attainer-of-wisdom's
noble vision,
right gnosis,
directly knowing
the ending of birth,
come to no further becoming.

See also: SN 35:28; Ud 3:10

Itivuttaka 94

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, a monk should investigate in such a way that–his consciousness neither externally scattered & diffused, nor internally positioned–he is, from lack of clinging/sustenance, unagitated, and there is no coming into being of the origination of future birth, aging, death, or stress."[1]

For a monk who has abandoned
seven attachments
and cut the guide:[2]

the wandering-on in birth
is finished;
there is, for him,
no further becoming.

Notes

1. In MN 138, Ven. MahāKaccāna offers the following explanation of this cryptic statement:

"And how is consciousness said not to be externally scattered & diffused? There is the case where, having seen a form with the eye, consciousness does not follow the drift of the theme of the form, is not tied to… chained to… fettered, or joined to the attraction of the theme of the form. Consciousness is said not to be externally scattered & diffused. [Similarly with the other senses.] …

"And how is the mind said not to be internally positioned? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. His consciousness does not follow the drift of the rapture & pleasure born of seclusion, is not tied to… chained to… fettered, or joined to the attraction of the rapture & pleasure

born of seclusion. [Similarly with the second, third, and fourth jhānas.] The mind is said not to be internally positioned."

"And how is non-agitation caused by lack of clinging/sustenance? There is the case where an instructed disciple of the noble ones–who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma–doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable, but his consciousness doesn't–because of the change & instability of form–alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of [unskillful mental] qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous. [Similarly with the aggregates of feeling, perception, fabrications, and consciousness.] "This, friends, is how non-agitation is caused by lack of clinging/sustenance."

2. The "seven attachments" are passion, aversion, delusion, views, conceit, defilement, & misconduct. The "guide" is craving, which leads to becoming.

Itivuttaka 95

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these three ways of obtaining sensual pleasures. Which three? Those whose sensual pleasures are already provided, those who delight in creating, those with control over what is created by others.[1] These are the three ways of obtaining sensual pleasures."

Devas whose pleasures are already provided,
    those with control,
    those who delight in creation,
and any others enjoying sensual pleasures
in this state here
or anywhere else,
    don't go beyond
    the wandering-on.
Knowing this drawback
in sensual pleasures, the wise
should abandon all sensual desires,
    whether human
        or divine.
Having cut the flow of greed
for lovely, alluring forms
so hard to transcend,
having, without remainder,
    comprehended stress,
they are, without remainder,
    totally unbound.
They, the wise, with an attainer-of-wisdom's
        noble vision,
        right gnosis,
directly knowing the ending of birth,

come to no further becoming.

Note

1. As the verse makes clear, these three categories denote three levels of devas in the heavens of sensual pleasure. "Those in control" are at the highest of these levels.

See also: SN 55:54; Dhp 186—187

Itivuttaka 96

This was said by the Blessed One, said by the Arahant, so I have heard: "Tied by the yoke of sensuality & the yoke of becoming, monks, one is a returner, returning to this state. Untied from the yoke of sensuality but tied by the yoke of becoming, one is a non-returner, not returning to this state. Untied from [both] the yoke of sensuality & from the yoke of becoming, one is an Arahant whose effluents are ended."

Tied by both
    the yoke of sensuality
    & the yoke of becoming,
beings go to the wandering-on
    leading to birth
    & death.
Those who've abandoned the sensual
without reaching the ending of effluents,
are tied by the yoke of becoming,
are said to be Non-returners.
While those who've cut off doubt
    have no more conceit
        or further becoming.
They who have reached
    the ending of effluents,
while in the world
    have gone
        beyond.

See also: AN 2:36; AN 4:10

Itivuttaka 97

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, a monk who has admirable virtue, admirable qualities, & admirable discernment is called, in this Dhamma-&-Vinaya, one who is complete, fulfilled, a superlative person.

"And how is a monk a person with admirable virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. In this way a monk is a person with admirable virtue. Thus he is of admirable virtue.

"And how is a monk a person with admirable qualities? There is the case where a monk lives devoted to developing the seven [sets of] qualities that are wings to awakening.[1] In this way a monk is a person with admirable qualities. Thus he is of admirable virtue & admirable qualities.

"And how is a monk a person with admirable discernment? There is the case where a monk–with the ending of effluents–remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&-now. In this way a monk is a person with admirable discernment. Thus he is of admirable virtue, admirable qualities, admirable discernment. In this Dhamma-&-Vinaya he is called one who is complete, fulfilled, a superlative person."

> Devoid of wrong-doing
> in thought, word, or deed,
> he's called a person of admirable virtue:
> the monk conscientious.
> Well-developed in the qualities
> that go to the attainment of self-awakening,
> he's called a person of admirable qualities:

the monk unassuming.
Discerning right here for himself,
in himself,
the ending of stress
he's called a person of admirable discernment:
the monk with no effluent.
Consummate in
these things,
untroubled, with doubt cut away,
unattached in all the world,
he's said to have abandoned
the All.

Note

1. See the note to §82.

Itivuttaka 98

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these two kinds of gifts: a gift of material things & a gift of the Dhamma. Of these two kinds of gifts, this is supreme: a gift of the Dhamma. There are these two kinds of sharing: sharing of material things & sharing of the Dhamma. Of these two kinds of sharing, this is supreme: sharing of the Dhamma. There are these two kinds of assistance: assistance with material things & assistance with the Dhamma. Of these two kinds of assistance, this is supreme: assistance with the Dhamma."

The gift he describes
as supreme
& unsurpassed,
the sharing the Blessed One has extolled:
who–confident in the supreme field of merit,
    wise, discerning–
wouldn't give it at appropriate times?
Both for those who proclaim it
and those who listen,
confident in the message of the One Well-Gone:
it purifies their foremost benefit–
    those heeding the message
    of the One Well-Gone.

Itivuttaka 99

This was said by the Blessed One, said by the Arahant, so I have heard: "It's with reference to Dhamma, monks, that I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting. And how is it with reference to Dhamma that I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting?

"There is the case where a monk recollects his manifold past lives, i.e., one birth, two… five, ten… fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my sensitivity to pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my sensitivity to pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"This is the first knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen–as happens in one who remains heedful, ardent, & resolute.

"Then again, the monk sees–by means of the divine eye, purified & surpassing the human–beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions: 'These beings–who were endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views–at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings–who were endowed with bodily good

conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views–at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus–by means of the divine eye, purified & surpassing the human–he sees beings passing away & re-appearing, and discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions.

"This is the second knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen–as happens in one who remains heedful, ardent, & resolute.

"Then again, the monk–with the ending of effluents–remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&-now.

"This is the third knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen–as happens in one who remains heedful, ardent, & resolute.

"It's in this way that, with reference to Dhamma, I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting."

He knows his former lives.
He sees heavens & states of woe,
has attained the ending of birth,
is a sage who has mastered direct-knowing.

By means of these three knowledges
he becomes a three-knowledge brahman.[1]
He's what I call a three-knowledge man–
not another,
citing, reciting.

Note

1. In the brahmanical religion, a "three-knowledge man" was one who had memorized the three Vedas. This verse takes the brahmanical term and gives it a new, Buddhist meaning.

See also: MN 4; Thig 5:11; Thig 5:12; Thig 12; Thig 13:2

Itivuttaka 100

This was said by the Blessed One, said by the Arahant, so I have heard: "I am a brahman, monks, always responsive to requests, open-handed, bearing my last body, an unsurpassed doctor & surgeon. You are my children, my sons, born from my mouth, born of the Dhamma, created by the Dhamma, heirs to the Dhamma, not heirs in material things.

"There are these two kinds of gifts: a gift of material things & a gift of the Dhamma. Of these two kinds of gifts, this is supreme: a gift of the Dhamma.

"There are these two kinds of sharing: sharing of material things & sharing of the Dhamma. Of these two kinds of sharing, this is supreme: sharing of the Dhamma.

"There are these two kinds of assistance: assistance with material things & assistance with the Dhamma. Of these two kinds of assistance, this is supreme: assistance with the Dhamma.

"There are these two kinds of mass-donations: a mass-donation of material things & a mass-donation of the Dhamma. Of these two kinds of mass-donations, this is supreme: a mass-donation of the Dhamma."

He who, unstinting,
made the mass-donation of Dhamma,
the Tathāgata,
sympathetic to all beings:
    to one of that sort
–the best of beings, human & divine–
living beings pay homage–
    to one gone
    to the beyond
    of becoming.

Itivuttaka 101

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, these four things are next to nothing, both easy to gain & blameless. Which four? Cast-off cloth is next to nothing, both easy to gain & blameless. Alms food is next to nothing, both easy to gain & blameless. The root of a tree as a dwelling place is next to nothing, both easy to gain & blameless. Medicine made of smelly urine[1] is next to nothing, both easy to gain & blameless. These are the four things that are next to nothing, both easy to gain & blameless. When a monk is content with what is next to nothing, easy to gain & blameless, then I say that he has one of the component factors of the contemplative life."

Content with what's blameless,
    next to nothing,
    easy to gain,
his mind not vexed over
    lodging, clothing,
    food, or drink:
the four directions offer him
no obstruction.
These things, declared congenial
for the contemplative life,
    are possessed by the monk
    heedful, content.

Note

1. This is one of a monk's basic requisites. There is some disagreement as to whether it refers to medicine pickled in urine, or to the use of urine as a medicine (as is still practiced in parts of Asia today).

This itivuttaka is identical with AN 4:27.

Itivuttaka 102

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, for one knowing & seeing, I tell you, there is the ending of effluents, not for one not knowing & seeing. For one knowing what & seeing what is there the ending of effluents? For one knowing & seeing, 'This is stress,' there is the ending of effluents. For one knowing & seeing, 'This is the origination of stress,' there is the ending of effluents. For one knowing & seeing, 'This is the cessation of stress,' there is the ending of effluents. For one knowing & seeing, 'This is the path of practice leading to the cessation of stress,' there is the ending of effluents. For one knowing in this way and seeing in this way is there the ending of effluents."

> For a learner in training
> along the straight path, there arises:
> first, the knowledge of ending;
> then, the gnosis unsurpassed;
> then, the gnosis of one released–
> release-knowledge, superlative,
> the knowledge of ending:
> 'The fetters are ended.'
> Certainly not by the lazy fool
> uncomprehending,
> is there attained
> Unbinding,
> the loosening of all ties.

See also: AN 3:86; §62

Itivuttaka 103

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, any contemplatives or brahmans who do not discern, as it has come to be, that 'This is stress,' … that 'This is the origination of stress,' … that 'This is the cessation of stress,' who do not discern, as it has come to be, that 'This is the path of practice leading to the cessation of stress': to me these contemplatives & brahmans do not count as contemplatives among contemplatives or as brahmans among brahmans. Furthermore, they do not enter & remain in the goal of the contemplative life or the goal of brahmanly life, having directly known & realized it for themselves right in the here-&-now.

"But any contemplatives or brahmans who discern, as it has come to be, that 'This is stress,' … that 'This is the origination of stress,' … that 'This is the cessation of stress,' who discern, as it has come to be, that 'This is the path of practice leading to the cessation of stress': to me these contemplatives & brahmans count as contemplatives among contemplatives and as brahmans among brahmans. Furthermore, they enter & remain in the goal of the contemplative life & the goal of the brahmanly life, having directly known & realized it for themselves right in the here-&-now."

Those who don't discern stress,
stress's coming into play,
& where it totally stops,
    without trace,
who don't know the path,
the way to the stilling of stress:
    lowly
in their awareness-release
& discernment-release,
    incapable

of making an end,
        they're headed
        to birth & aging.

But those who discern stress,
stress's coming into play,
& where it totally stops,
        without trace,
who discern the path,
the way to the stilling of stress:
        consummate
in their awareness-release
& discernment-release,
        capable
of making an end,
        they are not headed
        to birth & aging.

See also: SN 56:22; Sn 3:12

Itivuttaka 104

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, those monks who are consummate in virtue, consummate in concentration, consummate in discernment, consummate in release, consummate in the knowledge & vision of release; who exhort, demonstrate, instruct, urge, rouse & encourage; who are competent rightly to point out the true Dhamma: seeing them, I tell you, accomplishes a great deal; listening to them… approaching them… attending to them… recollecting them… following them in going forth accomplishes a great deal. Why is that?

"By associating with monks of this sort, sharing with them, attending to them, the as-yet-unculminated aggregate of virtue goes to the culmination of its development, the as-yet-unculminated aggregate of concentration goes to the culmination of its development, the as-yet-unculminated aggregate of discernment goes to the culmination of its development, the as-yet-unculminated aggregate of release goes to the culmination of its development, the as-yet-unculminated aggregate of knowledge & vision of release goes to the culmination of its development. Monks of this sort are said to be teachers, caravan leaders, abandoners of strife, dispellers of darkness, makers of light, makers of radiance, makers of brightness, makers of brilliance, bringers of illumination, noble ones, endowed with eyes that see."

This is a condition
creating joy
for those who know:
living the Dhamma
of the noble ones,
composed in mind.
They brighten the true Dhamma,
illumine it,

shining brilliantly.
They are
makers of light,
enlightened,
abandoners of strife.
They have eyes
that see.
Having heard their message
with right gnosis, the wise
directly knowing
the ending of birth,
come to no further becoming.

See also: AN 9:1

Itivuttaka 105

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, there are these four birthplaces of craving where a monk's craving, when taking birth, takes birth. Which four? Either for the sake of cloth a monk's craving, when taking birth, takes birth. Or for the sake of alms food a monk's craving, when taking birth, takes birth. Or for the sake of lodging a monk's craving, when taking birth, takes birth. Or for the sake of becoming or not becoming this or that a monk's craving, when taking birth, takes birth. These are the four birthplaces of craving where a monk's craving, when taking birth, takes birth."

With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else
does he go beyond
    the wandering- on.
Knowing this drawback–
that craving brings stress into play–
free from craving,
devoid of clinging,
mindful, the monk
    lives the mendicant life.

See also: AN 4:9; AN 4:28; Sn 3:12

Itivuttaka 106

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, living with Brahma are those families where, in the home, mother & father are revered by the children. Living with the first devas are those families where, in the home, mother & father are revered by the children. Living with the first teachers are those families where, in the home, mother & father are revered by the children. Living with those worthy of gifts are those families where, in the home, mother & father are revered by the children. 'Brahma' is a synonym for mother & father. 'The first devas' is a synonym for mother & father. 'The first teachers' is a synonym for mother & father. 'Those worthy of gifts' is a synonym for mother & father. Why is that? Mother & father do much for their children. They care for them, nourish them, introduce them to this world."

Mother & father,
compassionate to their family,
are called
    Brahma,
    first teachers,
    those worthy of gifts
    from their children.
So the wise should pay them
        homage,
        honor,
      with food & drink,
      clothing & bedding,
      anointing & bathing,
      & washing their feet.
Performing these services to their parents,
    the wise
      are praised right here

and after death
rejoice in heaven.

See also: AN 2:31—32; AN 4:63

Itivuttaka 107

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, brahmans & householders are very helpful to you, as they provide you with the requisites of robes, alms food, lodgings, & medical requisites for the sick. And you, monks, are very helpful to brahmans & householders, as you teach them the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; as you expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure. In this way the holy life is lived in mutual dependence, for the purpose of crossing over the flood, for making a right end to stress."

Householders & the homeless
in mutual dependence
both reach the true Dhamma:
    the unsurpassed safety from bondage.
From householders, the homeless
receive requisites: robes, lodgings,
protection from inclemencies.

While in dependence on those well-gone,
home-loving householders
have conviction in Arahants
    of noble discernment,
    absorbed in jhāna.
Having practiced the Dhamma here–
the path leading to good destinations–
    delighting in the deva world,
        they rejoice,
    enjoying sensual pleasures.

Itivuttaka 108

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, any monks who are deceitful, stubborn, talkers, frauds, arrogant, & uncentered are not followers of mine. They have turned away from this Dhamma-&-Vinaya. They attain, in terms of this Dhamma-&-Vinaya, no growth, increase, or abundance.

"But any monks who are not deceitful, not talkers, who are enlightened, pliant, & well-centered: they are followers of mine. They have not turned away from this Dhamma-&-Vinaya. They attain, in terms of this Dhamma-&-Vinaya, growth, increase, & abundance.

Deceitful, stubborn, talkers, frauds,
arrogant, uncentered:
they don't grow in the Dhamma
taught by the Rightly
Self-awakened One.

Not deceitful, not talkers,
enlightened, pliant,
well-centered:
they grow in the Dhamma
taught by the One
Rightly
Self-awakened.

Itivuttaka 109

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, suppose a man were being carried along by the flow of a river, lovely & alluring. And then another man with good eyesight, standing on the bank, on seeing him would say, 'My good man, even though you are being carried along by the flow of a river, lovely & alluring, further down from here is a pool with waves & whirlpools, with seizers & demons. On reaching that pool you will suffer death or death-like pain.' Then the first man, on hearing the words of the second man, would make an effort with his hands & feet to go against the flow.

"I have given you this simile to illustrate a meaning. The meaning is this: the flow of the river stands for craving. Lovely & alluring stands for the six internal sense-media. The pool further down stands for the five lower fetters.[1] The waves stand for anger & distress. The whirlpools stand for the five strings of sensuality. The seizers & demons stand for the opposite sex. Against the flow stands for renunciation. Making an effort with hands & feet stands for the arousing of persistence. The man with good eyesight standing on the bank stands for the Tathāgata, worthy & rightly self-awakened."

Even if it's with pain,
you should abandon
sensual desires
if you aspire
to future safety from bondage.
    Rightly discerning,
with a mind well released,
touch release now here,
    now there.
An attainer-of-wisdom,

having fulfilled the holy life,
is said to have gone
to the end of the world, gone
beyond.

Note

1. The five lower fetters are self-identity view, uncertainty, attachment to habits & practices, sensual passion, and resistance. See also AN 7:48 and AN 10:13.

Itivuttaka 110

This was said by the Blessed One, said by the Arahant, so I have heard: "If, while he is walking, monks, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk walking with such a lack of ardency & compunction is called continually & continuously lethargic & low in his persistence.

"If, while he is standing.…

"If, while he is sitting.…

"If, while he is lying down, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk lying down with such a lack of ardency & compunction is called continually & continuously lethargic & low in his persistence.

"But if, while he is walking, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.

"If, while he is standing.…

"If, while he is sitting.…

"If, while he is lying down, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk lying down with such ardency & compunction is called continually & continuously resolute, one with persistence aroused."

Whether walking, standing,

sitting, or lying down,
whoever thinks evil thoughts,
related to the household life,
is following no path at all,
smitten
with delusory things.
He's incapable,
a monk like this,
of touching superlative
self-awakening.
But whoever–
walking, standing,
sitting, or lying down–
overcomes thought,
delighting in the stilling of thought:
he's capable,
a monk like this,
of touching superlative
self-awakening.

See also: MN 19; MN 20; AN 3:102; AN 4:11; AN 6:20; AN 10:51

Itivuttaka 111

This was said by the Blessed One, said by the Arahant, so I have heard: "Be consummate in virtue, monks, and consummate in the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

"When one is consummate in virtue, consummate in the Pāṭimokkha; dwelling restrained in accordance with the Pāṭimokkha, consummate in one's behavior & sphere of activity; training oneself, having undertaken the training rules, seeing danger in the slightest faults–what more is to be done?

"If, while he is walking, any greed in a monk is done away with, any ill will… any sloth & torpor… any restlessness & anxiety is done away with, any uncertainty is abandoned; if his persistence is aroused and not lax; if his mindfulness is established & unmuddled; if his body is calm & unaroused; if his mind is centered & unified: then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.

"If, while he is standing.…

"If, while he is sitting.…

"If, while he is lying down, any greed in a monk is done away with, any ill will… any sloth & torpor… any restlessness & anxiety is done away with, any uncertainty is abandoned; if his persistence is aroused and not lax; if his mindfulness is established & unmuddled; if his body is calm & unaroused; if his mind is centered & unified: then a monk lying down with such ardency & compunction is called continually & continuously resolute, one with persistence aroused."

Controlled in walking,

controlled in standing,
controlled in sitting,
controlled in lying down,
controlled in flexing & extending his limbs
–above, around, & below,
as far as the worlds extend–
observing the arising & passing away
of phenomena,
of aggregates:
a monk who dwells thus ardently,
not restlessly, at peace–
always
mindful,
training in the mastery
of awareness-tranquility–
is said to be continually
resolute.[1]

Note

1. This itivuttaka is identical with AN 4:12.

Itivuttaka 112

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, the world[1] has been fully awakened to by the Tathāgata. From the world, the Tathāgata is disjoined. The origination of the world has been fully awakened to by the Tathāgata. The origination of the world has, by the Tathāgata, been abandoned. The cessation of the world has been fully awakened to by the Tathāgata. The cessation of the world has, by the Tathāgata, been realized. The path leading to the cessation of the world has been fully awakened to by the Tathāgata. The path leading to the cessation of the world has, by the Tathāgata, been developed.[2]

"Whatever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect, that has been fully awakened to by the Tathāgata. Thus he is called the Tathāgata.

"From the night the Tathāgata fully awakens to the unsurpassed Right Self-awakening to the night he is totally unbound in the Unbinding property with no fuel remaining,[3] whatever the Tathāgata has said, spoken, explained is just so *(tatha)* and not otherwise. Thus he is called the Tathāgata.

"The Tathāgata is one who does in line with *(tathā)* what he teaches, one who teaches in line with what he does. Because he is one who does in line with what he teaches, one who teaches in line with what he does, he is thus called the Tathāgata.

"In this world with its devas, Māras, & Brahmas, in this generation with its contemplatives & brahmans, its royalty & common people, the Tathāgata is the unconquered conqueror, total seer, the wielder of power.[4] Thus he is called the Tathāgata."

This is the meaning of what the Blessed One said. So with regard to this it was said:

Directly knowing all the world,
all the world as it really is,
    from all the world disjoined,
    in all the world unmatched.
Conquering all
in all ways,
enlightened,
released from all bonds,
he touches the foremost peace–
    Unbinding, free
    from fear.

He is free
        of effluent,
        of trouble,
    awakened,
        his doubts cut through;
has attained the ending of action,
is released in the destruction of acquisitions.
He is blessed, awakened.
He is a lion, unsurpassed.
In the world with its devas
he set the Brahma-wheel going.[5]

Thus do divine & human beings
who have gone to the Buddha for refuge,
gathering, pay homage
to the great one, thoroughly mature:
  'Tamed, he's the best
    of those who can be tamed;
  calm, the seer
    of those who can be calmed;
  released, supreme
    among those who can be released;
  crossed, the foremost

of those who can cross.'

Thus they pay homage
to the great one, thoroughly mature:
'In this world with its devas,
there's no one
to compare
with you.'

This, too, was the meaning of what was said by the Blessed One, so I have heard.

Notes

1. SN 35:82 defines the "world" as the six sense spheres, their objects, consciousness at those spheres, contact at those spheres, and whatever arises in dependence on that contact, experienced as pleasure, pain, or neither pleasure nor pain.

2. This passage parallels, with one change, the duties appropriate to the four nobles truths: abandoning the origination of stress, realizing its cessation, and developing the path of practice leading to its cessation. The one deviation is that whereas the duty with regard to stress is to comprehend it, here the Tathāgata is disjoined from the world. See SN 56:11.

3. See §44.

4. These are epithets usually associated with the Great Brahma. See §22.

5. The Brahma-wheel = the Dhamma-wheel, the name of the Buddha's first sermon, so called because it contains a "wheel" that lists all twelve combinations of two variables: the four noble truths–stress, its origination, its cessation, and the way leading to its cessation–and the three levels of knowledge appropriate to each truth: knowledge of the truth, knowledge of the task appropriate to the truth, and knowledge that the task has been completed. This wheel constitutes the Buddha's most central teaching.

This itivuttaka is identical with AN 4:23.

See also: MN 72; MN 140; MN 146; AN 4:24; AN 10:81; §63; Sn 5:6

Sutta Nipāta

The Discourse Group

A Translation
with an Introduction & Notes

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Introduction to the Sutta Nipāta

The Sutta Nipāta—the Discourse Group—is the fifth text in the Khuddaka Nikāya, or Short Collection, which in turn is the fifth collection in the Sutta Piṭaka of the Pali Canon.

The collection totals 72 suttas in all, arranged in five chapters, and includes some of the most famous poems in the Pali Canon, such as the Discourse on Goodwill *(Karaṇīya-Mettā Sutta,* 1:8), the Discourse on Treasures *(Ratana Sutta,* 2:1), and the Discourse on Protection *(Maṅgala Sutta,* 2:4). It also contains two sets of poems that were apparently well-known in the Buddha's time as deep expressions of advanced points of doctrine: the Aṭṭhaka Vagga, a set of sixteen poems on the theme of non-clinging, and the Pārāyana Vagga, a set of sixteen dialogues, with a prologue and epilogue, in which the Buddha provides succinct answers to questions posed to him by brahmans who appear to have been adept in concentration practice. In addition to these more well-known poems, the collection also contains many useful instructions of a highly practical nature, covering everything from the most basic standards of conduct to the most subtle issues of discernment.[1]

The Sutta Nipāta differs from its neighbors in the Khuddaka—the Dhammapada, the Udāna, and the Itivuttaka—in that its suttas follow no standard form. All of them contain passages of poetry, but some suttas are entirely in verse, whereas others include prose passages as well. The poems vary greatly in length, the longest consisting of 63 verses; the shortest, of three. In some cases the longer poems present a continuous argument; in others, they are strings of short verses tied together by a common image or refrain. The longest poem in the collection, 3:9, combines both formats. The predominant verse form is the poetic dialogue, in which two or more people converse in verse—an ability that was highly prized in the Buddha's time—but there are other verse forms as well, including short monologues (such as 2:10), longer narratives (such as 3:1, 3:2, and 3:10), and poems appended to prose discourses as memory aids (as in 3:12).

Because the suttas collected here follow no standard form, we have to look elsewhere to get an idea of what holds the collection together and how it functions in the context of Dhamma as taught by the Pali Canon as a whole. Of course, it's possible that there is no overall unity to this collection, that its compilers simply gathered poems that didn't fit elsewhere in the Canon, but two points suggest otherwise.

1) To begin with, there is some overlap between the Sutta Nipāta and other poetic texts in the Canon. Five of its suttas—1:10, 2:5, 3:3, 3:7, and 3:9—are identical with suttas found in the Majjhima and Saṁyutta Nikāyas, and a sixth—1:4—is nearly identical with a sutta in the Saṁyutta. If the Sutta Nipāta were intended to be merely a repository of suttas left over from the rest of the Canon, there would have been no reason for this overlap.

2) A comparison of the poetic texts in the Pali Canon with texts from other early Buddhist traditions—such as Sanskrit texts found in Nepal, translations in the Chinese Canon, and Gāndhārī manuscripts found in Central Asia—shows that different traditions shared many of the same verses, but that they organized those verses in different ways. The Chinese Canon, for instance, contains a section composed of 16 poems similar to the 16 poems in the fourth chapter of the Sutta Nipāta—the Aṭṭhaka Vagga—but to two of those poems it adds verses found elsewhere in the Pali Canon. A Sanskrit text quotes the first dialogue in the fifth chapter of the Sutta Nipāta—the Pārānaya Vagga—inserting a question and answer that, in the Pali version, is found in a sutta later in the same chapter. Gāndhārī manuscripts contain versions of two poems in the Sutta Nipāta that are composed of strings of smaller verses tied together by a common refrain, but in each case the verses are arranged in a different order.

All of this suggests that compilers in each tradition were working with many of the same building blocks in putting together their Canons, but that they organized those blocks in different ways, in line with their own ideas of what made thematic or aesthetic sense.

So the question is, what pattern can we detect underlying the choice of suttas that compose the Sutta Nipāta? This question might yield a number of valid answers, but one fact about the collection suggests an answer that is especially useful in helping to understand and interpret the teachings it

contains. That fact is the sheer number of times that brahmans play a role in these poems, and the number of poems that, even when not mentioning brahmans by name, discuss issues that would be especially important for brahmans learning about the Dhamma.

In focusing on this fact, there is the possible danger of limiting the message of the Sutta Nipāta too narrowly to its historical context, giving the impression that it deals exclusively with brahmanical issues in ancient India and missing its more universal import. But there are three reasons why understanding how the Buddha and his early followers dealt with the brahmans can actually help in understanding how the message of the Sutta Nipāta applies to our time as well.

1. Many of the issues raised by brahmanical teachings—such as racism, classism, the best use of wealth and status, and the desire to secure well-being both now and after death—are still very much alive.

2. The brahmans, along with the noble warriors, were the educated elite of ancient India. As the Sutta Nipāta portrays the brahmans of the Buddha's time, they were torn between pride in their education and culture on the one hand, and a sense that the training provided by their education was still uncertain and incomplete. This is similar to the situation in which we find ourselves now that the Dhamma is coming West: Westerners are proud of their education but often sense that it has not made them truly happy, and that something important is missing. The way the early Buddhists approached the pride and ambivalence of the brahmans gives useful lessons in how to deal with the pride and ambivalence of the West.

3. Brahmanical education focused not only on the content of brahmanical doctrines, but also on the language in which those doctrines were expressed. Thus the brahmans had very particular ideas about how to use words, to compose literary texts, and to conduct philosophical dialogues. Buddhists, to speak effectively to brahmans, had to satisfy the brahmans' expectations on these issues. And of course, some Buddhist monks themselves had obtained a brahmanical education before their ordination—or, as in the Buddha's case, seem to be conversant in the content of brahmanical education—so it would be natural for them to

express themselves in the literary forms in which they had been trained from an early age.

As we will see, the suttas in the Sutta Nipāta portray the Buddha as being conversant not only with the content of brahmanical doctrines, but also with the brahmanical standards for how to present a teaching in a persuasive way. The problem for us, when reading these suttas, is that if we don't understand these standards, it's easy for us to miss what the Buddha is saying, and why he says it in the way he does. A prime example is his use of ambiguity and wordplay, which for the brahmans was a prized talent in philosophical dialogues, but for us—operating with different assumptions—can simply be confusing. But if we understand the background from which both the Buddha and his listeners were coming, it casts light on passages that otherwise would be obscure.

So the purpose of this introduction is to provide some information on that background, in hopes that it will be an aid in getting the most out of the act of reading the suttas in this collection.

A stock passage describing a highly educated brahman of the Buddha's time, found both in the Sutta Nipāta and in the four main nikāyas, runs as follows:

"He was a master of the Three Vedas [Knowledges] with their vocabularies, liturgy, phonology, etymology, & histories as a fifth; skilled in philology & grammar, he was fully versed in cosmology and in the marks of a Great Man."

Several terms in this description provide a good framework for analyzing the various ways in which the Sutta Nipāta deals with brahmanical issues. Under "Three Vedas" we will discuss how the Buddha redefined the three knowledges that constituted a true education, along with the ways in which he showed how Buddhist knowledge was superior to brahmanical knowledge. Under "liturgy," we will discuss the liturgical passages contained in the Sutta Nipāta. Under "history" we will discuss the ways in which the Sutta Nipāta rewrites brahmanical history on the one hand, and provides an alternative history, focused on the Buddha, on the other. Under "philology and grammar" we will discuss the ways in which passages in the Sutta Nipāta play with brahmanical assumptions on

the use of language and literary forms; under "cosmology," we will discuss how Buddhist cosmology as shown in the Sutta Nipāta dealt with—and challenged—brahmanical debates surrounding the structure of the universe; and under the "marks of a Great Man" we will discuss the ways in which the Sutta Nipāta presents the Buddha as the ultimate person, superior even to the Brahmās from which the brahmans claimed descent and with whom they hoped to gain union.

The Three Vedas were ancient religious texts that constituted the core of the brahmanical education. A person who had memorized these texts was called an attainer-of-knowledge *(vedagū)* or a three-knowledge person *(tevijja)*. The Buddha adopted these terms and applied them to himself on the basis of the three knowledges he had gained on the night of his awakening: knowledge of previous births, knowledge of the passing away and re-arising of beings through the power of their actions, and knowledge of the ending of the mental effluents *(āsava)*. He also asserted that the brahmanical use of the terms *vedagū* and *tevijja* was illegitimate, and that these words found their legitimate meaning only in a person who had mastered the same three knowledges that he had (3:9).

The Sutta Nipāta portrays several ways in which the Buddha convinces his brahmanical listeners of the validity of his claims. To begin with, he shows knowledge of a brahmanical hymn that was considered the highest expression of the Vedas (3:4, 3:7), and that the brahmans held to be their exclusive possession. This was a signal that he was not making his claims in ignorance, and instead had knowledge of an esoteric point in their education—implying that he knew other things about their education as well.

Although he recognized that there were good teachings in the brahmanical tradition, that most brahmans of the past had been serious meditators (2:7), and that some individual brahmans in the present were still holding to those traditions (5 Prologue), he maintained that, by and large, brahmans of the present day had fallen away from the good traditions of their past. Some were now nothing more than common householders, living in great luxury (2:7). Many passages in the Sutta Nipāta focus on criticizing the practices of brahmans in the Buddha's time, and from these passages we learn that the brahmans were a heterogeneous lot. The Buddha criticizes them for practicing useless

austerities (2:2, 5:3), for engaging in philosophical debates (4:3, 4:5, 4:8, 4:11–13), for making their living through interpreting dreams and omens (2:13, 4:14), for believing that purity could be attained through rituals or through seeing specific sights or hearing specific sounds (4:4), and for conducting animal sacrifices (2:7).

In return, we learn that brahmans had criticized the early Buddhists for eating meat and doing no work, criticisms that are rebutted in 1:4 and 2:2.

On a more positive note, the Buddha most often shows the superiority of his Dhamma by simply teaching it, providing solid instruction based on the second and third knowledges he gained on the night of his awakening to clear up issues that the brahmans debated among themselves. Based on the second knowledge, he describes how lay people can reach heaven by behaving in a moral way—rather than by hiring brahmans to perform animal sacrifices (1:6–7, 1:10, 2:3–4, 3:3). He also teaches how to attain the brahmanical goal of reaching the Brahmā world (1:3, 1:8, 3:5). Based on the third knowledge, he teaches brahmans who are apparently advanced in their practice of concentration how to go beyond the dimension of nothingness and gain full release from rebirth (5:1–16).

Based on both the second and third knowledges he sets new standards for what it means to be learned, who qualifies as a good teacher, and the proper etiquette for treating one's teachers (2:8–10, 3:6, 3:10). In particular, in two suttas in the collection he makes it clear that teachers should not teach for a fee—which, of course, is a standard that would deprive many brahmans of their source of livelihood (1:4, 3:4).

He also redefines many brahmanical terms to bring them in line with both knowledges. Most importantly, he redefines the term "brahman" itself, saying that arahants—fully awakened people—are the only true brahmans, regardless of their caste at birth (3:9, 4:4–5, 4:9, 4:13, 4:15, 5:4–5). There are even cases, such as 5:14, where this redefinition is asserted by one of his brahman interlocutors. Underlying this redefinition is the general principle that one becomes a brahman, not by birth, but by one's actions (1:7, 3:6, 3:9). Here the Buddha is taking an issue that had already arisen among brahmans, and redefined the meaning of "action." As

3:9 shows—and it is supported by MN 93—brahmans themselves had debated whether mere birth to brahman parents was enough to qualify as a genuine brahman, or if one had to be virtuous and act in line with brahmanical practices as well. In other words, did status as a brahman require only birth or both birth and brahmanical action? The Buddha, however, removed both birth and brahmanical practices from the question entirely, making status as a brahman entirely a result of one's actions in line with the precepts and other factors of the path to awakening. In this way, he entirely rejected the racism and classism underlying both sides of the brahmanical argument. An individual's merit is thus purely a matter of his/her behavior, and has nothing to do with his/her race or cultural traditions.

Conversely, and in line with the same principle, the Buddha redefined the term "outcaste" so as to apply to any individual, regardless of caste at birth—even a brahman—who behaves in an immoral way (1:7).

Even the Buddhist term "arahant" is borrowed from the brahmans, giving it a new meaning. The word literally means "worthy one," and as 3:5 shows, it was applied to those who were held to be worthy recipients of the cake produced by a brahmanical sacrifice—"worthy" in the sense that giving to such recipients produced great merit for the donor (3:5). By calling fully awakened people "arahants," the Buddha was making the point that they are the most meritorious individual recipients of any gift.

Arahants are also given the title *vedagū*—attainer-of-knowledge—as a way of asserting that their knowledge is superior to that of the three brahmanical Vedas (2:8, 3:4–6, 3:12, 4:9, 4:15, 5 Prologue, 5:4).

A large number of suttas redefine another brahmanical term, that of the "sage" *(muni),* and describe in great detail how to behave so as to become a sage (1:1–3, 1:5, 1:12, 2:6, 2:11, 2:13, 3:4–5, 3:9, 3:11, 4:6–7, 4:9–10, 4:14–16, 5:1–2, 5:7, 5:9). An old brahmanical tradition identified a "sage" as a person who takes a vow of silence, thereby arriving at a state of peace (see Dhp 268). The Buddha, however, redefines the term so that sagehood *(mona)* and sagacity *(moneyya)* are a matter of one's actions and one's ability to attain total release from the cycle of rebirth: That, in his eyes, was what truly counted as arriving at peace. The concept of sage was so important in ancient India that Asoka, in his list of suttas that

Buddhists should listen to and ponder frequently, included a "Muni-gāthā," which may be identical to 1:12.

Liturgy. As noted above, the Buddha criticized the brahmans for their useless recitations. One sutta (2:4) tackles this point head on, asserting that protection *(maṅgala)* comes from one's actions, and providing a long list of actions that act as protection, ranging from not associating with fools to gaining arahantship. Pointedly, brahmanical recitations are not included in the list.

Nevertheless, the Sutta Nipāta contains two suttas that apparently served (and one of them still serves) a liturgical purpose. One, 2:1, is a blessing chant for general well-being that bases its efficacy on the truth of the noble attainments. The other, 4:13, is a chant that was apparently used to frame the ceremony of taking the precepts, placing it in the context of the Buddha's own original experience of *saṁvega,* thus providing the proper frame of mind for those who are taking the precepts.

In this way, although the early Buddhists criticized the brahmans for their useless liturgies, they did provide their followers with the comfort of protection so that they wouldn't be tempted to revert to brahmanical practices.

History. In a similar pattern, the Sutta Nipāta undercuts the histories that the brahmans told about themselves, while at the same time providing alternative histories of the Buddha to inspire its readers/listeners to practice the Dhamma. On the one hand, 2:7 provides a revisionist history of the brahmans that casts their sacrifices, in particular, in a very bad light: The brahmans composed their hymns and designed their animal sacrifices, not through divine inspiration, but through greed for wealth and status. Instead of being pleased by the sacrifices, as the brahmans maintained, the devas were horrified by them. Instead of bringing prosperity and harmony to the human race, the sacrifices brought disease, discord, and violence.

On the other hand, three suttas—3:1, 3:2, and the beginning of 3:11—provide inspiring histories of the Buddha's birth and quest for awakening. One of them, 3:2, contains passages describing the events in the Buddha's own words. The other two are told entirely in the third person. These histories fill the vacuum left when the brahmanical

histories were discredited, providing alternative examples for what counts as heroic in the conduct of one's life. Tellingly, the Sutta Nipāta contains no history of the most important event in the Buddha's life: his awakening. It recounts only a few of the events leading there. There is no way of knowing why early Buddhists did not put the events of the night of the Buddha's awakening into verse, but it may have been that they didn't want the constraints of meter to get in the way of giving an accurate portrayal of the knowledges the Buddha gained in the course of that awakening.

Philology and grammar. Linguistic theory and usage were areas in which brahmanical knowledge appears to have been in flux throughout the ancient period in India. Of special interest for our purposes are brahmanical texts that lay down rules for how poetic texts should be composed. These texts postdate the Buddha's time by a few centuries, but they appear to have been based on earlier oral traditions developed among actors and directors in the very ancient, and very active, Indian theater. Poetry in the Pali Canon shows signs of having been composed in line with many of the aesthetic and literary theories of these texts. This indicates that the educated classes of the time—the brahmans and noble warriors—were familiar with those theories and had developed a taste for them. In fact, the Canon contains some of the earliest extant records of works composed in line with those theories.[2]

At the same time, it contains passages that appear to be contributions to the on-going development of those theories. However, not all the passages in the Canon—or even a poetic text like the Sutta Nipāta—were composed with an eye to their literary flair. In particular, many of the dialogues in the Sutta Nipāta appear to fall into another tradition, that of the philosophical enigmas posed as part of the brahmanical rituals.

Thus the discussion here will fall into three parts: an analysis of how some of the poems in the Sutta Nipāta follow the generally accepted literary theories of the time; a discussion of its contributions to those theories; and a treatment of how the tradition of the philosophical enigma influenced some of its more perplexing passages. Understanding these three topics will go a long way toward dismantling many of the misconceptions that have grown up around the way the Dhamma is expressed within the Sutta Nipāta.

General aesthetic theory. The central concept in ancient Indian aesthetic theory was that every artistic text should have *rasa,* or "savor," and the theory around savor was this: Artistic literature expressed states of emotion or states of mind called *bhāva.* The classic analysis of basic emotions listed eight: love (delight), humor, grief, anger, energy, fear, disgust, and astonishment. The reader/listener exposed to these presentations of emotion did not participate in them directly; rather, he/she savored them as an aesthetic experience at one remove from the emotion. Although the savor was related to the emotion, it was somewhat different from it. The proof of this point was that some of the basic emotions were decidedly unpleasant, whereas the savor of the emotion was meant to be enjoyed.

Each of the emotions had its corresponding savor, as follows:

love — sensitive
humor — comic
grief — compassionate
anger — furious
energy — heroic
fear — apprehensive
disgust — horrific
astonishment — marvelous

Thus, for instance, a heroic character would feel energy, rather than heroism, but the reader/listener would taste that energy as heroic. Characters in love would feel their love, but the reader/listener, in empathizing with their love, would not experience love, but instead would taste that empathy as an experience of being sensitive.

An ideal work of literary art was supposed to convey one dominant savor, but if it was long enough, it was expected, like a good meal, to offer many subsidiary savors as well. The Sutta Nipāta is unlike the Dhammapada and Udāna in that it does not have a single dominant savor —in this respect, it's like the Itivuttaka—but many of its individual poems do. The most common savors in the collection are:

- the heroic (1:1–3, 1:11–12, 3:1–2, 3:4, 3:7–9, 3:11, the end of 3:12, 4:1–6, 4:9–10, 5:4, 5:6, 5 Epilogue) and

- the marvelous (1:4, *1:6*, *1:9–10*, 2:1, *2:4*, 2:5, 3:4, 3:6–7, 3:9, 3:11, 5 Prologue & 5 Epilogue—although in the italicized cases the marvelous savor comes simply from the fact that the Buddha's interlocutors are devas and yakkhas).

In all these examples—and especially in the ones where the Buddha is doing battle with Māra and yakkhas—the heroic and marvelous savor surround the person of the Buddha, providing a particularly Buddhist perspective on what it means to be a hero, and what kind of people with what kinds of qualities should be regarded as amazing.

Less frequent in the Sutta Nipāta are the horrific savor (1:11, 3:10) and the apprehensive (the beginning of 4:15 and 5:16). In the case of 1:11, which goes into detail on the disgusting aspects of the body, the horrific savor is a direct inversion of the sensitive savor that would normally be evoked through descriptions of the human body in erotic poetry. In this way, it subverts the lust that stands in the way of awakening. The remaining cases of the horrific and apprehensive evoke a sense of horror and apprehension surrounding the dangers of rebirth.

In these ways, early Buddhists—beginning, presumably, with the Buddha himself—employed the concept of savor to make their poetry attractive while at the same time directing the concept toward a specifically Buddhist end: inspiring the qualities that will lead to awakening and freedom from the cycle of repeated birth and death.

One of the prime ways of giving savor to a literary text was through the use of ornamental language. Classical treatises devoted a great deal of space to discussions of how language could be used to convey different savors. Many of their recommendations had to do with the sound of the language, as in alliteration and rhyme, and so are hard to convey when translating. Others, however, do survive translation.

This is particularly true of three types of ornamentation: similes, metaphors, and a type of figure called a "lamp" *(dīpaka)*. Lamps are a peculiarity of poetry in Indian languages, which are heavily inflected, a fact that allows a poet to use, say, one adjective to modify two different nouns, or one verb to function in two separate sentences. (The name of the figure derives from the idea that the two nouns radiate from the one adjective, or the two sentences from the one verb.) In English, the closest

we have to this is parallelism combined with ellipsis. An example from the Sutta Nipāta is in 2:5—

> thoughts fling the mind around,
> as boys, a (captive) crow

—where "fling around" functions as the verb-phrase in both clauses, even though it is elided from the second. This is how I have rendered some of the lamps in many of the poems, although in other cases, such as the end of 3:6, I have repeated the lamp word either to emphasize its double role or simply because it was hard to render into English syntax a parallel construction in which a single word would work effectively. I have flagged some examples of lamp words and phrases in the notes to the individual suttas.

By far the most common types of ornamentation are similes and metaphors. A list of the suttas in which they are found would include these:

Simile *(upamā):* 1:1, 1:3, 1:8–9, 1:12, 2:1, 2:3, 2:5–6, 2:8, 2:14, 3:1–2, 3:4–6, 3:8–12, 4:1–2, 4:4, 4:6–9, 4:14–16, 5 Prologue, 5:6, 5:11, 5 Epilogue.

Metaphor (which in the time of the Buddha was considered as a type of simile): 1:6, 1:9, 1:12, 2:1, 2:9, 2:13–14, 3:2, 3:6–7, 3:11–12, 4:7, 4:13, 4:15, 5 Prologue, 5:1–3, 5:6, 5:10, 5:13, 5 Epilogue.

Especially striking are the repeated similes that tie together the verses in 1:1 and 1:3, and the complete metaphor—in which several comparisons are drawn between the parts of two things—in 1:4.

Other ornaments frequently used in the Sutta Nipāta include:

Praise *(guṇakīrtana)*: 1:9, 1:10, 2:7, 2:12–14, 3:3–7, 3:11, 4:2–6, 4:10, 4:16, 5 Prologue, 5:4–5, 5:11–12, 5:14, 5 Epilogue;

Admonitions *(upadiṣṭa):* 1:3, 2:6, 2:8, 2:10, 3:7–8, 3:10, 4:1–2, 4:7, 4:14, 4:16, 5:1, 5:5, 5:12, 5:15–16; and

Rhetorical questions *(pṛcchā):* 1:3, 1:5, 1:11, 2:8, 3:2, 3:12, 4:3, 4:8, 4:13, 5 Epilogue.

The praise is primarily directed toward the Buddha, as a way of enhancing the sense of the marvelous around his attainment and his ability to teach that attainment to others; the admonitions reflect the strong didactic tone in many of the suttas; and the rhetorical questions reflect the fact that many of the poems are presenting a reasoned argument of a particular point.

Ornaments less frequently used include:

Alliteration/rhyme *(yamaka):* 1:2, 3:6;
Ambiguity *(akṣarasaṁghāta):* 4:9, 4:13, 4:15, 5:11;
Benediction *(āśis):* 2:1;
Criticism *(garhaṇa):* 1:7, 2:6–7, 4:7–9;
Distinctions *(viśeṣaṇa):* 1:2, 1:5–7, 2:2–3, 3:9, 3:12, 4:3;
Encouragement *(protsāhana):* 2:8, 2:11, 4:16;
Entreaty *(yācña):* 2:1, 2:12, 5:12;
Etymology *(nirukta):* 3:6;
Examples *(dṛṣtānta):* 1:3, 1:7;
Explanations of cause and effect *(hetu):* 2:8, 3:12, 4:11–12;
Narration *(ākhyāna):* 1:7, 2:7, 2:14, 3:1–2, 4:15, 5 Prologue & 5 Epilogue;
Prohibitions *(pratiṣedha):* 2:10, 3:10; and
Wish *(manoratha):* 5:16.

Another way in which poetic language can convey savor is through a varied use of meters. Classic brahmanical poetry—such as the Vedas and the Upaniṣads—were composed primarily in two meters. But at approximately the time of the Buddha, new types of musical meters were being developed—"musical" both in the sense that they were inspired apparently by specific songs, and in the sense that two short syllables were precisely equal to one long syllable, just as two half notes equal one whole note in music. These meters quickly multiplied into a large variety of permutations, syncopated and not, that greatly expanded the repertoire of Indian poets from that time onward.

Although the majority of the suttas in the Sutta Nipāta are composed in the old meters, seven are composed in the new: 1:1, 2:13, and 3:6 are either entirely or primarily in combinations of the *opacchandasaka* and *vetāliya* meters; 1:8 and 4:14 are entirely or primarily in the *ariyā* meter;

4:6 is entirely in the *vetāliya* meter; and 3:10 is composed in several meters, including the *vetāliya*, *vegāvatī*, and *dodhaka*.[3] These meters are difficult to reproduce in English, but their existence in the Sutta Nipāta is worth noting for three reasons.

One is that their existence belies the idea, often advanced, that the style of the Sutta Nipāta is consistently old, and therefore must represent an old stratum in the Pali Canon. The fact that some of the poems are in the new meters shows that this is not necessarily the case. At the same time, however, their existence does not prove that the poems in which they were composed postdated the Buddha. There is no way of knowing when the meters were introduced, although the Canon contains hints that the new meters may have already been current in his time. For instance, a verse in one of the most famous poems in the Canon, the summary of the Ovāda Pāṭimokkha (Dhp 184), is composed in the *opacchandasaka* meter. The tradition teaches that the Buddha recited this poem during the first year of his teaching career, which—if the tradition is correct, and there are no grounds for doubting it—would indicate that the new meters were already in circulation when he was alive. Similarly, 3:6—one of the poetic dialogues composed in the new meters—mentions in passing that the Buddha was still young at the time when the dialogue took place, which also suggests that the meters did not postdate his time.

The second reason for noting the existence of the new meters in the Sutta Nipāta is that they were apparently meant to show that the Buddha was current with the latest developments in literary expression. In two of the cases where he uses them—2:13 and 3:6—he is speaking in response to questions posed in the new meters. Throughout the Sutta Nipāta, when a person opens a poetic dialogue with the Buddha, the Buddha always answers in the same meter (or meters) in which the question was posed. His ability to respond in the new meters was thus one more example of his skill with language.

Third, it's also worth noting that none of the interlocutors identified as brahmans in the Sutta Nipāta use any of the new meters. This may account for the larger number of suttas composed in the old meters: The brahmans themselves may have preferred the old meters because of their association with Vedic and other brahmanical texts. The old meters were thus "theirs." This would indicate that even with the existence of new

meters, there would be reasons to compose new verses in the old style. The same point applies to the choice of vocabulary in these poems as well. Still, the compilers of the Sutta Nipāta included a few poems in the new style, showing that the Buddha and the tradition he founded were not bound by old ways of expression. They embraced the developments in poetics and the means of inducing savor when they saw that it would further their ends.

Nevertheless, despite the ornamental language used in some of its suttas, the Sutta Nipāta also contains a fairly large number of suttas that either provide none of the standard savors or, at most, convey those savors only weakly: 1:5, 1:8, 2:2–3, 2:6, 2:9, 2:11, 2:13–14, 3:5, 4:11–12, 4:16, 5:1–3, 5:7–15. This fact may be related to the strong didactic nature of the collection, but it also seems to be related to a particularly Buddhist contribution to ancient Indian aesthetic theory.

Buddhist aesthetic theory. It was common practice in ancient India for writers to announce the dominant savor they were trying to produce in their works, usually stating in passing that the savor of that particular work was the highest savor of all. This tendency carried over into the Pali Canon, where, for example, the Dhammapada—whose dominant savor is the Dhamma savor, traditionally a variant of the heroic—announces that Dhamma is the highest savor (Dhp 354).

Similarly, the Sutta Nipāta contains a passage identifying the highest savor—one, however, that is not one found in the standard list. In 1:10, the Buddha is quoted as saying that the highest savor is truth. This statement is nowhere explained, but it is echoed in the statement in 3:3 that "Truth indeed is deathless speech," and seems related to a remark that appears twice in the Pārānaya Vagga (5:8 and 5 Epilogue):

> In the past,
> before hearing Gotama's message,
> when anyone explained 'It is,' 'It will be,'
> all that was hearsay,
> quotation marks.
> All that promoted conjecture
> and gave me no pleasure.

In other words, for a person seeking truth, there is only one savor that is genuinely satisfying: the savor of a direct statement of the truth. Thus, even though many of the poems in the Sutta Nipāta provided pleasure in their use of ornamental language, that use was meant to serve a higher purpose, the conveying of truth—and was truly satisfying only to the extent that it allowed the truth to shine through. And as the passages in 1:10 and 5:8 seem to be saying, even an unornamented passage, if it states the truth, has a savor that gives pleasure to a person tired of hearsay.

Because the Canon gives no further explanation of truth as a savor, it's hard to tell whether the Buddha proposed this savor as a ninth addition to the standard list of eight or as a subset of one of the eight: the savor of the marvelous. This latter possibility is suggested by the Buddha's reference in DN 11 and AN 3:61 to the miracle of instruction:

"And what is the miracle of instruction? There is the case where a monk/person gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"

This instruction is miraculous because, in the Buddha's hands, it can lead to a direct and true experience of unbinding.

The sense that genuine truth is miraculous is also suggested by 2:1, in which the statement of truths about the noble attainments is said to have the power to bring about well-being. And it is suggested by the many passages elsewhere in the Canon where, after the Buddha states an especially perceptive truth, his listener(s) comment that it is amazing and astounding how well he has stated it (see, for example, MN 82, MN 87, MN 106, and SN 42:11).

Whether the savor of truth was meant to be an independent savor or a variant of the marvelous, the high position that the Sutta Nipāta gives to the savor of truth relates to another specifically Buddhist point of aesthetic theory: the Canon's classification of poets into four types. The classification is found at AN 4:231:

"Monks, there are these four kinds of poets. Which four? The thought-poet, the heard-poet, the meaning *(attha)*-poet, and the extemporaneous poet. These are the four kinds of poets."

The Canon does not explain these terms, and they are not found in any other records of ancient Indian aesthetic theory. The Commentary states that the thought-poet invents stories, the heard-poet retells old legends, the meaning-poet gets to the meaning of things, and the extemporaneous poet comes up with a new poem on the spot.

Of the four, the meaning-poet is most concerned with the truth, and his accomplishment is pleasurable in direct relationship to his ability to convey the savor of truth in his poetry. This is precisely the role that the Buddha plays throughout the Sutta Nipāta. Even more impressive is when the meaning-poet can at the same time play the role of the extemporaneous poet, which the Buddha does in all of the poetic dialogues except one: 1:2, 1:4–7, 1:9–10, 2:4–5, 2:9, 2:13–14, 3:2, 3:4–7, 3:9–11, 4:7, 4:8–14, 4:16, 5 Prologue, and 5:1–16. The one exception is 2:2, where the main speaker is not our Buddha, but a previous one: the Buddha Kassapa.

In translation, it may be hard to fully appreciate the Buddha's accomplishment as a combined meaning- and extemporaneous poet, but it's possible to gain at least some sense of his level of skill by comparing his verses with those of three other extemporaneous poets portrayed in the Sutta Nipāta: Ven. Vaṅgīsa in 2:12 and 3:3; Sabhiya in 3:6; and Sela in 3:7. In only one case—Ven. Vaṅgīsa in 3:3—do these poets display anything near the Buddha's ability to convey useful, detailed truths in extemporaneous verse.

Philosophical enigmas. Even though the meaning of the vast majority of the Buddha's verses is direct and clear, there are a few cases where the verses seem deliberately ambiguous or obscure. On the surface, this would seem to be a flaw in a meaning-poet, but verses of this sort have to be understood in the context of another ancient Indian tradition: the philosophical enigma. Evidence in the Rig Veda shows that ancient Vedic ritual included contests in which elder brahmans used puns and other wordplay to express philosophical teachings as riddles that contestants were then challenged to solve. The purpose of these contests was to teach the contestants—usually students studying to become ritual experts—to use their powers of ingenuity in thinking "outside the box," in the justified belief that the process of searching for inspiration and being illuminated by the answer would transform the mind in a much deeper way than

would be achieved simply by absorbing information.[4] In other words, there are occasions when ambiguity can be a useful pedagogical tool.

The Canon contains occasional examples in which the Buddha seems to be deliberately following this tradition. In MN 18 and MN 138, for instance, he makes an enigmatic statement and then, without allowing any time for questions, gets up from his seat and enters his dwelling, leaving it to the monks to figure out for themselves what the statement meant. In SN 1:1 he answers a deva's question—"Tell me, dear sir, how you crossed over the flood"—with a paradox: "I crossed over the flood without pushing forward, without staying in place." Apparently, his purpose there was to subdue her pride. In other cases, he plays with words in a shocking way to shake up his listeners' sense of language—as when, in Dhp 97, he says that the ultimate person is *akataññū,* which can mean both "ungrateful" and "knowing the unmade." In still other cases, he quotes a passage from one of his own poems and then interprets it in a way that is not at all obvious from the surface meaning of the passage (see 5:3, note 5). The purpose in these cases is apparently to convey the point that some of his statements have multiple levels of meaning and so are worth pondering in depth.

The problem with this sort of pedagogical tool is that it can be understood only in context. Outside of that context, it can seem strange and even lead to confusion. This is true of several passages in the Sutta Nipāta, but two examples in particular stand out. The first is 3:6, in which the Buddha is asked to define a long list of terms, and many of his definitions revolve around wordplay. In the context of the philosophical enigma, this sort of wordplay was highly prized, which is why Sabhiya, the Buddha's interlocutor, is so impressed by it. Outside of that context, the wordplay loses its force.

Another even more serious example is the grammatical pun that lies at the heart of the Buddha's dialogue with Māgandiya in 4:9. On the surface, the pun seems to be saying that the goal is not by means of views, learning, knowledge, habits, or practices, but that it cannot be attained except through views, learning, knowledge, habits, or practices. Actually, though, the grammatical case indicating "by means of" in Pali can also mean "in terms of": Thus the passage actually means that the goal is not defined in terms of those things, but it cannot be attained except through

those things—a point made in many other passages in the Canon as well. As with the deva in SN 1:1, the Buddha's purpose in making this pun was apparently to subdue Māgandiya's pride. Māgandiya, unfortunately, caught only the surface meaning, and so was confused. Even more unfortunately, many scholars today catch only the surface meaning, which has led to many misunderstandings. But if we keep in mind the fact that many of the dialogues in the Sutta Nipāta were intended for people whose sense of the philosophical dialogue included a taste for the philosophical enigma, we can be alert to look for deeper meanings in cases where the surface meaning of a passage may seem contradictory or ambiguous. I have tried to provide notes to help unlock many of these enigmas, but there may be instances that I have missed. Reading and interpreting ancient poetry, even with a sense of ancient context, requires care.

Cosmology. In SN 12:48, a brahman cosmologist approaches the Buddha and asks where he stands on the two big issues that cosmologists at the time debated in an attempt to base their cosmology on first principles: (1) whether everything exists or doesn't exist; and (2) whether everything is a oneness or a plurality. The Buddha refuses to take a stance on either issue, saying that all four positions given in answer to these questions are "extremes," and that he avoids these extremes with his teaching on dependent co-arising *(paṭicca samuppāda)*. Because dependent co-arising is essentially a teaching on how the actions of the mind can give rise to suffering and can put an end to suffering, he is stating in effect that the most important principle in understanding the cosmos is not the nature of its existence, but the efficacy of actions, delineating which actions are skillful or unskillful in putting an end to suffering, along with the possible consequences of acting in either way.

In 3:9, the Buddha states this point in this way:

> The wise see action *[kamma]* in this way
> as it has come to be,
> seeing dependent co-arising,
> cognizant of action's results.
> Through action the world rolls on.
> People roll on through action.

In action are beings held bound together,
as in a linchpin,
a chariot traveling along.

When considering the possible consequences of action, the brahmans of the Buddha's time were primarily concerned with two issues: whether there was life after death and, if there was, what kind of actions in this lifetime might play a role in shaping that life. Several of the classic Upaniṣads—such as the Bṛhadāraṇyaka, Chāndogya, and Kāṭha Upaniṣads—accepted the possibility of life after death, although they differed among themselves as to how one's actions might affect the way in which one was reborn. The Chāndogya Upaniṣad, for instance, taught that actions played a role in the post mortem fate of only middling and lower beings. Brahmans with knowledge of the self, it taught, were higher beings who would not be affected by their actions, and instead were guaranteed union with Brahmā after death (ChU V.3–10).

However, not all brahmans of the Buddha's time believed in the possibility of rebirth. DN 1 reports the existence of brahmans and contemplatives who, for various reasons, taught that the self was annihilated at death. In one case, these brahmans defined the self in a way similar to the views of modern materialists as to what constitutes a person: A person is nothing but a body, and so no longer exists after death.

So when the Buddha gained his second knowledge on the night of his awakening—knowledge of the passing away and re-arising of beings in line with their actions—he was not simply following an assumption shared by everyone in his culture. He saw that rebirth was a fact, and that it was shaped by the skillfulness of one's actions, which in turn were shaped by one's views. He also saw that one's caste in this lifetime played no role in determining one's future course after death.

This was a point on which he differed radically from the beliefs of many of the brahmans of his time. Among the brahmans who believed in rebirth, many also believed that their status as brahmans prevented them from falling into lower states after death. Instead, they were at the very least guaranteed rebirth in the brahman caste in the next life. This is one of the reasons why they debated whether having simply been born in the

brahman caste was enough to earn this guarantee, or if one had to follow brahmanical traditions as well.

As we have already noted, the Buddha redefined this question by making the action that qualifies one as a brahman, not a matter of brahmanical traditions, but a matter of virtue and all the other skills that lead to full awakening.

This meant that neither brahmanical birth nor brahmanical traditions could guarantee a good rebirth after death, a point that the Buddha makes clear in 1:7:

> Though born into a family of scholars,
> brahmans, with chants as their kinsmen,
> are repeatedly seen with evil deeds:
> blameworthy in the here-&-now,
> with a bad destination in the afterlife.
> Their birth doesn't prevent them
> from blame & a bad destination.

As for the range of possible destinations that await a person after death, the Sutta Nipāta does not give a complete account. It simply notes that the Buddha knows the way to the Brahmā world (3:5), and that he also has directly known hell and the way leading to hell (3:10). Also, the many suttas in which devas and yakkhas appear or are mentioned (1:6, 1:9–10, 2:4–5, 2:14, 3:6) indicate that these levels of beings are among those from which one may come to the human world and to which, depending on one's actions, one may be reborn.

So the Sutta Nipāta's teachings on rebirth and action challenged a wide variety of views that brahmans held at the time. This is an important point to remember when we consider how these teachings challenge modern views on these topics as well. Instead of bowing to the beliefs of his culture, the Buddha maintained the truth of what he had known and seen, and what he regarded as useful—in light of that knowledge and vision—for the long-term welfare and happiness of his listeners.

Marks of a Great Man. For a modern reader, some of the least appealing passages in the Sutta Nipāta concern the brahmanical view that there were 32 marks to look for in a great man—one who would either

become a universal monarch or a Rightly Self-Awakened One—and the corresponding Buddhist assertion that the Buddha was endowed with all 32 marks. These passages, found in 3:7 and 5 Prologue, seem to be in direct contradiction to the Buddha's own assertion in 3:9 that a person's physical attributes are no measure of his/her worth.

Nevertheless, these passages are best understood as part of a strategy to convince brahmans that the Buddha was worthy of the highest respect. And fortunately, the compilers of the Sutta Nipāta provided plenty of examples to show that the Buddha really did possess the excellence of which the marks were supposed to be signs.

The most immediate proof of the Buddha's excellence lies in the quality of his teaching, and in particular his understanding of the intricacies of the mind and how they can be mastered so as to put an end to suffering. As is typical of the poetry in the Khuddaka Nikāya, most of the poems in the Sutta Nipāta give no more than brief mention to many of the Buddha's basic teachings—such as the noble truths and their duties (2:1, 2:4, 3:7), the five hindrances (1:1), the five faculties (2:11), mindfulness (1:4, 1:8, 2:11, 3:2, 3:4–6, 3:12, 4:1, 4:10, 4:14, 4:16, 5:1–2, 5:4–6, 5:8, 5:10, 5:12–13, 5:15), jhāna (1:1, 1:9, 1:12, 3:2, 3:5, 3:9, 3:11, 4:14, 4:16, 5:13), unbinding (1:5, 1:10–11, 2:1, 2:4, 2:13, 3:3, 3:6, 3:12, 4:7, 4:14–15, 5:5, 5:8, 5:10, 5:13), and the ending of birth (1:4, 1:12, 2:1, 2:12, 3:4–7, 3:9, 3:12, 5:3–4, 5:7, 5:10–11, 5:16).

However, three poems give very detailed instructions on practical points of Dhamma—direct proof that the Buddha was an excellent teacher. The descriptions of goodwill practice in 1:8, of body contemplation in 1:11, and of the factors of dependent co-arising, rendered in poetry and prose in 3:12, are among the most detailed instructions on those topics found anywhere in the Canon. At the same time, the subtle points of doctrine discussed in the Aṭṭhaka Vagga and Pārānaya Vagga show that the Buddha had really mastered the ways of the mind and could offer practical instruction to others in how to attain that mastery as well.

In addition to technical discussions of doctrine, the suttas here also show how the Buddha taught an admirable set of values. Many of these values fall under the eight headings listed in AN 8:51 as proof that a

teaching qualifies as genuine Dhamma: if, when put into practice, it is conducive to being unfettered (1:3, 4:10), to gaining dispassion (2:14, 4:1, 4:4, 4:6, 4:9, 5:6), to shedding pride and conceit (2:14, 4:3, 4:5, 4:8–10, 4:14–15), to modesty (2:9, 4:3, 3:11, 4:8, 4:10, 4:14), to contentment (1:12, 2:14, 3:11, 4:16), to reclusiveness (1:3, 2:14, 3:11), to aroused persistence (2:10, 3:2, 4:14, 4:16), and to being unburdensome (3:11, 4:16).

In line with the teaching that all skillful qualities are rooted in heedfulness (AN 10:15), several of the suttas focus on the need for heedfulness in the face of the fact of death and separation (3:8, 4:6), and the corresponding need to overcome attachment to the body (1:11), greed and sensuality (4:1), and sexual intercourse (4:7).

The ultimate proof of the value of these teachings, of course, comes only when the reader/listener puts them to use and finds that they do, in fact, lead to the ending of suffering and stress (MN 27). But the Sutta Nipāta also provides provisional proof in the way it depicts the Buddha's demeanor as an embodiment of how these teachings are lived. He is able to read minds (5 Prologue). He is ready with an answer to all the questions put to him (except in 4:8, where he is distrustful of his listener's motivation in looking for an argument), and he shows many admirable attributes in the way he engages with his interlocutors. For instance, in 2:7 and 3:9, he doesn't criticize brahmans until brahmans directly ask for his opinion of them and their traditions. In 3:6 he shows an open readiness to answer questions that had sparked other religious teachers to behave in a surly and impolite way.

All of this prepares the reader/listener to accept the many passages in the Sutta Nipāta devoted to praise of the Buddha. In line with a passage from DN 16—saying that the Buddha is praised by those who themselves are worthy of praise—the suttas here quote the praise that brahmans, excellent poets, and even supernatural beings have bestowed on him (1:9, 1:10, 2:1, 2:12, 2:14, 3:3, 3:6–7, all of 5). Some of the terms of this praise had special meaning for brahmans: In 3:5 and 3:7, brahmans actually call him Brahmā, their highest possible praise, and in 3:4–5 and 3:7, they agree that the Buddha and his noble disciples are the most deserving recipients of brahmanical sacrificial gifts.

They also call him the "One with Eyes" or the "All-around Eye" (1:2, 1:9, 2:12, 2:14, 3:9, 5 Prologue, 5:5, 5:6, 5:9, 5 Epilogue), terms that require special explanation. From Vedic times, a person's spiritual power was thought to reside in his/her eyes. The power of the eye was indicative not only of the ability to see—and thus being an "Eye" meant that one had especially penetrating knowledge of things—but also of the ability to grant blessings or inflict curses with a glance. This is why it was considered auspicious to gaze into the eyes of a holy person or heavenly being, and to be gazed upon by such a being as well. Moreover, divine beings were thought to be "all eye," in the sense that they could see with every part of their body. Thus simply to be in their presence or to see any part of their body was considered a blessing.[5] So when the poems here call the Buddha an Eye or and All-around Eye, they are treating the Buddha as a divine being of great power and insight.

However, they do not stop with depicting the Buddha simply in these terms, or even as the highest figure in the brahmanical cosmos. He is something higher. All of the awakened, the poems say, have gone beyond the Brahmā world (3:6), and their course can't even be known by devas (this includes Brahmās) or human beings (3:9, 5:6). In 3:10, a Brahmā bows down to the Buddha as a sign that he recognizes the Buddha's superiority—and that all other beings, brahmans included, should do so as well.

Perhaps even more impressive than the praise showered on the Buddha is the way in which he responds to that praise. He is not abashed by it—after all, as he notes in DN 1, there is no way that the praise given by others can do full justice to his attainment. At the same time, though, he is not made proud by the praise. Instead, he looks to see what provoked it. In 3:7, for example, his response to Sela's high praise is first to affirm his status as Buddha, but then to penetrate further to the fact that Sela's praise is actually motivated by doubt. So the main thrust of his response to Sela is to address that doubt directly. In other words, his concern is less with his own image in the eyes of others, and more with the genuine well-being of others, whether they give him praise or blame.

When we understand the various ways in which the Sutta Nipāta engages the main elements of brahmanical education—the Vedas, liturgy,

history, philology and grammar, cosmology, and the marks of a Great Man —we can see that the Buddha and his early followers borrowed many of their concepts and techniques of expression from the brahmans. On one level, this is only natural, in that the Buddha and his more literate followers had received a brahmanical education or were familiar with its terms. This was the language in which they were already trained to think.

However, as a general principle, they did not allow the brahmans or brahmanical education to set the agenda as to what and how they taught. Everything from Indian culture, whether new or old, was evaluated as to how it did and didn't fit in with the Buddha's own three knowledges as gained on the night of his awakening—and if it didn't fit, how it might be altered to further the Buddhist purpose of teaching the path of awakening to others.

The Sutta Nipāta contains only one sutta that breaks with this general principle. In 3:7, brahmanical traditions set the terms of the discussion. Sela is impressed with the Buddha simply because the latter exhibits all 32 marks of the Great Man, and because his response to praise falls in line with what Sela had learned from "the aged line of teachers." The Buddha, in response to Sela's questions, does not encourage Sela to have faith in him only after having tested his teachings (see MN 95, AN 3:66, and AN 4:192). Instead, he simply tells Sela to abandon his doubts immediately. How this sutta was received by brahmans of the time may be indicated by the fact that it was translated into Sanskrit and included in the Divyāvadāna. But from a modern perspective the sutta is one of the weakest in the collection, conveying the least amount of practical Dhamma. Thus, even though it is an exception to the general principle of not allowing brahmanical beliefs to set the agenda in conveying the Dhamma, it shows the wisdom of the general principle with which it breaks.

From this perspective, we can see that the Buddhist appropriation of brahmanical terms was strategic. In some cases, the Sutta Nipāta uses brahmanical terms in a way that preserves their original brahmanical meaning. In others, it gives new meanings to those terms so that they will fit with the entirely new standard, set by the Buddha's awakening, for what counts as knowledge and what that knowledge can enable people to do.

Similarly with brahmanical practices: In some cases, such as animal sacrifice and racism, the brahmanical practice is denounced and rejected outright. In others, such as the practice of sacrifice in general, or in the conduct of philosophical debates, certain key concepts—such as the means of sacrifice, the merit of donation to a worthy recipient, the use of philosophical enigmas—are converted to serve the purpose of a culture devoted to awakening.

Although the act of reading the Sutta Nipāta at present requires that we step outside of our own educational background to develop an appreciation for the background that the poems here assume, we can take these poems as lessons in how to understand the Dhamma in relation to our own context: using the Buddha's awakening as a standard for determining what in our culture can serve the purposes of our own awakening, and what needs to be redefined and reimagined if it is to serve that end.

A NOTE ON THE TRANSLATION

The primary foundation for this translation is the Thai edition of the Pali text, printed by Mahāmakut Rājavidyālaya, Bangkok, 1980. I have also consulted Sri Lankan and Burmese editions available online through the *Journal of Buddhist Ethics* and the *Digital Pali Reader.* All of these texts have their flaws, so I have had to make choices among them. In cases where the Thai text contained readings that were obviously wrong, I have chosen readings from one or both of the other sources. In cases where none of the variant readings in the different editions seemed obviously better than the others, I have stood by the Thai reading because there already exist English translations based on the Sri Lankan and Burmese editions; I felt that the Thai edition should have its chance to speak to the larger world.

The attempt to render Pali verse into set meters in English, in imitation of the meters in the original, leads inevitably to distortions, in which words are cut from some lines, and extraneous words are used to pad others to maintain the meter. To avoid this sort of misrepresentation, I have chosen to render the poems here into free verse, as this allows for the fewest distortions in meaning, as well as for the ability to highlight

parallel constructions and to emphasize words that are emphasized in the original in ways that normal English prose syntax would not allow.

JULY, 2016

Notes

1. There is no firm evidence that any other early Buddhist tradition had a text corresponding to the Sutta Nipāta. However, there is one text suggesting that at least one other tradition might have had such a collection. That text is the Milinda Pañhā—the Questions of King Milinda. This text exists now in a Pali rendering, which in Myanmar is actually considered as part of the Pali Canon. Internal evidence, however, suggests that the text came originally from another tradition. Its dialogues often quote the words of the Buddha, but in many cases the quotations cannot be traced to any part of the existing Pali Canon—a sign that the text possibly had its origins in a tradition that accepted different records of what the Buddha had said. However, in five of the dialogues the text quotes short passages that it identifies as "in the Sutta Nipāta," and which are found in the Pali Sutta Nipāta. (The passages are found in 1:2, 1:12, 2:6, and 3:11.) Of course, the phrase "in the Sutta Nipāta" may have been added when the text was translated into Pali, but at the very least it leaves open the possibility that the Pali tradition was not the only one to have such a compilation.

As for records of other traditions as they relate to the Sutta Nipāta: In addition to those mentioned here in the Introduction, two complete Sanskrit texts—the Mahāvastu from the Lokottaravādin school, and the Divyāvadāna from the Mūlasarvāstivādin school—contain versions of some of the suttas. The Mahāvastu contains Sanskrit parallels with 1:3, 2:1, 3:1–2, 3:6, and 4:9; the Divyāvadāna, with 2:1, 3:7, and 4:9. A manuscript discovered in Central Asia contains fragments of four suttas from the Aṭṭhaka Vagga, 4:7–10. The Mahāyāna philosopher Asaṅga quotes Sanskrit versions of three short passages from 4:1, 4:13, and 5:1. Also, in addition to the Aṭṭhaka Vagga, there are passages from some of the other suttas in the Sutta Nipāta found in the Chinese Canon, but I do not have access to them.

In the case of parallels to which I do have access, I have not attempted to use them as a basis for altering the Pali in search of what might strike me as a more original version of any of the poems. Such judgments are inevitably subjective,

and reveal more about the interpreter than about the text being interpreted. This point applies even more forcefully to Chinese versions of the Canon than to Sanskrit ones, in that they are linguistically and chronologically even further remote from the Pali than the Sanskrit versions are.

2. On the topic of ancient Indian aesthetic theory and its affect on the Pali Canon, see A. K. Warder, *Indian Kāvya Literature,* volumes 1 and 2.

3. For more information on these meters, see A. K. Warder, *Pali Metre.*

4. See Willard Johnson, *Poetry and Speculation of the Ṛg Veda.*

5. See Jan Gonda, *Eye and Gaze in the Veda.*

1 : The Snake Chapter (Uraga Vagga)

1:1 The Snake

Alternative versions of this poem—a Sanskrit version included in the Udānavarga, and a Gāndhārī version included in the Gāndhārī Dharmapada —have many of the same verses included here, but arranged in a different order. This suggests that the verses originally may have been separate poems, spoken on separate occasions, and that they were gathered together because they share the same refrain.

The monk who subdues his arisen anger
as, with herbs, snake-venom once it has spread,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk who has cut off passion
without leaving a trace,
as he would, plunging into a lake, a lotus,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk who has cut off craving
without leaving a trace,
drying up the swift-flowing flood,[1]
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk who has uprooted conceit
without leaving a trace,
as a great flood, a very weak bridge made of reeds,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk seeing

in states of becoming
no essence,
as he would,
when examining fig trees,
no flowers,
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk with no inner anger,
who has thus gone beyond
becoming & not-,
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk whose discursive thoughts are dispersed,
well-dealt with inside
without leaving a trace,
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk who hasn't slipped past or held back,[2]
transcending all
this objectification,[3]
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk who hasn't slipped past or held back,
knowing with regard to the world
that "All this is unreal,"
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk who hasn't slipped past or held back,
without greed, as "All this is unreal,"
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk who hasn't slipped past or held back,
without aversion, as "All this is unreal,"
    sloughs off the near shore & far—
    as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without delusion, as "All this is unreal,"
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk in whom
there are no obsessions[4]
—the roots of unskillfulness totally destroyed—
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk in whom
there's nothing born of disturbance[5]
that would lead him back to this shore,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk in whom
there's nothing born of the underbrush[6]
that would act as a cause
for binding him to becoming,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

The monk who's abandoned five hindrances,
who, untroubled, de-arrowed,[7]
has crossed over doubt,
  sloughs off the near shore & far—
  as a snake, its decrepit old skin.

vv. 1–17

Notes

1. On craving as a flooding river, see Dhp 251, 337, 339–340, and 347.

2. See Iti 49.

3. On objectification, see Sn 4:11, note 4, and the introduction to MN 18.

4. The seven obsessions, listed in AN 7:11, are: sensual passion, resistance, views, uncertainty, conceit, passion for becoming, and ignorance. The

relationship of three of these obsessions—the first two and the last—to the three types of feeling is discussed in MN 44.

5. *Daratha.* For a detailed description of the subtleties of disturbance, see MN 121.

6. Underbrush stands for desire. See Dhp 344.

7. The arrow can stand for becoming, craving, or grief. See SN 36:6, Sn 3:8, Sn 4:15, Dhp 351, Thag 6:13, Thig 3:5, and Thig 6:1.

1:2 Dhaniya the Cattleman

Dhaniya the cattleman:[1]

"The rice is cooked,
my milking done.
I live with my people
along the banks of the Mahi;
my hut is roofed, my fire lit:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"Free from anger,
my rigidity gone,[2]
I live for one night
along the banks of the Mahi;
my hut's roof is open, my fire out.[3]
So if you want, rain-god,
go ahead & rain."

Dhaniya:

"No mosquitoes or gadflies
are to be found.
The cows range in the marshy meadow
where the grasses flourish.
They could stand the rain if it came:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"A raft, well-made,
has been lashed together.[4]
Having crossed over,
gone to the far shore,

I've subdued the flood.
No need for a raft
is to be found[5]:
So if you want, rain-god,
go ahead & rain."

Dhaniya:

"My wife is composed, not wanton,
is charming, has lived with me long.
I hear no evil about her at all:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"My mind is composed, released,
has long been nurtured, well tamed.
No evil is to be found in me:
So if you want, rain-god,
go ahead & rain."

Dhaniya:

"I support myself on my earnings.
My sons live in harmony,
free from disease.
I hear no evil about them at all:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"I'm in no one's employ,[6]
I wander the whole world
on the reward [of my Awakening].
No need for earnings
is to be found:
So if you want, rain-god,
go ahead & rain."

Dhaniya:

"There are cows, young bulls,

cows in calf, & breeding cows,
& a great bull, the leader of the herd:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"There are no cows, no young bulls,
no cows in calf or breeding cows,
no great bull, the leader of the herd[7]:
So if you want, rain-god,
go ahead & rain."

Dhaniya:

"The stakes are dug-in, immovable.
The new muñja-grass halters, well-woven,
not even young bulls could break:
So if you want, rain-god,
go ahead & rain."

The Buddha:

"Having broken my bonds
like a great bull,
like a great elephant
tearing a rotting vine,[8]
I never again
will lie in the womb:
So if you want, rain-god,
go ahead & rain."[9]

The great cloud rained down
straightaway,
filling the lowlands & high.
Hearing the rain-god pour down,
Dhaniya said:

"How great our gain
that we've gazed
on the Blessed One!
We go to him,

the One with Eyes,[10]
for refuge.
May you be our teacher, Great Sage.
My wife & I are composed.
Let's follow the holy life
under the One Well-Gone.
Gone to the far shore
of aging & death,
let's put an end
to suffering & stress."

Māra:[11]

"Those with children
delight
because of their children.
Those with cattle
delight
because of their cows.
A person's delight
comes from acquisitions,
for a person with no acquisitions
doesn't delight."

The Buddha:

"Those with children
grieve
precisely because of their children.
Those with cattle
grieve
precisely because of their cows.
A person's grief
comes from acquisitions,
for a person with no acquisitions
doesn't grieve."[12]

vv.18–34

Notes

1. Dhaniya Gopa: literally, One Whose Wealth is in Cattle. According to SnA, his herd consisted of 30,000 head of cattle.

2. The first line in the Buddha's verse plays on words in the first line of Dhaniya's. "Free from anger" *(akkodhano)* plays on "rice is cooked" *(pakkodano);* and "rigidity" *(khilo)* plays on "milk" *(khīro).*

3. "Open" means having a mind not covered or concealed by craving, defilement, or ignorance. This image is also used at Ud 5:5 and Sn 4:4. "My fire out" refers to the fires of passion, aversion, & delusion; birth, aging, & death; sorrow, lamentation, pain, distress, & despair. See SN 35:28; Iti 93; and *The Mind Like Fire Unbound.*

4. The raft stands for the noble eightfold path. See MN 22 and SN 35:197.

5. As this verse doesn't seem to be a direct response to the preceding one, SnA suggests that we are missing part of the conversation here. An alternative possibility is that the Buddha is engaging in word play—the word "crossed over" *(tiṇṇa)* being a pun on Dhaniya's reference to grass *(tiṇa).*

6. According to SnA, the Buddha is not in anyone else's employ nor even in his own employ—i.e., he is not in the employ of craving.

7. The Buddha may be speaking literally here—he has no cattle, so there is no way that a heavy rain could cause him harm—but he may also be speaking metaphorically. See SN 4:19 and Thag 1:1.

8. See MN 66.

9. This verse is quoted in the Milinda Pañhā.

10. On the theme of the Buddha as "One with Eyes," see DN 16, note 44. See also, Sn 2:12, note 2.

11. According to SnA, Māra suddenly comes on the scene to try—unsuccessfully—to prevent Dhaniya and his wife from going forth. His verses here, together with the Buddha's response, are also found at SN 4:8.

12. See Sn 3:12, note 2.

See also: SN 4:8; AN 3:35; AN 3:110; AN 7:6-7; Ud 2:10; Thig 1:1

1:3 A Rhinoceros

The refrain in this sutta is a subject of controversy. The text literally says, "Wander alone like a 'sword-horn,' which is the Pali term for rhinoceros. SnA, however, insists that this refers not to the animal but to its horn, because the Indian rhinoceros, unlike the African, has only one horn. Still, some scholars have noted that while the Indian rhinoceros is a solitary animal, rhinoceros horns don't wander, and that in other verses in the Pali Canon, the phrase "wander alone like…" takes a person or an animal, not an animal part, for its object. Thus, for example, in Dhp 329 (repeated below), one is told to "wander alone like a king renouncing his kingdom, like the elephant in the Mataṅga woods, his herd." It's possible that the rhinoceros was chosen here as an example of solitary wandering both because of its habits and because of its unusual single horn. However, in a translation, it's necessary to choose one reading over the other. Thus, because wandering "like a rhinoceros" sounds more natural than wandering "like a horn," I have chosen the former rendering. Keep in mind, though, that the singularity of the rhinoceros horn reinforces the image.

Other versions of this poem exist in Sanskrit: a short Sanskrit version in the Mahāvastu, and a Gāndhārī version in a manuscript discovered in Central Asia. The Gāndhārī version contains many of the same verses given here, but in a different order. The Mahāvastu version contains only 12 verses, but it is followed by a statement that the full version of the sutta contained 500 verses. How that number was achieved is suggested by the fact that, of the 12 verses, several contain only minor variations from one another. All of this suggests that the verses here originally may have been separate poems, composed on separate occasions, and that they were gathered together because of their common refrain.

Like the Pārānaya Vagga, this poem is given a detailed interpretation in Nd II. Nd II ends its discussion of this sutta by saying that it was spoken by a Private Buddha, i.e., one who gains awakening on his own but is unable to formulate the Dhamma in such a way as to teach others to gain awakening. This assertion, however, is contradicted by the content of some of the verses, such as the one beginning, "Consort with one who is learned, who maintains the

Dhamma, a great & quick-witted friend." Such a friend would not have existed in the time of a Private Buddha.

There is evidence suggesting that in the centuries after the rule of King Asoka, monastery-dwelling monks began to look askance at forest-dwelling monks, and in some cases even forbade them from entering the precincts around the stupas of their monasteries. Because Nd I and Nd II were most likely composed by monastery-dwelling monks, it might be the case that they tried to blunt the message of this sutta by attributing it to a Private Buddha rather than to our Buddha, the implication being that its advice was not appropriate for monks of their day and age.

Renouncing violence
for all living beings,
harming not even one of them,
you would not wish for offspring,
  so how a companion?
Wander alone[1]
like a rhinoceros.

For a person by nature entangled
there are affections;
on the heels of affection, this pain.
Seeing the drawback born of affection,
wander alone
like a rhinoceros.

One whose mind
is enmeshed in sympathy
for friends & companions,
neglects the goal.
Seeing this danger in intimacy,
wander alone
like a rhinoceros.

Like spreading bamboo,
  entwined,
is concern for offspring & spouses.
Like a bamboo sprout,
  unentangling,

wander alone
like a rhinoceros.

As a deer in the wilds,
    unfettered,[2]
goes for forage wherever it wants:
The observant person, valuing freedom,
wanders alone
like a rhinoceros.

In the midst of companions
—when staying at home,
    when going out wandering—
you are prey to requests.
Valuing the freedom
that no one else covets,
wander alone
like a rhinoceros.

There is sporting & love
in the midst of companions,
& abundant love for offspring.
    Feeling disgust
at the prospect of parting
from those who'd be dear,
wander alone
like a rhinoceros.

Without resistance in all four directions,
content with whatever you get,
enduring troubles without panic,
wander alone
like a rhinoceros.

They are hard to please,
some of those gone forth,
as well as those living the household life.
Being unconcerned
with the offspring of others,
wander alone

like a rhinoceros.

Cutting off the householder's marks,[3]
    like a kovilara tree
    that has shed its leaves,
the enlightened one, cutting all household ties,
wanders alone
like a rhinoceros.

If you gain an astute companion,
a fellow traveler, right-living, enlightened,
overcoming all troubles,
        go with him, gratified,
        mindful.

If you don't gain an astute companion,
a fellow traveler, right-living & wise,
        wander alone
like a king renouncing his kingdom,
like the elephant in the Mataṅga wilds,
        [his herd].[4]

We praise companionship
    —yes!
Those on a par, or better,
should be chosen as friends.
If they're not to be found,
    living faultlessly,
wander alone
like a rhinoceros.

Seeing radiant bracelets of gold,
well-made by a smith,
    clinking, clashing,
    two on an arm,
wander alone
like a rhinoceros,

[Thinking:]
"In the same way,
if I were to live with another,

there would be conversation or attachment."
Seeing this future danger,
wander alone
like a rhinoceros.

Because sensual pleasures,
elegant, honeyed, & charming,
bewitch the mind with their manifold forms—
seeing this drawback in sensual strings[5]—
wander alone
like a rhinoceros.

"Calamity, tumor, misfortune,
disease, an arrow, a danger for me."
Seeing this danger in sensual strings,
wander alone
like a rhinoceros.

Cold & heat, hunger & thirst,
wind & sun, horseflies & snakes:
Enduring all these, without exception,
wander alone
like a rhinoceros.

As a great white elephant,
with massive shoulders,
renouncing his herd,
lives in the wilds wherever he wants,
wander alone
like a rhinoceros.

"There's no way
that one delighting in company
can touch even momentary release."[6]
Heeding the words
of the Kinsman of the Sun,[7]
wander alone
like a rhinoceros.

Transcending the contortion of views,[8]

the sure way attained,
the path gained,
[realizing:]
"Unled by others,
I have knowledge arisen,"
wander alone
like a rhinoceros.

With no greed, no deceit,
no thirst, no hypocrisy—
delusion & blemishes
blown away—
with no inclinations for all the world,
every world,
wander alone
like a rhinoceros.

Avoid the evil companion
disregarding the goal,
intent on the discordant[2] way.
Don't associate yourself
with someone heedless & hankering.
Wander alone
like a rhinoceros.

Consort with one who is learned,
who maintains the Dhamma,
a great & quick-witted friend.
Knowing the meanings,
subdue your perplexity,
[then] wander alone
like a rhinoceros.

Free from longing, finding no pleasure
in the world's sport, ardor, or sensual bliss,
abstaining from adornment,
speaking the truth,
wander alone
like a rhinoceros.

Abandoning offspring, spouse,
father, mother,
riches, grain, relatives,
& sensual pleasures
    altogether,
wander alone
like a rhinoceros.

    "This is a bondage.
There's little happiness here,
next to no enjoyment,
all the more suffering & pain.[10]
    This is a boil"[11]:
Knowing this, circumspect,
wander alone
like a rhinoceros.

Shattering fetters,
like a fish in the water tearing a net,
like a fire not coming back to what's burnt,
wander alone
like a rhinoceros.

Eyes downcast, not footloose,
senses guarded, with protected mind,
not soggy, not burning,[12]
wander alone
like a rhinoceros.

Taking off the householder's marks,[13]
    like a coral tree
    that has shed its leaves,
going forth in the ochre robe,
wander alone
like a rhinoceros.

Showing no greed for flavors, not wanton,
going from house to house for alms
with mind unenmeshed in this family or that,
wander alone

like a rhinoceros.

Abandoning barriers to awareness,
expelling all defilements—all—
non-dependent, cutting aversion,
affection,
wander alone
like a rhinoceros.

Turning your back on pleasure & pain,
as earlier with sorrow & joy,
attaining pure
equanimity,
tranquility,[14]
wander alone
like a rhinoceros.

With persistence aroused
for the highest goal's attainment,
with mind unsmeared, not lazy in action,
firm in effort, with steadfastness & strength arisen,
wander alone
like a rhinoceros.

Not neglecting seclusion, jhāna,
constantly living the Dhamma
in line with the Dhamma,
comprehending the danger
in states of becoming,
wander alone
like a rhinoceros.

Intent on the ending of craving & heedful,
neither drooling nor dumb,
but learned, mindful,
—having reckoned the Dhamma—
certain & striving,
wander alone
like a rhinoceros.

Unstartled, like a lion at sounds.

Unsnared, like the wind in a net.
Unsmeared, like a lotus in water[15]:
Wander alone
like a rhinoceros.

Like a lion—forceful, strong in fang,
living as a conqueror, the king of beasts—
resort to a solitary dwelling.
Wander alone
like a rhinoceros.

At the right time consorting
with the release through goodwill,
  compassion,
  empathetic joy,
  equanimity,
unobstructed by all the world,
  any world,
wander alone
like a rhinoceros.

Having let go of passion,
  aversion,
  delusion;
having shattered the fetters;
unfazed at the ending of life,
wander alone
like a rhinoceros.

People follow & associate
  for a motive.
Friends without a motive these days
  are rare.
They're shrewd for their own ends, & impure.
  Wander alone
like a rhinoceros.

vv. 35–75

Notes

1. Nd II details the various ways in which a Private Buddha can be said to wander alone *(eko).* Two of the ways have to do with physical seclusion: He goes forth alone and wanders without a companion. The remaining have to do with mental seclusion: He has abandoned craving; is free of passion, aversion, and delusion; and has followed the path going one way only *(ekāyanamagga).* Interestingly enough, Nd II defines this path, not as just the four establishings of mindfulness (see DN 22) but as all seven sets of dhammas in the Wings to Awakening.

Nd II illustrates its reference to the abandoning of craving as a type of seclusion with this verse from Iti 15:

> With craving his companion, a man
> wanders on a long, long time.
> Neither in this state here
> nor anywhere else
> does he go beyond
> the wandering-on.
> Knowing this drawback—
> that craving brings stress into play—
> free from craving,
> devoid of clinging,
> mindful, the monk
> lives the mendicant life.

Nd II illustrates its reference to the path going one way only with this verse from SN 47:18 and SN 47:43:

> One with vision of the ending of birth,
> sympathetic to welfare,
> discerns the path going one way only,
> by which, in the past, they crossed over,
> are now crossing over,
> and will cross over
> the flood.

2. SN 35:191 lists two fetters: desire and passion. AN 10:13 lists ten: self-identification views, uncertainty, grasping at habits & practices, sensual desire, ill

will, passion for form, passion for what is formless, conceit, restlessness, and ignorance.

3. Hair and beard.

4. These verses = Dhp 328–329.

5. "There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones." — *AN 6:63*

6. The temporary release from such things as the hindrances, attained when entering right concentration, or the temporary release from some of the factors of lower states of jhāna, attained when entering higher states of jhāna. This release lasts only as long as the necessary causal factors are still in place. This is apparently the same thing as the occasional release/liberation mentioned in MN 29. See note 2 to that sutta.

7. An epithet for the Buddha.

8. According to Nd II, the views here are the 20 forms of identity-views (see SN 22:1) and the 62 views discussed in DN 1. (The connection between these two lists is discussed in SN 41:3.) MN 2, however, explains a "contortion of views" in different terms, which may have been intended here.

9. *Visama.* See Sn 1:12, note 11.

10. See MN 54.

11. Reading *gaṇḍo* with the Thai editions. The other editions have *gaḷo*, fishhook. See AN 9:15.

12. Nd II explains "not soggy" by quoting Ven. Mahā Moggallāna's words in SN 35:202. The central part of the passage is this: "And how is one soggy? There is the case where a monk, when seeing a form via the eye, is, in the case of pleasing forms, committed to forms and, in the case of displeasing forms, afflicted by forms. He remains with body-mindfulness not present, and with limited awareness. And he does not discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace. [Similarly with the remaining sense media.] …

"And how is one not soggy? There is the case where a monk, when seeing a form via the eye, is not, in the case of pleasing forms, committed to forms nor, in the case of displeasing forms, afflicted by forms. He remains with body-

mindfulness present, and with immeasurable awareness. And he discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities that have arisen cease without trace. [Similarly with the remaining sense media.]"

See also AN 3:110.

According to Nd II, "not burning" means not burning with the fires of passion, aversion, and delusion. See SN 35:28 and Iti 93.

13. Lay clothing.

14. This is a reference to the fourth jhāna. See MN 119.

15. These lines are repeated at Sn 1:12.

See also: SN 21:10; SN 35:63; AN 9:40; Ud 4:5; Iti 15; Iti 38

1:4 To Kasi Bhāradvāja

This sutta is nearly identical with SN 7:11—"nearly," because the incident reported here of Kasi's throwing away the milk-rice, and its sizzling in the water, is not included in that version.

I have heard that on one occasion the Blessed One was staying among the Magadhans in Dakkhiṇāgiri near the brahman village of Ekanāḷā. Now at that time approximately 500 of the brahman Kasi [Plowing] Bhāradvāja's plows were yoked at the sowing time. Then, in the early morning, after adjusting his lower robe and carrying his bowl & outer robe, the Blessed One went to where Kasi Bhāradvāja was working. Now at that time Kasi Bhāradvāja's food-distribution was underway. So the Blessed One went to Kasi Bhāradvāja's food-distribution and, on arrival, stood to one side. Kasi Bhāradvāja saw the Blessed One standing for alms, and on seeing him, said to him, "I, contemplative, plow & sow. Having plowed & sown, I eat. You, too, contemplative, should plow & sow. Having plowed & sown, you (will) eat."

"I, too, brahman, plow & sow. Having plowed & sown, I eat."

"But, contemplative, we don't see the Master Gotama's yoke or plow, plowshare, goad, or oxen, and yet the Master Gotama says this: 'I, too, brahman, plow & sow. Having plowed & sown, I eat.'"

Then Kasi Bhāradvāja addressed the Blessed One with a verse:

> You claim to be a plowman,
> but we don't see your plowing.
> Being asked, tell us about your plowing
> so that we may know your plowing.

The Buddha:

> Conviction's my seed,
> austerity my rain,
> discernment my yoke & plow,

shame my pole,
mind my yoke-tie,
mindfulness my plowshare & goad.

Guarded in body,
guarded in speech,
restrained in terms of belly & food,
  I make truth a weeding-hook,
  and composure my unyoking.
Persistence, my beast of burden,
bearing me toward rest from the yoke,
takes me, without turning back,
  to where, having gone,
  one doesn't grieve.
That's how my plowing is plowed.
  It has
  as its fruit
  the deathless.
Having plowed this plowing,
  one is unyoked
  from all suffering
  & stress.

Then Kasi Bhāradvāja, having heaped up milk-rice in a large bronze serving bowl, offered it to the Blessed One, [saying,] "May Master Gotama eat [this] milk-rice. The master is a plowman, for the Master Gotama plows the plowing that has as its fruit the deathless."

The Buddha:

What's been chanted over with verses
shouldn't be eaten by me.
That's not the nature, brahman,
of one who's seen rightly.
What's been chanted over with verses
Awakened Ones reject.
  That being their Dhamma, brahman,
  this is their way of life.
Serve with other food & drink

a fully-perfected great seer,
his effluents ended,
his anxiety stilled,
for that is the field
for one looking for merit.

"Then to whom, Master Gotama, should I give this milk-rice?"

"Brahman, I don't see that person in this world—with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk—by whom this milk-rice, having been eaten, would be rightly digested, aside from a Tathāgata or a Tathāgata's disciple. In that case, brahman, throw the milk-rice away in a place without vegetation, or dump it in water with no living beings."

So Kasi Bhāradvāja dumped the milk-rice in water with no living beings. And the milk-rice, when dropped in the water, hissed & sizzled, seethed & steamed. Just as an iron ball heated all day, when tossed in the water, hisses & sizzles, seethes & steams, in the same way the milk-rice, when dropped in the water, hissed & sizzled, seethed & steamed.

Then Kasi Bhāradvāja—in awe, his hair standing on end—went to the Blessed One and, on arrival, throwing himself down with his head at the Blessed One's feet, said to him, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life. Let me obtain the Going-forth in Master Gotama's presence, let me obtain Acceptance (into the Bhikkhu Saṅgha)."

Then the brahman Kasi Bhāradvāja obtained the Going-forth in the Blessed One's presence, he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here-&-now. He knew: "Birth is ended,

the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bhāradvāja became another one of the arahants.

vv. 76–82

See also: DN 16; SN 7:14; SN 7:17; AN 4:113; Thig 13:2

1:5 Cunda

Cunda the smith:

I ask the sage of abundant discernment,
awakened, lord of the Dhamma, free
of craving,
    supreme
among two-legged beings,
    best
of charioteers:
    How many contemplatives
    are there in the world?
        Please tell me.

The Buddha:

Four contemplatives, there is no fifth.
Being asked in person, I disclose them to you:
    the path-victor, the path-explainer,
    one who lives by the path,
    and the path-corrupter.

Cunda:

Whom do the awakened call
the path-victor?
How is one unequaled
in pointing out the path?
When asked, tell me about
the one who lives by the path.
Then disclose the path-corrupter to me.

The Buddha:

Whoever, de-arrowed,
has crossed over doubt,
is refreshed in unbinding,
devoid of greed,

a guide to the world along with its devas:
The awakened call such a person
    path-victor.

Whoever here knowing
the foremost as foremost,
who points out,
who analyzes the Dhamma right here,
he, the cutter of doubt, the sage unperturbed,
is called the second of monks:
    path-explainer.

Whoever lives by the path,
the Dhamma-way well-explained,
restrained, mindful,
partaking of blameless ways,
is called the third of monks:
    with the path as his life.

Making a façade of good practices,
brash, reckless, a corrupter of families,[1]
idle, deceitful, unrestrained,
& going about as a counterfeit:
    He is a path-corrupter.

And when any householder
    —an instructed disciple of the noble ones,
        discerning—
understands these,
knowing, "Not all are like that one,"[2]
seeing one like that
doesn't kill his conviction.
For how would one equate
the corrupt   with the uncorrupt,
the impure   with the pure?

vv. 83–90

Notes

1. A corrupter of families is a monk who ingratiates himself into a family's affections by performing services for them that are inappropriate for a monk to do, thus diverting their faith away from those who live by the Dhamma and Vinaya. For more on this term, see *The Buddhist Monastic Code,* Saṅghādisesa 13.

2. "That one" = the path-corrupter.

See also: DN 16; AN 10:176

1:6 Decline

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain deva, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she addressed him with a verse:

About the man in decline
we ask Gotama,
having come to question the Blessed One:
What is the way leading to decline?

The Buddha:

Easily known is the one of good prospects;
easily known,[1] the one in decline.
The one of good prospects
loves the Dhamma,
the one in decline
detests it.

The deva:

We know, indeed, that that is so.
That's the first one in decline.
May the Blessed One tell the second:
What is the way leading to decline?

The Buddha:

The wicked are dear to him,
the good he doesn't hold dear.
He approves of the ideas of the wicked:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the second one in decline.
May the Blessed One tell the third:
What is the way leading to decline?

The Buddha:

Prone to sleep, prone to company,
the man with no initiative,
lazy & known for his anger:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the third one in decline.
May the Blessed One tell the fourth:
What is the way leading to decline?

The Buddha:

Though capable, one doesn't support
one's mother or father
—old, their youth over & done:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the fourth one in decline.
May the Blessed One tell the fifth:
What is the way leading to decline?

The Buddha:

Whoever deceives with a lie
a brahman, contemplative,
or other mendicant:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the fifth one in decline.
May the Blessed One tell the sixth:
What is the way leading to decline?

The Buddha:

The man of great wealth,
with gold & food,
enjoys his luxuries alone:
    That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the sixth one in decline.
May the Blessed One tell the seventh:
What is the way leading to decline?

The Buddha:

The man proud of his birth,
proud of his wealth,
proud of his clan,
despises his own relatives:
    That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the seventh one in decline.
May the Blessed One tell the eighth:
What is the way leading to decline?

The Buddha:

The man debauched with women,
debauched in drink,
debauched in gambling,
squanders his earnings:
    That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the eighth one in decline.
May the Blessed One tell the ninth:
What is the way leading to decline?

The Buddha:

One uncontent with his own wives,

misbehaves with prostitutes
& the wives of others[2]:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the ninth one in decline.
May the Blessed One tell the tenth:
What is the way leading to decline?

The Buddha:

His youth past,
a man takes a young woman
with timbara-fruit breasts,
and, jealous of her, doesn't sleep:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the tenth one in decline.
May the Blessed One tell the eleventh:
What is the way leading to decline?

The Buddha:

To place in authority
a woman given to drink & squandering
or a man of that sort:
That is the way leading to decline.

The deva:

We know, indeed, that that is so.
That's the eleventh one in decline.
May the Blessed One tell the twelfth:
What is the way leading to decline?

The Buddha:

One of meager means
but great craving,
born into a noble family,
who aspires to kingship:

That is the way leading to decline.

Contemplating
these ones in decline
in the world,
the wise one,
consummate in noble view,
heads to a world
auspicious.

vv. 91–115

Notes

1. *Suvijāno.* The Thai edition reads, *duvijāno,* "hard to know," which doesn't fit with the meaning or with SnA's explanation of the verse.

2. Reading *padussati* and *dussati* with the Thai edition. The PTS and Sri Lankan editions read *padissati/dissati,* "he is seen."

See also: AN 5:129; AN 5:175; AN 8:54; AN 10:165

1:7 An Outcaste

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, in the early morning, after adjusting his lower robe and carrying his bowl & outer robe, he entered Sāvatthī for alms. Now at that time, in the house of the brahman Aggika Bhāradvāja, a (sacrificial) fire was burning and an offering was lifted up. Then the Blessed One, going through Sāvatthī on a methodical almsround,[1] approached the house of Aggika Bhāradvāja. Aggika Bhāradvāja saw the Blessed One coming from afar and, on seeing him, said to him: "Stop right there, you little shaveling! Right there, you little contemplative! Right there, you little outcaste!"

When this was said, the Blessed One said to the brahman Aggika Bhāradvāja, "But do you know, brahman, what an outcaste is, or the actions that make one an outcaste?"

"No, in fact, Master Gotama, I *don't* know what an outcaste is, or the actions that make one an outcaste. It would be good if Master Gotama taught me the Dhamma so that I would know what an outcaste is and the actions that make one an outcaste."

"In that case, brahman, listen and pay close attention. I will speak."

"As you say, master," the brahman Aggika Bhāradvāja responded to the Blessed One.

The Blessed One said:

> Whatever man is angry, resentful,
> evil, merciless,
> deceitful, and defective in his views:
> He should be known as 'outcaste.'
>
> Whoever here harms a living being
> once-born or twice-born,[2]
> who has no sympathy for a living being:

He should be known as ‘outcaste.’

Whoever destroys or besieges
villages or towns,
a notorious oppressor:
He should be known as ‘outcaste.’

Whoever, from village or wilderness,
takes in a manner of theft
what others claim as ‘mine’:
He should be known as ‘outcaste.’

Whoever, actually incurring a debt,
when pressed to pay, evades,
(saying,) ‘I’m in no debt to you’:
He should be known as ‘outcaste.’

Whoever, desiring whatever-the-thing,
strikes a person going along a road,
to take whatever-the-thing:
He should be known as ‘outcaste.’

Whatever man, for his own sake,
the sake of another,
or the sake of wealth,
tells a lie when asked to bear witness:
He should be known as ‘outcaste.’

Whoever misbehaves
with the wives of relatives or friends,
by force or with their consent:
He should be known as ‘outcaste.’

Whoever, though capable, doesn’t support
his mother or father
—old, their youth over & done:
He should be known as ‘outcaste.’

Whoever strikes
and reviles with his speech
mother or father,
sister or brother,

or mother-in-law:
He should be known as 'outcaste.'

Whoever, asked about what's beneficial,
teaches what's not
and gives counsel concealing some points:
He should be known as 'outcaste.'

Whoever, doing an evil deed,
wishes, 'May I not be known,'
acting in hiding:
He should be known as 'outcaste.'

Whoever, having gone to another's house,
being offered pure food,
doesn't honor (the host) in return
when he comes (to one's house):
He should be known as 'outcaste.'

Whoever deceives with a lie
a brahman, contemplative,
or other mendicant:
He should be known as 'outcaste.'

Whoever, when a brahman or contemplative
appears at mealtime,
reviles him with speech and doesn't give:
He should be known as 'outcaste.'[3]

Whoever, wrapped in delusion,
speaks here what is untrue,
greedy for whatever-the-thing:
He should be known as 'outcaste.'

Whoever exalts himself
and disparages others,[4]
debased by his own pride:
He should be known as 'outcaste.'

Angry, mean, evil in his desires,
miserly, dishonest,
devoid of shame & compunction:

He should be known as 'outcaste.'

Whoever heaps verbal abuse
on an Awakened One
or his disciple,
wanderer or householder:
He should be known as 'outcaste.'

Whoever, though not an arahant,
claims to be an arahant:
He is the thief in this world with its Brahmās.[5]
He is the vilest of outcastes.

These are said to be outcastes,
as I have proclaimed them to you.
Not by birth is one an outcaste,
not by birth a brahman.
By action one is an outcaste.
By action is one a brahman.[6]

Know, too, by this,
as I give an example:
Sopāka, the son of an outcaste,
was well-known as Mātaṅga:
He, Mātaṅga,
attained the highest prestige,
hard to gain.
They came into his service,
many noble warriors & brahmans.
Mounting the divine chariot,[7]
and the great, stainless road,
dispassioned for sensual passion,
he reached the world of the Brahmās.
His birth didn't prevent him
from reaching the world of the Brahmās.

Though born into a family of scholars,
brahmans, with chants as their kinsmen,
are repeatedly seen with evil deeds:
blameworthy in the here-&-now,

with a bad destination in the afterlife.
  Their birth doesn't prevent them
  from blame & a bad destination.

Not by birth is one an outcaste,
  not by birth a brahman.
By action one is an outcaste.
  By action is one a brahman.

When this was said, the brahman Aggika Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

vv. 116–142

Notes

1. The practice of not bypassing any donors on one's almsround, one of the thirteen ascetic *(dhutaṅga)* practices. See Thag 16:7.

2. Birds and reptiles count as "twice-born" in that the laying of an egg is the first birth, and the emergence of the chick or baby reptile from the egg is the second.

3. This, of course, is a comment on what Aggika Bhāradvāja has just done.

4. See AN 4:28 and AN 5:159.

5. The Vibhaṅga to Pārājika 4 states that those who make false claims to superior human attainments—meaning the four jhānas and the noble attainments—are the greatest thieves in the world in that they consume the almsfood of the countryside by theft.

6. See Sn 3:9.

7. SnA: The divine chariot stands for the eight concentration attainments: the four jhānas and the four formless states.

See also: AN 5:175; AN 10:165; Dhp 129–140; Dhp 306–319;

1:8 Goodwill

(This sutta is identical with Khp 9.)

This is to be done by one skilled in aims
appreciating the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, astute,
modest, & no greed for supporters.

Do not do the slightest thing
that the observant would later censure.

Think: *Happy, at rest,*
may all beings be happy at heart.
Whatever beings there may be,
weak or strong, without exception,
long, large,
middling, short,
subtle, gross,
seen & unseen,
living near & far away,
born or seeking birth:
May all beings be happy at heart.
Let no one deceive another
or despise anyone anywhere,
or, through anger or resistance-perception,
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate the heart limitlessly

with regard to all beings.[1]
With goodwill for the entire cosmos,
cultivate the heart limitlessly:
above, below, & all around,
unobstructed, without hostility or hate.
Whether standing, walking,
sitting, or lying down,
    as long as one has banished torpor,
one should be determined on this mindfulness.[2]
This is called a Brahmā abiding
                here.

Not taken with views,
but virtuous & consummate in vision,
having subdued greed for sensuality,
    one never again
    will lie in the womb.

vv. 143–152

Notes

1. The image here is sometimes misconstrued as saying that one should protect all beings as a mother would protect her only child. Actually, the parallel is not between the child and all living beings; it is between the child and one's cultivation of the heart: One should protect one's goodwill toward all beings in the same way that a mother would protect her only child. On this point, see MN 21.

2. This line has to be read in line with the Buddha's definition of mindfulness as the ability to keep something in mind. See SN 48:10.

See also: *MN 52*; *MN 97*; *MN 135*; *SN 42:8*; *SN 46:54*; SN 55:7; *AN 3:66*; *AN 4:67*; *AN 4:96*; *AN 4:125–126*; *AN 4:178*; *AN 4:200*; *AN 5:20*; *AN 5:27*; *AN 6:12–13*; *AN 8:70*; AN 10:176; *AN 10:196*; *AN 11:16*; *Ud 5:1*; *Iti 22*; *Iti 27*

1:9 Hemavata

Sātāgira the yakkha:
Today is the fifteenth,
the uposatha day.
A divine night is at hand.
Let's go see Gotama,
the Teacher perfectly named.

Hemavata the yakkha:
Is his mind well-directed,
Such,[1] toward all beings?
Are his resolves mastered
regarding what's desirable & not?

Sātāgira the yakkha:
His mind is well-directed
and Such toward all beings.
And his resolves are mastered
regarding what's desirable & not.

Hemavata the yakkha:
Does he not take what's not given?
Is he restrained toward beings?
Is he far from complacency?
Does he not neglect jhāna?[2]

Sātāgira the yakkha:
He doesn't take what's not given,
and he's restrained toward beings.
He's far from complacency and,
awakened, he does not neglect jhāna.

Hemavata the yakkha:
Does he not tell lies?

Do his ways of speaking not cut things off?
Does he not speak destructively?
Does he not speak idly?[3]

Sātāgira the yakkha:

He doesn't tell lies.
His ways of speaking don't cut things off.
He doesn't speak destructively.
Deliberating, he speaks what's of benefit.

Hemavata the yakkha:

Is he not passionate for sensuality?
Is his mind unmuddied?
Has he gone beyond delusion?
Does he have an Eye
with regard to phenomena?

Sātāgira the yakkha:

He's not passionate for sensuality.
His mind is unmuddied.
He has gone beyond all delusion.
Awakened, he has an Eye
with regard to phenomena.

Hemavata the yakkha:

Is he consummate in clear-knowing?
Is he pure in his conduct?[4]
Are his effluents ended?
Does he have no further becoming?

Sātāgira the yakkha:

He is both consummate in clear-knowing
& pure in his conduct.
All his effluents are ended.
He has no further becoming.

Hemavata the yakkha:

Consummate the mind of the sage
in action & in ways of speech,
you rightly praise him

as consummate in clear-knowing & conduct.
Consummate the mind of the sage
in action & in ways of speech,
you rightly rejoice in him
as consummate in clear-knowing & conduct.
Consummate the mind of the sage
in action & in ways of speech,
let's go see Gotama,
consummate in clear-knowing & conduct.
Come, let's go see Gotama,
    enlightened,
with legs like an antelope, thin,
eating little, not greedy,
doing jhāna in the forest.
Having gone to the nāga,[5]
the lion wandering alone,
indifferent to sensuality,
    let's ask him
about release from Death's snare.
Let's ask Gotama,
proclaimer, preacher,
attained to the far shore
of all phenomena:
    awakened,
    gone past animosity
    & fear.

* * *

Hemavata the yakkha:

In what has the world arisen?
In what does it make acquaintance?
From clinging to what
is the world?
In what is the world
afflicted?

The Buddha:

In six has the world arisen.[6]

In six does it make acquaintance.
From clinging just to six
is the world,
in six is the world[7]
afflicted.

Hemavata the yakkha:

Which is that clinging
where the world is afflicted?
When asked the way leading out, please tell
how is one released
from suffering & stress.

The Buddha:

The five strings of sensuality in the world,[8]
with the heart described as the sixth:
Being dispassioned for desire there:
That's how one's released
from suffering & stress.

That is the way leading out of the world
proclaimed to you as it really is,
I have proclaimed to you:
That's how one is released
from suffering & stress.

Hemavata the yakkha:

Who here crosses
over the flood?
Who here crosses
over the ocean?
Unestablished,
without support,[9]
who doesn't sink
into the deep?

The Buddha:

Always consummate in virtue,
discerning, well-centered,

internally percipient,[10] mindful,
one crosses over the flood
hard to cross.
Abstaining from perceptions of sensuality,
overcoming all fetters,
having totally ended delight in becoming,
one doesn't sink
into the deep.[11]

Hemavata the yakkha:

The one deeply discerning,
seeing the subtle goal,
having nothing,
unattached in sensual becoming:
See him, everywhere released,[12]
the great seer, going the divine way!

Perfectly named,
seeing the subtle goal,
granting discernment,
unattached to sensual nostalgia:
See him, all-knowing, wise,
the great seer, going the noble way!

Truly, it was well-seen today,
well-dawned, well-arisen,
that we saw the One Self-Awakened,
crossed over the flood,
effluent-free.

These ten hundred yakkhas,
powerful, prestigious,
all go to you for refuge.
You are our teacher unexcelled.

We will wander from village to village,
town to town,
paying homage to the One Self-Awakened
& to the Dhamma's true rightness.

Notes

1. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

2. See MN 6 and AN 10:71.

3. According to SnA, these four questions deal with the four forms of wrong speech: telling lies, speaking harshly, engaging in divisive tale-bearing, and engaging in idle chatter.

4. See MN 53.

5. See AN 6:43 and Thag 15:2.

6. According to SnA, the "six" are the six internal and external sense media. See the definition of "world" in SN 35:82.

7. The phrase, "is the world," functions as a lamp here.

8. See Sn 1:3, note 5.

9. On unestablished consciousness, see Ud 8:1, SN 12:64, SN 22:87, and the discussion in *The Paradox of Becoming*, chapter 7.

10. Reading *ajjhatta-saññī* with the Thai edition. The other editions read *ajjhatta-cintī*, "internally thinking."

11. See SN 1:1.

12. On the phrase, "everywhere released," see *The Paradox of Becoming*, chapter 7.

1:10 Āḷavaka

(This sutta is identical with SN 10:12.)

I have heard that on one occasion the Blessed One was staying at Āḷavī in the haunt of the Āḷavaka yakkha. Then the Āḷavaka yakkha went to the Blessed One and on arrival said to him: "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

"All right, my friend," the Blessed One went in.

A second time.... A third time, the Āḷavaka yakkha said to the Blessed One, "Get out, contemplative!"

"All right, my friend," the Blessed One went out.

"Come in, contemplative!"

"All right, my friend," the Blessed One went in.

Then a fourth time, the Āḷavaka yakkha said to the Blessed One, "Get out, contemplative!"

"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will hurl out your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who could hurl out my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

Āḷavaka:

What is a person's highest wealth here?

What, when well-practiced, brings bliss?
What is the most excellent of savors?
Living in what way
is one's life called the best?

The Buddha:

Conviction is a person's highest wealth here.
Dhamma, well-practiced, brings bliss.
Truth is the most excellent of savors.[1]
Living with discernment,
one's life is called best.

Āḷavaka:

How does one cross over the flood?
How over the sea?
How does one overcome suffering & stress?
How is a person purified?

The Buddha:

Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes
suffering & stress.
Through discernment a person is purified.

Āḷavaka:

How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
Passing from this world
to
the next world,
how does one not grieve?

The Buddha:

Convinced of the arahants' Dhamma
for attaining unbinding,
—heedful, investigating—
one listening well

gains discernment.
Doing what's fitting,
enduring burdens,
one with initiative
finds wealth.
Through truth
one attains honor.
Giving
binds friends to oneself.

Endowed with these four qualities,
—truth,
self-control,
stamina,
generosity—
a householder of conviction,
on passing away, doesn't grieve.
Now, go ask others,
common brahmans & contemplatives,
if anything better than
truth,
self-control,
stamina,
& generosity
here can be found.

Āḷavaka:

How could I go ask
common brahmans & contemplatives?—
now that today I discern
what benefits
the next life.
It was truly for my well-being
that the Awakened One came
to stay in Āḷavī.
Today I discern
where what is given
bears great fruit.

I will wander from village to village,
town to town,
paying homage to the One Self-Awakened
& to the Dhamma's true rightness.

vv. 181–192

Note

1. This is apparently a reference to the concept of "savor" *(rasa)* in Indian aesthetic theory. For more on this topic, see the Introduction to this translation.

See also: *MN 35*; *Sn 2:5*

1:11 Victory

Whether walking, standing,
sitting, or lying down,
it flexes & stretches:
    This is the body's movement.
Joined together with tendons & bones,
plastered over with muscle & skin,
hidden by complexion,
    the body isn't seen
    for what it is:
filled with intestines, filled with stomach,
with the lump of the liver,
bladder, lungs, heart,
kidneys, spleen,
mucus, sweat, saliva, fat,
blood, synovial fluid, bile, & oil.
On top of that,
in nine streams,
filth is always flowing from it—
from the eyes : eye secretions,
from the ears : ear secretions,
from the nose : mucus,
from the mouth it vomits :
    now vomit,
    now phlegm,
    now bile;
from the body : beads of sweat.

And on top of that,
its hollow head is filled with brains.
The fool, beset by ignorance,
thinks it beautiful,
but when it lies dead,

swollen, livid,
cast away in a charnel ground,
even relatives don't care for it.
Dogs feed on it,
jackals, wolves, & worms.
Crows & vultures feed on it,
along with any other animals there.

Having heard the Awakened One's words,
the discerning monk
comprehends, for he sees it
for what it is:
"As this is, so is that.
As that, so this."
Within & without,
he should let desire for the body
fade away.
With desire & passion faded away,
the discerning monk arrives here:
at the deathless,
the calm,
the unfallen, undying[1] state
of unbinding.

This two-footed thing is cared for,
filthy, evil-smelling,
filled with various carcasses,
oozing out here & there:
Whoever would think,
on the basis of a body like this,
to exalt himself or disparage another—
What is that
if not blindness?

vv. 193–206

Note

1. "Unfallen, undying": two meanings of the word, *accuta.*

See also: *MN 119*; *AN 4:163*; *AN 7:48*; *AN 9:15*; *Dhp 147*; *Dhp 150*; *Thag 6:9*; *Thag 7:1*; *Thag 10:5*; *Thig 13:1*

1:12 The Sage

Danger is born from intimacy,[1]
a home gives birth to dust.[2]
Free from a home,
free from intimacy:
Such is the vision of the sage.[3]

Who, destroying what's born,
wouldn't plant (again)
or nourish what's taking birth:
They call him the wandering, solitary sage.
He, the great seer
has seen
the state of peace.

Considering the ground,
crushing the seed,
he wouldn't nourish the sap[4]
—truly a sage—
seer of the ending of birth,
abandoning conjecture,
he cannot be classified.

Knowing all dwellings,[5]
not longing for any one anywhere
—truly a sage—
with no coveting, without greed,
he does not build,[6]
for he has gone beyond.

Conquering all
knowing all,
wise.
With regard to all things:

unsmeared.
Abandoning all,
in the ending of craving,
released:
The enlightened call him a sage.

With discernment his strength,
well-endowed in habit & practice,
centered,
delighting in jhāna,
mindful,
released from attachments,
free from rigidity, free
from effluent[7]:
The enlightened call him a sage.

The solitary wandering sage,
uncomplacent, unshaken by praise or blame—
unstartled, like a lion at sounds,
uncaught, like the wind in a net,
unsmeared, like a lotus in water,[8]
leader of others, by others unled:
The enlightened call him a sage.

Who becomes
like the pillar at a bathing ford,[9]
when others speak in extremes;
he, without passion,
his senses well-centered:
The enlightened call him a sage.

Truly poised, straight as a shuttle,[10]
he loathes evil actions.
Pondering what is consonant & discordant[11]:
The enlightened call him a sage.

Restrained in mind, he does no evil.
Young & middle-aged,
the sage self-controlled,
never angered, he angers none:

The enlightened call him a sage.

From the best
the middling
the leftovers
he receives alms.
Sustaining himself on what others give,
neither flattering
nor speaking disparagement:
The enlightened call him a sage.

The wandering sage
abstaining from sex,
in youth bound by no one,
abstaining from intoxication[12]
complacency,
totally apart:
The enlightened call him a sage.

Knowing the world,
seeing the highest goal,
crossing the ocean,[13] the flood,[14]
—Such[15]—
his chains broken,
unattached,
without effluent:
The enlightened call him a sage.

These two are different,
they dwell far apart:
the householder supporting a wife
and the unselfish one, of good practices.
Slaying other beings, the householder
is unrestrained.
Constantly the sage protects other beings,
is controlled.

Just as the crested,
blue-necked peacock,
when flying,

never matches
the wild goose
in speed,
    even so the householder
    never keeps up with the monk—
the sage secluded
    in the forest,
    doing jhāna.

vv. 207–221

Notes

1. SnA: Dangers in intimacy = Craving and views.

2. SnA: Dust = Passion, aversion, and delusion.

3. This verse is quoted in the Milinda Pañhā. The poem as a whole is apparently the same as the Munigāthā mentioned in King Asoka's Calcutta-Bairāṭ edict.

4. SnA: Ground, seed, and sap = The aggregates, sense media, and properties form the ground in which grows the seed of constructive consciousness—the consciousness that develops into states of being and birth. (For other instances of this image, see SN 22:53–55.) The sap of this seed is craving and views.

5. SnA: Dwellings *(nivesanāni)* = States of becoming and birth. This term can also be translated as "entrenchments." See Sn 4:3, note 2.

6. SnA: He does not build = He performs none of the good or bad deeds that give rise to further states of becoming and birth. See Dhp 39, 267, and 412.

7. Effluent *(āsava):* Three qualities—sensual desire, states of becoming, or ignorance—that "flow out" of the mind and defile it. Sometimes a fourth quality—views—is added to the list, to connect these qualities with the four floods *(ogha),* which are identical to the four yokes. See AN 4:10.

8. See Sn 1:3.

9. The pillar at a bathing ford: Cv V.l describes this as an immovable pillar, standing quite tall and buried deep in the ground near a bathing place, against which young villagers and boxers would rub their bodies while bathing so as to toughen them. The "extremes" in which others speak, according to SnA, are extremes of praise and criticism: These leave the sage, like the pillar, unmoved.

10. SnA: Straight as a shuttle = Having a mind unprejudiced by desire, aversion, delusion, or fear. See AN 4:19.

11. Consonant and discordant *(sama* and *visama):* Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama*—"even"—described an instrument tuned on-pitch. AN 6:55 contains a famous passage in which the Buddha reminds Ven. Soṇa Kolivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but "evenly" tuned. This image would have special resonances with the Buddha's teaching on the middle way. It also adds meaning to the term *samaṇa*—monk or contemplative—which the texts frequently mention as being derived from *sama.* The word *sāmaññā*—"evenness," the quality of being concordant and in tune—also means the quality of being a contemplative. The true contemplative is always in tune with what is proper and good. See also DN 2, MN 61, MN 97. Nd II, in commenting on Sn 4:2, equates discordant conduct with the ten types of misconduct described in MN 41.

12. Intoxication: The three intoxications are intoxication with youth, with good health, and with life. See AN 3:39.

13. SnA: Ocean = The way defilement splashes into undesirable destinations.

14. Flood: The flow of defilement: sensuality, becoming, views, and ignorance. See SN 45:171.

15. Such *(tādiṁ):* Unchanging; unaffected by anything, while at the same time undefined.

See also: AN 3:123; Dhp 268–269; Iti 66–67; Sn 3:11

II : The Lesser Chapter (Cūḷa Vagga)

2:1 Treasures

(This sutta is identical with Khp 6.)

Whatever spirits have gathered here,

—on the earth, in the sky—
may you all be happy
& listen intently to what I say.

Thus, spirits, you should all be attentive.
Show goodwill to the human race.
Day & night they bring offerings,
so, being heedful, protect them.

Whatever wealth—here or beyond—
whatever exquisite treasure in the heavens,
does not, for us, equal the Tathāgata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

The exquisite deathless—ending, dispassion—
discovered by the Sakyan Sage in concentration:
There is nothing to equal that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

What the excellent Awakened One extolled as pure
and called the concentration
of unmediated knowing[1]:
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

The eight persons—the four pairs—
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the deathless,
freely enjoying the liberation they've gained.
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

An Indra pillar,[2] planted in the earth,
    that even the four winds cannot shake:
That, I tell you, is like the person of integrity,
who—having comprehended
the noble truths—sees.
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

Those who have seen clearly the noble truths
well-taught by the one deeply discerning—
regardless of what [later] might make them heedless—
will come to no eighth state of becoming,[3]
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

At the moment of attaining sight,
one abandons three things:
    identity-views, uncertainty,
    & any attachment to habits & practices.[4]
One is completely released
from the four states of deprivation,[5]
and incapable of committing
the six great wrongs.[6]
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

Whatever bad deed one may do
—in body, speech, or in mind—
one cannot hide it:
an incapability ascribed
to one who has seen the Way.
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

Like a forest grove with flowering tops
in the first month of the heat of the summer,
so is the foremost Dhamma he taught,
for the highest benefit, leading to unbinding.
    This, too, is an exquisite treasure in the Buddha.
    By this truth may there be well-being.

Foremost,
foremost-knowing,
foremost-giving,
foremost-bringing,
    unsurpassed, he taught the
foremost Dhamma.
    This, too, is an exquisite treasure in the Buddha.
    By this truth may there be well-being.

Ended the old, there is no new taking birth.
Dispassioned their minds toward future becoming,
they,
                with no seed,
                no desire for growth,
enlightened,   go out like this flame.[z]
    This, too, is an exquisite treasure in the Saṅgha.
    By this truth may there be well-being.

Whatever spirits have gathered here,
    —on the earth, in the sky—
let us pay homage to the Buddha,
the Tathāgata worshipped by beings
human & divine.
    May there be

well-being.

Whatever spirits have gathered here,
—on the earth, in the sky—
let us pay homage to the Dhamma
& the Tathāgata worshipped by beings
human & divine.
May there be
well-being.

Whatever spirits have gathered here,
—on the earth, in the sky—
let us pay homage to the Saṅgha
& the Tathāgata worshipped by beings
human & divine.
May there be
well-being.

vv. 222–238

Notes

1. This is apparently equivalent to the liberation of immediacy, mentioned in Thig 5:8, and the concentration that is the fruit of gnosis, mentioned in AN 9:37.

2. Indra-pillar: A tall hardwood pillar, planted at the entrance to a village. Similar analogies for the awakened mind are found at AN 6:55 and AN 9:26.

3. The person who has reached this stage in the practice will be reborn at most seven more times. See AN 3:88. On the danger of heedlessness for one who has reached this level of awakening, see SN 55:40.

4. These three qualities are the fetters abandoned when one gains one's first glimpse of unbinding at stream-entry (the moment when one enters the stream to full awakening).

5. Four states of deprivation: rebirth as an animal, a hungry ghost, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal.

6. According to SnA, the six great wrongs are: murdering one's mother, murdering one's father, murdering an arahant (fully awakened individual), wounding a Buddha, causing a schism in the Saṅgha, or choosing anyone other

than a Buddha as one's foremost teacher. The first five are listed in AN 5:129 as leading immediately to hell after death.

7. See Thig 5:10.

See also: AN 4:67

2:2 Raw Stench

According to SnA, this poem is a dialogue between a brahman ascetic, Tissa, and the previous Buddha, Kassapa, who—unlike "our" Buddha, Gotama—was born into the brahman caste.

Tissa:

"Those peacefully eating
millet, Job's tears, green gram,
leaf-fruit, tuber-fruit, water-chestnut-fruit,
obtained in line with the Dhamma,
don't desire sensual-pleasures
or tell falsehoods.

But when eating what is well-made,
well-prepared,
exquisite, given, offered by others,
when consuming cooked rice,
Kassapa, one consumes a raw stench.

Yet you, kinsman of Brahmā, say,
'Raw stench is not proper for me,'
while consuming cooked rice
and the well-prepared fleshes of birds.
So I ask you, Kassapa, the meaning of that:
Of what sort is 'raw stench' for you?"

The Buddha Kassapa:

"Killing living beings,
hunting, cutting, binding,
theft, lying, fraud, deceptions,
useless recitations,
associating with the wives of others:
This is a raw stench,
not the eating of meat.

Those people here
who are unrestrained in sensuality,
greedy for flavors,
mixed together with what's impure,
annihilationists,
discordant[1] & indomitable:
    This is a raw stench,
    not the eating of meat.

Those who are rough, pitiless,
eating the flesh off your back,
betraying their friends,
uncompassionate, arrogant,
habitually ungenerous,
giving to no one:
    This is a raw stench,
not the eating of meat.

Anger, intoxication,
stubbornness, hostility,
deceptiveness, resentment,
boasting, conceit & pride,
befriending those of no integrity:
    This is a raw stench,
    not the eating of meat.

Those of evil habits,
debt-repudiators, informers,
cheats in trading, counterfeiters,
vile men who do evil things:
    This is a raw stench,
    not the eating of meat.

Those people here
who are unrestrained toward beings,
taking what's others',
intent on injury,
immoral hunters, harsh, disrespectful:
    This is a raw stench,

not the eating of meat.

Those who are very greedy,
constantly intent
on hindering and killing;
beings who, after passing away,
go to darkness,
fall headfirst into hell:
This is a raw stench,
not the eating of meat.

No fish & meat,[2]
no fasting, no nakedness,
no shaven head, no tangled hair,
no rough animal skins,
no performance of fire oblations,
or the many austerities
to become an immortal in the world,
no chants, no oblations,
no performance of sacrifices
at the proper season—
purify a mortal
who hasn't crossed over doubt.

One should go about
guarded
with regard to those things,
one's faculties understood,
standing firm in the Dhamma,
delighting in being straightforward
& mild.
Attachments past,
all suffering abandoned,
the enlightened one
isn't smeared
by what's heard or seen."

Thus the Blessed One,
explained the meaning again & again.

The one
who had mastered chants
understood it.
With variegated verses
    the sage—
free from raw stench,
unfettered, indomitable[3]—
    proclaimed it.
Hearing the Awakened One's
    well-spoken word—
free from raw stench,
dispelling all stress—
the one with lowered mind
paid homage to the Tathāgata,
chose the Going Forth right there.

vv. 239–252

Notes

1. *Visama:* See Sn 1:12, note 11.

2. According to SnA, this means "abstaining from fish & meat."

3. *Durannaya.* Notice that being indomitable, a "raw stench" in a discordant person, becomes a positive trait in the awakened. This sort of contrast provides the basis for the wordplay that the Sutta Nipāta occasionally uses to describe the awakened in a paradoxical way. See, for instance, the conclusion to Sn 4:13.

See also: MN 55

2:3 Shame

One who,
flouting, despising
a sense of shame,
saying, "I am your friend,"
but not grasping
what he could do [to help]:
Know him as
"Not one of mine."

One who,
among friends,
speaks endearing words
to which he doesn't conform,
the wise recognize
as speaking without doing.

He's not a friend
who's always wary,
suspecting a split,
focusing just on your weakness.
But him on whom you can depend,
like a child on its parent's breast:
That's a true friend
whom others can't split from you.

Carrying one's manly burden,
the fruits & rewards develop
the conditions that make for joy,
the bliss that brings praise.
Drinking the savor of seclusion,
the savor of calm,
one is freed from evil, devoid
of distress,

refreshed with the savor
of rapture in the Dhamma.[1]

vv. 253–257

Note

1. This last verse = Dhp 205.

See also: AN 2:31–32; AN 2:118; AN 4:32; AN 6:12; AN 7:35; AN 8:54

2:4 Protection

(This sutta is identical with Khp 5.)

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain deva, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she addressed him with a verse.

"Many devas & human beings
give thought to protection,
desiring well-being.
Tell, then, the highest protection."

The Buddha:

"Not consorting with fools,
consorting with the wise,
paying homage to those worthy of homage:
This is the highest protection.

Living in a civilized land,
having made merit in the past,
directing oneself rightly[1]:
This is the highest protection.

Broad knowledge, skill,
well-mastered discipline,
well-spoken words:
This is the highest protection.

Support for one's mother & father,[2]
assistance to one's wife and children,
consistency in one's work:
This is the highest protection.

Generosity, living in rectitude,
assistance to one's relatives,
deeds that are blameless:
    This is the highest protection.

Avoiding, abstaining from evil;
refraining from intoxicants,
being heedful of mental qualities:
    This is the highest protection.

Respect, humility,
contentment, gratitude,
hearing the Dhamma on timely occasions:
    This is the highest protection.

Patience, being easy to instruct,
seeing contemplatives,
discussing the Dhamma on timely occasions:
    This is the highest protection.

Austerity, celibacy,
seeing the noble truths,
realizing unbinding:
    This is the highest protection.

A mind that, when touched
by the ways of the world,[3]
is unshaken, sorrowless, dustless, at rest:
    This is the highest protection.

When acting in this way,
everywhere undefeated,
people go everywhere in well-being:
    This is their highest protection."

vv. 258–269

Notes

1. These are three of the four "wheels" leading to wealth and prosperity. See AN 4:31.

2. See AN 2:31–32.

3. Ways of the world *(lokadhamma):* gain, loss, status, loss of status, praise, criticism, pleasure, pain. See AN 8:6 and AN 4:192.

See also: *SN 3:5; AN 3:110; AN 4:128; AN 10:17*

2:5 Suciloma

(This sutta is identical with SN 10:3.)

I have heard that on one occasion the Blessed One was staying in Gayā at Ṭaṁkitamañca, the haunt of Suciloma [NeedleHair] the yakkha. And on that occasion Khara [Rough] the yakkha and Suciloma the yakkha passed by not far from the Blessed One.

Khara the yakkha said to Suciloma the yakkha, "That's a contemplative."

"That's not a contemplative. That's a fake contemplative. I'll find out whether that's a contemplative or a fake contemplative."

So Suciloma the yakkha approached the Blessed One and on arrival leaned his body up against the Blessed One. The Blessed One leaned his body away. So Suciloma the yakkha said to the Blessed One, "Are you afraid of me, contemplative?"

"No, I'm not afraid of you, friend, just that your touch is evil."

"I will ask you a question, contemplative. If you can't answer me, I will hurl out your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who could hurl out my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

So Suciloma the yakkha addressed the Blessed One in verse:

> Passion & aversion
> come from what cause?
> Displeasure, delight,
> horripilation
> are born from what?

Arising from what
do thoughts fling the mind around,
as boys, a (captive) crow?

The Buddha:

Passion & aversion
come from this[1] as a cause;
displeasure, delight,
horripilation
are born from this;
arising from this
thoughts fling the mind around,
as boys, a (captive) crow:
They're born from affection
arisen from the mind,
from oneself,[2]
like the trunk-born (shoots)
of a banyan tree,
thick, attached to sensuality,
like a māluva vine spread in a forest.
Those who discern where it's born
drive it out—listen, yakkha!
They cross over this flood,
so hard to cross,
never crossed before,
for the sake of no further becoming.

vv. 270–273

Notes

1. According to SnA, "this" is one's own self-state *(attabhāva),* left unidentified in the verse. However, it seems more likely that "this" refers to the affection born, in turn, from one's own mind/self (see note 2) as mentioned after the simile of the boys with the captive crow. See DN 21, Sn 4:11, and the introduction to MN 18.

2. "The mind, oneself": Two meanings of the word, *attan.*

See also: Dhp 1-2; Dhp 347; Ud 1:7; Ud 4:4

2:6 The Dhamma Life

Living the Dhamma life,
living the holy life:
    This, they say, is the highest power.
But if, having gone forth
from home into homelessness,
you are harsh-mouthed,
delighting in injury, a stupid beast,
    your life is more evil.
    You increase your own dust.
A monk delighting in quarrels,
shrouded under delusion,
doesn't know the Dhamma
even when proclaimed by the Awakened One.
Injuring those developed in mind,[1]
he, surrounded by ignorance,
doesn't know defilement
to be the path
that leads to hell.
Arriving at deprivation,
from womb to womb,
from darkness to darkness,
a monk of this sort, after death,
comes to suffering.
Just like a cesspit, full, used for many years,
one of this sort, befouled,
would be hard to clean.

Monks, whoever you know
to be like this,
    depending on homes,
    evil in his desires,

evil in his resolves,
evil in behavior & range,
all of you, united, shun him.

Sweep away the sweepings,
throw away the trash,
then remove the chaff:
non-contemplatives
who think they're contemplatives.
Having swept away those of evil desires, evil
in behavior & range,
then pure, affiliate mindfully
with the pure.
Then, united, astute,
you will put an end
to suffering & stress.[2]

vv. 274–283

Notes

1. According to MN 36, "developed in mind" means able to experience painful feelings without their invading and remaining in the mind.

2. These last two verses are quoted in the Milinda Pañhā.

See also: *SN 35:200*; *AN 3:83*; *AN 3:129*; *AN 8:13–14*; *Ud 5:5*

2:7 Brahman Principles

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then many Kosalan brahmans of great means—old, aged, advanced in years, having come to the last stage of life—approached the Blessed One. On arrival, they exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to him, "Master Gotama, do brahmans at present live in conformity with the brahman principles of ancient brahmans?"

"No, brahmans. Brahmans at present *don't* live in conformity with the brahman principles of ancient brahmans."

"It would be good if Master Gotama described the brahman principles of ancient brahmans, if it wouldn't burden him."

"In that case, brahmans, listen and pay close attention. I will speak."

"As you say, master," the brahmans of great means responded to the Blessed One.

The Blessed One said:

> Seers, before, were austere
> & restrained in mind.
> Abandoning the five strings of sensuality,
> they practiced for their own benefit.
> They had no cattle,
> no gold,
> no wealth.
> They had study
> as their wealth.
> They protected the Brahmā treasure.[1]
> They did not despise what was prepared for them:
> food set at doors, prepared out of conviction

for those who seek.

Prosperous lands & kingdoms
honored brahmans with multi-colored clothes,
bedding, & dwellings.
Brahmans
protecting their principles,
protected by law,[2]
were not to be violated,
not to be beaten.
No one could block them
from the doors of any home.

For 48 years (young brahmans)
followed the holy life.
Brahmans of old practiced the search
for knowledge & conduct.
Brahmans went to no other (caste),[3]
nor did they buy their wives.
Living together from mutual love,
having come together, they found joy together.
Aside from the time
after menstruation,
brahmans didn't engage
in copulation.

They praised:
the holy life, virtue,
being straightforward, mild, austere,
composed, harmless, enduring.
The foremost brahman among them,
firm in perseverance,
didn't engage in copulation
even in a dream.
Those imitating his practice
praised the holy life, virtue,
& endurance.
They asked for rice, bedding, cloth,
butter & oil.

Having collected all that
    in line with rectitude,
from that
    they performed the sacrifice.
And in setting up the sacrifice,
they didn't harm cows.

    "Like a mother, father,
    brother, or other relative,
    cows are our foremost friends.
    From them comes medicine.
    They give food, strength,
    beauty, & happiness."

Knowing this line of reasoning,
they didn't harm cows.
Delicate, with large bodies,
beautiful, prestigious,
brahmans were committed to standards
of what should & shouldn't be done
in line with their principles.
As long as this lasted in the world,
humanity prospered in happiness.

But a perversion came among them.
Seeing, little by little,
the splendor of kings—
women well-ornamented,
chariots yoked to thoroughbreds,
    well-made, with elaborate embroideries,
houses & homes,
    well-proportioned, planned & laid out
lavish human wealth,
surrounded by circles of cows,
joined with groups of excellent women—
    the brahmans grew greedy.
Having composed chants there,
they went up to Okkāka.

"You have much wealth & grain.
Sacrifice! Much is your property!
Sacrifice! Much is your wealth!"

Then the king, lord of charioteers,
induced by the brahmans,
having performed these sacrifices—
the horse sacrifice, the human sacrifice,
sammāpāsa, *vājapeyya*, & *niraggaḷa*[4]—
gave the brahmans wealth:
cows, bedding, clothes,
women adorned,
chariots yoked to thoroughbreds,
well-made, with elaborate embroideries,
Having had delightful homes,
well-proportioned, filled throughout[5]
with various grains,
he gave the brahmans wealth.

And they, receiving the wealth there,
found joy together in hoarding it.
Overcome by desire,
their craving grew more.
Having composed chants there,
they went up to Okkāka again.

"Like water & earth,
gold, wealth, & grain,
are cows to human beings.
This is a requisite for beings.
Sacrifice! Much is your property!
Sacrifice! Much is your wealth!"

Then the king, lord of charioteers,
induced by the brahmans,
killed in a sacrifice
many hundred-thousands of cows.
The cows—
meek like sheep,

giving milk by the bucket—
    hadn't,
with their hooves or horns or
anything else, done
anyone
any harm.
    But the king,
grabbing them by the horns,
killed them with a knife.

Then the devas, the Fathers,
Indra, and rakkhasas
cried out,
    "An injustice!"
when the knife fell on the cows.

Three were the diseases before then:
desire, hunger, & aging.
But from violence against cattle
came ninety-eight.
This injustice of violence
has come down as ancient.
    The innocent are killed;
    the sacrificers fall away
    from the Dhamma.

This tradition—ancient, vile—
is criticized by the observant.
Where people see such a thing,
they criticize the sacrificer.
With the Dhamma perishing in this way,
merchants are split from workers,
noble warriors are split far apart,
the wife despises the husband.
Noble warriors, kinsman of Brahmā,
and any others protected by clan,
repudiating the doctrine of their birth, fall
    under sensuality's
    sway.

When this was said, those brahmans of great means said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. We go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forward, for life."

vv. 284–315

Notes

1. According to SnA, "Brahmā treasure" refers to such mind states as the development of goodwill. See Sn 1:8, note 1.

2. "Protecting their principles, protected by law": two possible meanings of *dhamma-rakkhitā.* SnA explains this term with reference to the Dhamma passage, "The Dhamma protects those who live by the Dhamma." (Thag 4:10)

3. I.e., in choosing their wives. See AN 5:191.

4. Three types of sacrifice defined by details in the equipment used.

5. Reading *sabbaso* with the Thai edition. The other editions read *bhāgaso,* "laid out."

See also: MN 60; MN 93; SN 3:9; AN 5:191

2:8 A Boat

Although often lost in translation, the overall structure of this poem is clearly articulated in the Pali. The first seven verses—coming under the "because" (yasmā)*—state reasons, while the last verse, under the "so"* (tasmā)*, draws the conclusion: Find a good teacher and practice the Dhamma.*

Because:
When you honor
—as the devas, Indra—
one from whom
you might learn the Dhamma,
he, learned, honored,
confident in you,
shows you the Dhamma.

You, enlightened, heedful,
befriending a teacher like that,
practicing the Dhamma
in line with the Dhamma,
pondering,
giving it priority,
become
knowledgeable,
clear-minded,
subtle.

But if you consort with a piddling fool
who's envious,
hasn't come to the goal,
you'll go to death
without
having cleared up
the Dhamma right here,
with

your doubts unresolved.

Like a man gone down to a river—
turbulent, flooding, swift-flowing—
and swept away in the current:
How can he help others across?

Even so:
He who hasn't
cleared up the Dhamma,
attended to the meaning
of what the learned say,
crossed over his own doubts:
How can he get others
to comprehend?

But as one who's embarked
on a sturdy boat,
with rudder & oars,
would—thoughtful, skillful,
knowing the needed techniques—
carry many others across,

even so
an attainer-of-knowledge, learned,
developed in mind,[1] unwavering
can get other people to comprehend—
when the conditions have arisen
for them to lend ear.

So:
You should befriend
a person of integrity—
learned, intelligent.
Practicing so
as to know the goal,
when you've experienced the Dhamma,

you get bliss.

vv. 316–323

Note

1. According to MN 36, "developed in mind" means able to experience painful feelings without their invading and remaining in the mind.

See also: MN 22; SN 35:197; Sn 4:1

2:9 With What Virtue?

This sutta mentions the metaphorical notion of "heartwood" (sāra) *three times. Although sāra as a metaphor is often translated as "essence," this misses some of the metaphor's implications. When x is said to have y as its heartwood, that means that the proper development of x yields y, and that y is the most valuable part of x—just as a tree, as it matures, develops heartwood, and the heartwood is the most valuable part of the tree.*

"With what virtue,
what behavior,
nurturing what actions,
would a person become rightly based
and attain the ultimate goal?"

"One should be respectful
of one's superiors[1]
& not envious;
should have a sense of the time
for seeing teachers;[2]
should value the opportunity
when a talk on Dhamma's in progress;
should listen intently
to well-spoken words;
should go at the proper time,
humbly, casting off arrogance,
to one's teacher's presence;
should both recollect & follow
the Dhamma, its meaning,
restraint, & the holy life.

Delighting in Dhamma,
savoring Dhamma,
established in Dhamma,

with a sense of how
to investigate Dhamma,
one should not speak in ways
destructive of Dhamma,[3]
should guide oneself
with true, well-spoken words.

Shedding
laughter,chattering,
lamentation, hatred,
deception, deviousness,
greed, pride,
confrontation, roughness,
astringency, infatuation,
one should go about free
of intoxication,
with steadfast mind.

Understanding's the heartwood
of well-spoken words;
concentration, the heartwood
of learning & understanding.

When a person is hasty & heedless
his discernment & learning
don't grow.
While those who delight
in the Dhamma taught by the noble ones,
are unsurpassed
in word, action, & mind.
They, established in
calm,
composure, &
concentration,
have reached
what discernment & learning
have as their heartwood."[4]

vv. 324–330

Notes

1. According to SnA, one's superiors include those who have more wisdom than oneself, more skill in concentration and other aspects of the path than oneself, and those senior to oneself.

2. SnA says that the right time to see a teacher is when one is overcome with passion, aversion, and delusion, and cannot find a way out on one's own. This echoes a passage in AN 6:26, in which Ven. Mahā Kaccāna says that the right time to visit a "monk worthy of esteem" is when one needs help in overcoming any of the five hindrances or when one doesn't yet have an appropriate theme to focus on to put an end to the mind's effluents.

3. SnA equates "words destructive of the Dhamma" with "animal talk." See the discussion under Pācittiya 85 in *The Buddhist Monastic Code*.

4. The heartwood of learning & discernment is release. See MN 29 and 30.

See also: *MN 29–30*; *AN 5:151*; *AN 5:202*; *AN 6:86*; *AN 8:53*; *AN 10:58*; *Thag 5:10*

2:10 Initiative

Get up!
Sit up!
What's your need for sleep?
And what sleep is there for the afflicted,
pierced by the arrow,
oppressed?

Get up!
Sit up!
Train firmly for the sake of peace.
Don't let the king of death,
—seeing you heedless—
deceive you,
bring you under his sway.

Cross over the attachment
to which human & heavenly beings
remain, desiring,
tied.
Don't let the moment pass by.
Those for whom the moment is past
grieve, consigned to hell.

Heedlessness is
dust, dust
comes from heedlessness,
has heedlessness
on its heels.
Through heedfulness & clear knowing
you'd remove
your own arrow.

vv. 331–334

See also: *Dhp 21–32*; *Dhp 315*; *SN 3:17*; *SN 36:6*; *AN 4:37*; *Thag 1:84*; *Thag 2:37*

2:11 Rāhula

"From living with him often
do you not despise the wise man?
Is the one who holds up the torch
for human beings
honored by you?"

"From living with him often
I don't despise the wise man.
The one who holds up the torch
for human beings
is honored by me."

* * *

"Abandoning the five strings of sensuality,
  endearing, charming,
going forth from home
through conviction,
  be one who puts an end
  to suffering & stress.
Cultivate admirable friends
and an isolated dwelling,
secluded, with next-to-no noise.
Know moderation in eating.
Robe, alms-food,
requisites, dwellings:
  Don't create craving for these.
  Don't be one who returns to the world.
Restrained in the Pāṭimokkha
and the five faculties,
have mindfulness immersed in the body,
be one who's cultivated disenchantment.
Avoid the theme of beauty,

connected with passion.
Develop the mind in the unattractive—
gathered into one,[1] well-centered.
Develop the themeless.[2]
Give up obsession with conceit.
Then, from having broken through conceit,
you will go about,
stilled."

In this way, the Blessed One often instructed Ven. Rāhula[3] with these verses.

vv. 335–342

Notes

1. *Ek'agga,* reading *agga* in the sense of "gathering place."
2. On the themeless concentration, see MN 121 and SN 41:7.
3. At AN 1:148 (1:209) the Buddha cites Ven. Rāhula, his son, as being foremost among the monks in his desire for training.

See also: *MN 61*; *MN 62*; *MN 147*; *Thag 4:8*

2:12 Vaṅgīsa

I have heard that on one occasion the Blessed One was staying near Āḷavī at the Aggāḷava shrine. And on that occasion Ven. Vaṅgīsa's[1] preceptor, an elder named Nigrodha Kappa, had recently totally unbound at the Aggāḷava shrine. Then as Ven. Vaṅgīsa was alone in seclusion, this train of thought arose in his awareness: "Has my preceptor totally unbound, or has he not totally unbound?"

Then, emerging from his seclusion in the late afternoon, Ven. Vaṅgīsa went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Just now, as I was alone in seclusion, this train of thought arose in my awareness: 'Has my preceptor totally unbound, or has he not totally unbound?'"

Then, arranging his robe over one shoulder and placing his hands palm-to-palm over his heart toward the Blessed One, Ven. Vaṅgīsa addressed the Blessed One in verses:

> "We ask the Teacher of supreme discernment,
> who has cut off uncertainty in the here-&-now:
> A monk has died at the Aggāḷava shrine—
> well-known, prestigious, with mind fully unbound.
>
> Nigrodha Kappa was his name,
> given by you, Blessed One, to that brahman.
> He went about revering you—
> who sees the firm Dhamma—
> intent on release, with persistence aroused.
>
> Sakyan, All-around Eye,[2]
> we all, too, want to know of that disciple:
> Ready to hear are our ears.
> You, our teacher: You are unexcelled.
>
> Cut through our uncertainty. Tell me this,

make known, One of discernment deep,
that he was totally unbound.
Like Thousand-eyed Sakka, in the midst of the devas,[3]
speak, All-around Eye, in ours.

Here, whatever snares there are, paths
of delusion, siding
with not-knowing, bases
of uncertainty:
On reaching the Tathāgata, they don't exist,
as that Eye is the foremost of men.

For if no man were ever to disperse defilements—
as the wind, a dark mass of clouds—
the whole world would be enveloped in darkness.
Even brilliant people wouldn't shine bright.

But the enlightened are makers of light.
Thus I think you're that, enlightened one.
We have come to one who knows through clear-seeing.
Make Kappa shine in our assembly.

Quickly, handsome one, stir your handsome voice.
Like a swan,[4] stretching out (its neck), call gently
with rounded tones, well-modulated.
We all listen to you, sitting upright.

Pleading, I shall get the pure one to speak,
he whose birth & death are abandoned.
For people run-of-the-mill haven't the power
to bring about what they desire,
but Tathāgatas do have the power
to bring about what they have pondered.

This, your consummate explanation,
is rightly-grasped, you of discernment
rightly straight.
This last salutation is offered:
Knowing, don't delude us,
one of discernment supreme.

Understanding the noble Dhamma
from high to low,
knowing, don't delude us,
hero supreme.
I long for the water of your speech
as if distressed in mind by the heat in the summer.
Rain down a torrent.[5]

Was the holy life, as led by Kappa
in line with his aim? Was it not in any way in vain?
Did he unbind with no fuel remaining?[6]
Let us hear how he was released."

"Here he cut off craving for name-&-form,
the current of the Dark One, the long-time obsession.
He has crossed over birth & death."
So spoke the Blessed One, excelling in five.[7]

"Hearing this, your word,
highest of seers,
I am brightened & calmed.
Surely, my question was not in vain,
nor was I deceived by the brahman.
As he spoke, so he acted:
He *was* a disciple
of the One Awakened.
He has cut through
    the tough, stretched-out net
    of deceitful Death.
He, Kappiya, saw, Blessed One,
    the beginning of clinging.
He, Kappayāna,[8] has gone beyond
    the realm of Death
    so very hard to cross."

vv. 343–358

Notes

1. Cited in AN 1:148 (1:212) as foremost among the monks in having extemporaneous inspiration. His verses are collected in SN 8 and in Thag 21. He appears in Sn both here and at Sn 3:3.

2. From Vedic times it was customary to believe that divine beings had total vision of reality because they could see with all parts of their bodies—thus they were "all-around eyes." At the same time, there was a belief that it was auspicious to gaze into a divine being's eye, which meant that worshippers were content to see any part of the divine being's body. Both of these beliefs carried over into Buddhist devotional practice. For more on this point, see DN 16, note 44. See also, Jan Gonda, *Eye and Gaze in the Veda.*

3. The word *majjhe*—"in the midst"—functions as a lamp here.

4. Reading *haṁso'va* with the Burmese edition.

5. Reading *sutaṁ pavassa,* interpreting the *"u"* as an *"o"* shortened to fit the meter.

6. The unbinding element of the arahant who has passed away. See Iti 44.

7. According to SnA, "five" here stands for the five faculties and other sets of five qualities that led to the Buddha's awakening.

8. *Kappiya, Kappayāna:* Honorific forms of *Kappa.*

See also: DN 16; AN 6:43

2:13 Right Wandering

"I ask the sage of abundant discernment,
crossed over to the far shore,
totally unbound, steadfast in mind:
Leaving home, rejecting sensuality,
how does one wander rightly in the world?"[1]

The Buddha:

"Whoever's omens are uprooted,
as are meteors, dreams, & marks,[2]
whose fault of omens is completely abandoned:
He would wander rightly in the world.

A monk should subdue passion
for sensualities human
& even divine.
Having gone past becoming,
and met with the Dhamma,
he would wander rightly in the world.

Putting behind him
divisive tale-bearing,
a monk should abandon anger & meanness.
With favoring & opposing
totally abandoned,
he would wander rightly in the world.

Having abandoned dear & undear,
independent—through no-clinging—of anything at all,
fully released from fetters,
he would wander rightly in the world.

He finds no essence in acquisitions,
having subdued passion-desire for graspings,
independent is he, by others unled:

He would wander rightly in the world.

Having rightly found the Dhamma,
he is unobstructed in speech, mind, & act.
Aspiring to unbinding,
he would wander rightly in the world.

A monk who'd not gloat, "He venerates me,"
or brood when insulted,
or be elated on receiving food from another:
He would wander rightly in the world.

Fully abandoning greed & becoming,
abstaining from cutting & binding (other beings),
he, having crossed over doubt, de-arrowed,
he would wander rightly in the world.

Having found what's appropriate for himself,
the monk wouldn't harm anyone in the world,
Having found the Dhamma as it actually is,
he would wander rightly in the world.

In whom there are no obsessions,
his unskillful roots uprooted,
with no longing, no
expectations:
He would wander rightly in the world.

His effluents ended, conceit abandoned,
beyond reach of every road to passion,
tamed, totally unbound, steadfast in mind:
He would wander rightly in the world.

Convinced, learned, having seen certainty,
not following factions among those who are factious,
enlightened; his greed, aversion, & irritation subdued:
He would wander rightly in the world.

Victorious, pure, his roof opened up,[3]
a master of dhammas, gone beyond
& unperturbed,
skilled in the knowledge of fabrication-cessation:

He would wander rightly in the world.

Gone beyond speculations
about futures & pasts,
and—having passed by—
purified in his discernment,
fully released from all sense-media[4]:
He would wander rightly in the world.

Knowing the state,
meeting the Dhamma,
seeing the opened-up
when his effluents
are abandoned
from the ending
of all acquisitions:
He would wander rightly in the world."

"Yes, Blessed One, that's just how it is.
Any monk dwelling thus,
tamed, gone totally beyond
all things
conducive for fetters[5]:
He would wander rightly in the world."

vv. 359–375

Notes

1. SnA maintains that this sutta took place on the same day as the Mahāsamaya Sutta (The Great Meeting, DN 20).

2. DN 2 lists various forms of fortune telling dealing with omens, meteors, dreams, and marks as types of wrong livelihood for a monk.

3. See Ud 5:5 and Thag 6:13:

> Rain soddens what's covered
> & doesn't sodden what's open.
> So open up what's covered up,
> so that it won't get soddened by the rain.

4. See SN 35:117 and AN 4:173.

5. Reading *sabba-saṁyojaniye vītivatto* with the Thai edition. The Burmese edition reads *sabba-saṁyojanayoga vīticatto*, "totally released from all yoking to fetters."

2:14 Dhammika

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Dhammika the lay follower, together with 500 other lay followers, approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he addressed the Blessed One in verses:

"I ask you, Gotama, Deeply Discerning:
How-acting does one become a good disciple—
either one gone from home into homelessness,
or a lay follower with a home?

For you discern the destination & future course
of the world along with its devas
—there is no one equal to you
in seeing the subtle goal;
for they call you foremost, awakened.

Understanding all knowledge
the whole Dhamma,[1]
you proclaim it to beings with sympathetic mind.
Your roof opened up,[2] All-around Eye,[3]
you, stainless, illumine the whole world.

He came to your presence—
Erāvaṇa, the nāga king,[4]
having heard, 'Conqueror.'
Having consulted with you, having heard,
he understood and, satisfied,
(thought,) 'Good.'

And King Vessavaṇa Kuvera[5]
came, inquiring about the Dhamma.
To him, too, you spoke when asked.

And he too, having heard, was satisfied.

And these sectarians, debaters by habit,
whether Ājīvakas or Nigaṇṭhas,
don't overtake you in terms of discernment,
as a person standing
doesn't catch up
with one going quickly.

And these brahmans, debaters by habit,
any elderly brahmans,
and any others who consider themselves debaters,
all depend on you for the meaning.

For this Dhamma is subtle & blissful.
This, Blessed One, well set-forth by you:
We all want to hear it.
Tell it to us, Excellent Awakened, when asked.

All these monks are sitting together—
and the lay followers, right there—to hear.
Let them listen to the Dhamma
awakened to by one who is stainless,
as the devas listen to Vasavant's[6] well-spoken word."

The Buddha:

"Listen to me, monks. I will let you hear

the Dhamma of polishing away. Live by it,[7] all of you.
May those who are thoughtful, seeing the purpose,
partake of the duties proper for one gone forth.

A monk should surely not wander
at the wrong time.
He should go for alms in the village
at the right time.
For attachments get attached to one going
at the wrong time.
That's why they don't wander at the wrong time,
the awakened.

Sights, sounds, tastes,

smells, & tactile sensations
    intoxicate beings.
Subduing desire for these things,
one should, at the right time, enter for alms.

Having received alms in proper season,
a monk, returning alone, should sit down in solitude.
Pondering what's inside, his mind-state collected,
he should not let his heart wander outside.

If he should converse with a disciple,
a monk, or anyone else,
he should utter the exquisite Dhamma,
and not divisive speech or disparagement of others.

For some retaliate against arguments.
We don't praise those of limited discernment.
Attachments get attached on account of this & that,
for they send their minds far away from there.

Having heard the Dhamma taught by the One Well-Gone,
the disciple of foremost discernment, having considered it,
should resort to almsfood, a dwelling, a place to sit & lie
    down,
and water for washing dust from his robe.

So a monk should stay unsmeared by these things—
almsfood, a dwelling, a place to sit & lie down,
and water for washing dust from his robe—
like a water-drop on a lotus.

As for the householder protocol,
I will tell you how-acting
one becomes a good disciple,
since the entire monk-practice
can't be managed by those wealthy in property.

Laying aside violence toward all living creatures,
both the firm & unfirm in the world,
one should not kill a living being, nor have it killed,
nor condone killing by others.

Then the disciple should avoid
consciously (taking) what's not given,
—anything, anywhere—
should not have it taken
nor condone its taking.
He should avoid all (taking of) what's not given.

The observant person should avoid uncelibate behavior
like a pit of glowing embers.
But if he's incapable of celibate behavior,
he should not transgress with the wife of another.

When gone to an audience hall or assembly,
or one-on-one, he should not tell a lie,
nor have it told, nor condone it's being told.
He should avoid every untruth.

Any householder who approves of this Dhamma
should not take intoxicating drink,
nor have others drink it, nor condone its being drunk,
knowing that it ends in madness.

For from intoxication, fools do evil things
and get others, heedless, to do them.
One should avoid this opening to demerit—
madness, delusion—appealing to fools.

One should not kill a living being,
take what's not given, tell a lie, nor be a drinker.
One should abstain from uncelibate behavior—
sexual intercourse—should not eat at night,
a meal at the wrong time,
should not wear a garland or use scents,
should sleep on a bed, on the ground, or on a mat,
For this, they say, is the eightfold uposatha,
proclaimed by the Awakened One
who has gone to the end of suffering & stress.

Then, having kept, well-accomplished,
the eightfold uposatha
on the fourteenth, fifteenth, & eighth

of the fortnight,[8]
and on special days of the fortnight,
with clear & confident mind,
the observant person
at dawn after the uposatha,
confident, rejoicing,
should share food & drink, as is proper,
with the Saṅgha of monks.

One should righteously support mother & father,
should engage in righteous[9] trade,
One heedful in this householder protocol
goes to the devas called
Self-radiant."

vv. 376–404

Notes

1. "All… the whole": two meanings of the lamp-word, *sabba.*

2. See Sn 2:13, note 3.

3. See Sn 2:12, note 2.

4. According to SnA, Erāvaṇa was one of the devas dwelling in the heaven of the Thirty-three. An elephant in a previous life, he enjoyed taking on the form of a gigantic magical elephant (one of the meanings of *"nāga"*), displaying many powers, for the entertainment of the other devas in that heaven.

5. One of the four Great Kings, ruling over the yakkhas. See DN 20 and DN 32. Neither Erāvaṇa's nor Kuvera's visit to the Buddha is mentioned elsewhere in the Canon, although SnA insists that Kuvera's took place soon after the events reported in AN 7:53, in which he conversed with the lay woman, Nandamātā.

6. An epithet of Sakka, king of the devas in the heaven of the Thirty-three.

7. Reading *carātha* with the Thai edition. The PTS and Sinhalese edition have *dharātha,* remember.

8. The fourteen- or fifteen-day lunar cycle. The fourteenth/fifteenth days correspond to the days of the new and full moon. The eighth day, to the half-moon.

9. *Dhammika,* a reference to the interlocutor's name.

See also: *MN 66*; *MN 70*; *AN 3:71*; *AN 10:46*

III : The Great Chapter (Mahā Vagga)

3:1 The Going Forth

I will praise the Going Forth,
how he went forth, the One with Eyes,
how he reasoned and chose the Going Forth.
"Household life is confining,
a realm of dust,
while going forth
is the open air."
Seeing this, he went forth.

On going forth,
he avoided evil deeds in body.
Abandoning verbal misconduct,
he purified his livelihood.
Then he, the Buddha, went to Rājagaha,
the mountain fortress of the Magadhans,
and wandered for alms,
teeming with the foremost marks.
King Bimbisāra, standing in his palace, saw him,
and on seeing him, consummate in marks,
said this:
"Look at this one, sirs.
How handsome, stately, pure!
How consummate his demeanor!
Mindful, his eyes downcast,
looking only a plow-length before him.
This one's not like one
from a lowly lineage:
Have the royal messengers hurry
to see where this monk will go."

They—the messengers dispatched—
followed behind him.
    "Where will this monk go?
    Where will his dwelling place be?"
As he went from house to house—
well-restrained, his sense-doors guarded,
    mindful, alert—
his bowl filled quickly.
Then he, the sage, completing his alms round,
left the city, headed for Mount Paṇḍava.
    "That's where his dwelling will be."
Seeing him go to his dwelling place,
three messengers sat down,
while one returned to tell the king.
"That monk, your majesty,
on the flank of Paṇḍava,
sits like a tiger, a bull,
a lion in a mountain cleft."

Hearing the messenger's words,
the noble-warrior king
straight away set out by royal coach,
for Mount Paṇḍava.
Going as far as the coach would go,
the noble-warrior king
got down from the coach,
went up on foot,
and on arrival sat down.
Sitting there,
he exchanged courteous greetings,
and after giving friendly greetings,
    said this:
"Young you are, and youthful,
in the first stage of youth,
consummate in stature & coloring
    like a noble-warrior by birth.
You would look glorious

in the vanguard of an army,
arrayed with an elephant squadron.
I offer you wealth : Enjoy it.
I ask your birth : Inform me."

"Straight ahead, your majesty,
by the foothills of the Himalayas,
is a country consummate
in energy & wealth,
inhabited by Kosalans:
Solar by clan,
Sakyans by birth.
From that lineage I have gone forth,
but not in hope of sensuality.
Seeing the danger in sensuality
—and renunciation as rest—
I go to strive.

That's where my heart delights."

vv. 405–424

See also: *MN 26*; *MN 36*; *AN 3:39*; *AN 5:57*

3:2 Exertion

To me—
    my mind resolute in exertion
    near the river Nerañjarā,
    making a great effort,
    doing jhāna
    to attain rest from the yoke—

Nāmuci[1] came,
    speaking words of compassion:
"You are ashen, thin.
    Death is in
    your presence.
Death
has 1,000 parts of you.
Only one part
is your life.
Live, good sir!
Life is better.
            Alive,
    you can do
    acts of merit.
Your living the holy life
and performing the fire sacrifice
will heap up much merit.
    What use is exertion to you?
Hard to follow
—the path of exertion—
hard to do, hard
to sustain."

Saying these verses,
Māra stood in the Awakened One's presence.

And to that Māra, speaking thus,
the Blessed One
said this:

"Kinsman of the heedless,
    Evil One,
come here for whatever purpose:
I haven't, for merit,
even the least bit of need.
Those who have need of merit:
Those are the ones
Māra's fit to address.

In me are
        conviction
        austerity,
        persistence,
        discernment.
Why, when my mind is resolute,
do you petition me
    to live?
This wind could burn up
    even river currents.
Why, when my mind is resolute,
shouldn't my blood dry away?
As my blood dries up,
gall & phlegm dry up,
as muscles waste away,
the mind grows clearer;
mindfulness, discernment,
concentration stand
    more firm.
Staying in this way,
attaining the ultimate feeling,[2]
the mind has no interest
in sensuality.
    See:
    a being's

purity!

Sensual passions are your first army.
Your second is called Discontent.
Your third is Hunger & Thirst.
Your fourth is called Craving.
Fifth is Sloth & Torpor.
Sixth is called Cowardice.
Your seventh is Uncertainty.
Hypocrisy & Stubbornness, your eighth.
Gains, Offerings, Fame, & Status
wrongly gained,
and whoever would praise self
& disparage others:

That, Nāmuci, is your army,
the Dark One's commando force.
A coward can't defeat it,
but one having defeated it
gains bliss.
Do I carry muñja grass?[3]
I spit on my life.
Death in battle would be better for me
than that I, defeated,
survive.[4]

Sinking here, they don't appear,
some brahmans & contemplatives.
They don't know the path
by which those with good practices
go.

Seeing the bannered force
on all sides—
the troops, Māra
along with his mount—
I go into battle.
May they not budge me
from

my spot.
That army of yours,
that the world with its devas
can't overcome,
I will smash with discernment—
as an unfired pot with a stone.

Making my resolve mastered,
mindfulness well-established,
I will go about, from kingdom to kingdom,
training many disciples.
They—heedful, resolute in mind,
doing my bidding—
despite your wishes, will go
where, having gone,
there's no grief."

Māra:

"For seven years, I've dogged
the Blessed One's steps,
but haven't gained an opening
in the One Self-Awakened
& glorious.
A crow circled a stone
the color of fat
—'Maybe I've found
something tender here.
Maybe there's something delicious'—
but not getting anything delicious there,
the crow went away.
Like the crow attacking the rock,
I weary myself with Gotama."

As he was overcome with sorrow,
his lute fell from under his arm.
Then he, the despondent spirit,
right there
disappeared.

Notes

1. Māra.

2. The highest equanimity that can be attained through jhāna.

3. Muñja grass was the ancient Indian equivalent of a white flag. A warrior expecting that he might have to surrender would take muñja grass into battle with him. If he did surrender, he would lie down with the muñja grass in his mouth. The Buddha, in asking this rhetorical question, is indicating that he is not the type of warrior who would carry muñja grass. If defeated, he would rather die than surrender.

4. This line is repeated in Thag 2:37.

See also: MN 70; SN 4; AN 2:5; AN 5:53

3:3 Well-spoken

(This sutta is identical with SN 8:5.)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, speech endowed with four characteristics is well-spoken, not poorly spoken—faultless & not to be faulted by the observant. Which four? There is the case where a monk says only what is well-spoken, not what is poorly spoken; only what is just, not what is unjust; only what is endearing, not what is unendearing; only what is true, not what is false. Speech endowed with these four characteristics is well-spoken, not poorly spoken—faultless & not to be faulted by the observant."

That is what the Blessed One said. Having said this, the One Well-Gone, the Teacher, said further:

> The calm say that what is well-spoken is best;
> second, that one should say
> what is just, not unjust;
> third, what's endearing, not unendearing;
> fourth, what is true, not false.

Then Ven. Vaṅgīsa,[1] rising from his seat, arranging his robe over one shoulder, faced the Blessed One with his hands palm-to-palm in front of his heart and said, "An inspiration has come to me, Blessed One! An inspiration has come to me, One Well-Gone!"

"Let the inspiration come to you, Vaṅgīsa," the Blessed One said.

Then Ven. Vaṅgīsa praised the Blessed One to his face with these fitting verses:

"Speak only the speech
that neither torments self
nor does harm to others.
That speech is truly well-spoken.

Speak only endearing speech,
speech that is welcomed.
Speech when it brings no evil
to others
is pleasant.

Truth, indeed, is deathless speech:
This is a primeval principle.
The goal and the Dhamma
—so say the calm—
are firmly established on truth.

The speech the Awakened One speaks,
for attaining unbinding,
rest,
for making an end
to the mass of stress:
That is the speech unsurpassed."

vv. 450–454

Note

1. See Sn 2:12, note 1.

See also: *MN 21*; *MN 58*; *SN 11:5*; *AN 4:183*; *AN 5:198*; *AN 8:8*; *AN 10:165*

3:4 Sundarika Bhāradvāja

Another version of this encounter is recorded in SN 7:9.

I have heard that on one occasion the Blessed One was staying among the Kosalans on the bank of the River Sundarika. And on that occasion, the brahman Sundarika Bhāradvāja was offering a fire sacrifice and performing a fire oblation on the bank of the River Sundarika. Then, having offered the fire sacrifice and performed the fire oblation, he got up from his seat and looked around to the four directions, (thinking,) "Who should eat the remains of the offering?" He saw the Blessed One sitting not far away at the root of a tree with his head covered. On seeing him, he took the remains of the offering in his left hand and his water-pot in his right, and went to the Blessed One. Then the Blessed One, at the sound of the brahman Sundarika Bhāradvāja's footsteps, uncovered his head. The brahman Sundarika Bhāradvāja (thinking,) "This venerable one is shaven. This venerable one is a shaveling," wanted to turn back. But then the thought occurred to him, "Still, there are some brahmans who are shaven. What if, having approached him, I were to ask his caste?"

So he went to the Blessed One and, on arrival, asked: "What is the venerable one's birth-caste?"[1]

Then the Blessed One addressed the brahman Sundarika Bhāradvāja in verse:

> "I'm not a brahman or king's son,
> not a merchant, or anyone at all.[2]
> Comprehending the clan
> of the run-of-the-mill,[3]
> having nothing,
> I wander by means of wisdom
> in the world.
> Wearing my outer robe,

I wander without home,
    my hair   shaven off,
    my mind   entirely unbound,
not adhering to people here.
You ask me
an inappropriate question
about clan."

Sundarika:

"But, sir, brahmans surely inquire of brahmans,
'Are you among the brahmans?'"

The Buddha:

"If you say you're a brahman
and I'm not a brahman,
I ask you the three lines of the Sāvitti
and its twenty-four syllables."[4]

Sundarika:

"Because of what
did seers, men, noble warriors, & brahmans
—many of them here in the world—
(first) arrange sacrifices to devas?"

The Buddha:

"Whoever has attained the end,
an attainer-of-knowledge,
should receive an oblation
at the time of a sacrifice,
his (sacrifice), I say, would succeed."[5]

Sundarika:

"So yes, our sacrifice will succeed
for we have seen an attainer-of-knowledge like you.
It's from not seeing those like you
that someone else eats the sacrificial cake."

The Buddha:

"Therefore, brahman,
    as you are seeking your benefit,

approach and ask.
Perhaps you may find here
one at peace, with no anger,
no desire, no affliction:
one with good wisdom."

Sundarika:

"I delight in sacrifice,
I desire to sacrifice,
but I don't understand
where a sacrifice succeeds.
Teach me, sir. Tell me that."

The Buddha:

"In that case, brahman, lend ear.
I will teach you the Dhamma.
Don't inquire about birth.[6]
Inquire about conduct.
As from wood, a fire is born,[7]
so a sage, even from lowly birth
—steadfast, restrained
through a sense of shame—
becomes a thoroughbred.

One tamed by truth,
endowed with self-control,
attained to the end of knowledge,
having fulfilled the holy life:
To him, at the right time,
you should bestow an offering,[8]
to him a brahman aiming at merit
should sacrifice.

Those with well-restrained minds,
straight as a shuttle:
To them, at the right time,
you should bestow an offering,
to them a brahman aiming at merit
should sacrifice.

Those devoid of passion,
their faculties well-centered,
released like the moon
from the grasp of an eclipse:
To them, at the right time,
you should bestow an offering,
to them a brahman aiming at merit
should sacrifice.

Unattached, they wander in the world,
always mindful,
abandoning possessiveness:
To them, at the right time,
you should bestow an offering,
to them a brahman aiming at merit
should sacrifice.

Who, abandoning sensuality,
wanders victorious,
who knows the end
of birth & death,
totally unbound, cool
as a pool of water:
The Tathāgata deserves[2]
the sacrificial cake.

Consonant among the consonant,
far from the discordant,
the Tathāgata of infinite discernment,
not smeared here or beyond:
The Tathāgata deserves
the sacrificial cake.

In whom no deceptiveness dwells,
no conceit,
devoid of greed, un-
possessive, un-
desiring,
his anger dispelled,

his mind entirely unbound,
a brahman who has abandoned
the stain of grief:
The Tathāgata deserves
the sacrificial cake.

He has abandoned the homes of the mind,
has
        no possessions at all,
        no clinging here or beyond:
The Tathāgata deserves
the sacrificial cake.

Centered, he's crossed
over the flood,
he knows the Dhamma
through the highest view,
effluents ended, bearing his last body:
The Tathāgata deserves
the sacrificial cake.

Whose effluent of becoming
and harsh speech
are destroyed, finished, do not exist—
he, an attainer-of-knowledge,
everywhere totally released[10]:
The Tathāgata deserves
the sacrificial cake.

Gone beyond snares,
for whom there are no snares,
who, among those attached to conceit,
is unattached to conceit,
comprehending stress
along with its field & its site[11]:
The Tathāgata deserves
the sacrificial cake.

Independent of desire,
seeing seclusion,[12]

gone beyond the views known by others,
who has
        no supports
        no mental objects[13]
    at all:
The Tathāgata deserves
the sacrificial cake.

In whom, having understood them,
phenomena from high to low
are destroyed, finished, do not exist[14]—
at peace, released in the ending of clinging:
The Tathāgata deserves
the sacrificial cake.

Seeing the end & ending
of fetters & birth,
having dispelled the path of passion
without trace,
pure, faultless, stainless, clear:
The Tathāgata deserves
the sacrificial cake.

Who doesn't contemplate
self by means of self,[15]
centered, straightened,
steadfast in mind,[16]
truly unperturbed,
free from rigidity, free
from doubt:
The Tathāgata deserves
the sacrificial cake.

Who has no conditions for delusion,
with knowledge & vision of all phenomena
he carries his last body,
having attained the unexcelled
self-awakening, auspicious—
to that extent is the purity of a spirit[17]:

The Tathāgata deserves
the sacrificial cake."

Sundarika:

"And may my offering
be a true offering
from having obtained
an attainer-of-knowledge like you.
As Brahmā is my witness,
may the Blessed One accept,
may the Blessed One eat,
my sacrificial cake."

The Buddha:

"What's been chanted over with verses[18]
shouldn't be eaten by me.
That's not the nature, brahman,
of one who's seen rightly.
What's been chanted over with verses
Awakened Ones reject.
That being their Dhamma, brahman,
this is their way of life.
Serve with other food & drink
a fully-perfected great seer,
his effluents ended,
his anxiety stilled,
for that is the field
for one looking for merit."

Sundarika:

"It's well, Blessed One, how I understand
who should eat the offering of one like me,
whom I should seek at the time of sacrifice
having received your advice."

The Buddha:

"Whose violence is fully gone,
whose mind is limpid,
whose sloth is dispelled

—fully released from sensuality—
one who has subdued boundaries,[19]
a master of birth & death,
a sage consummate in sagacity[20]:
When one like this has come to the sacrifice,
then, subduing scorn, with hands palm-to-palm
over the heart,
do homage.
Worship him with food & drink.
In this way the offerings will succeed."

Sundarika:

"Master, the Awakened One,
field of merit
unexcelled in all the world,
recipient for all the world[21]
deserves the sacrificial cake.
A gift given to you, master,
bears great fruit.

Then the brahman Sundarika Bhāradvāja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. Let me obtain the Going-forth in Master Gotama's presence, let me obtain Acceptance (into the Bhikkhu Saṅgha)."

Then the brahman Sundarika Bhāradvāja obtained the Going-forth in the Blessed One's presence, he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here-&-now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for

the sake of this world." And so Ven. Sundarika Bhāradvāja became another one of the arahants.

vv. 456–486

Notes

1. The account in SN 7:9 goes immediately from this question to the Buddha's response marked by footnote 6.

2. See AN 4:36.

3. According to SnA, the "clan" of the run-of-the-mill is the five aggregates. However, the clan of run-of-the-mill people might also refer to the customs of all lineages that don't follow the customs of the noble lineage set out in AN 4:28.

4. This is apparently a reference to Ṛgveda iii, 62, 10, an invocation addressed to Sāvitrī, or the Sun:

> *tat savitur vareṇ(i)yaṁ*
> *bhargo devasya dhīmahi*
> *dhiyo yo naḥ pracodayāt*
>
> "Let us meditate on the glory
> of the excellent deva Sāvitrī,
> that he may inspire our thoughts."

This verse, in the Gāvitrī meter, is recited during the *upanayana* ceremony, when a young brahman is invested with the sacred thread that initiates him into the status of a "twice-born" brahman and he begins his study of the Vedas. Although similar passages were recited when young men of other castes began their education, Ṛgveda iii, 62, 10 was reserved exclusively for brahmans. It was also the subject of many meditations on its esoteric meaning, some of which can be found in the major Upaniṣads: Bṛhad-āraṇyaka 6.3.6; śvetāśvatara 4.18; and Maitrī 6.7 and 6.34.

SnA suggests that the Buddha's question about this verse surprises Sundarika, making him suspect that the Buddha knows more about brahmanical lore than he does, which is why he changes his tone with the following question. SnA also asserts that the Buddhist equivalent to the Sāvitti —three lines, 24 syllables—is the expression of homage to the Triple Gem: *Buddhaṁ saraṇaṁ gacchāmi, Dhammaṁ saraṇaṁ gacchāmi, Saṅghaṁ saraṇaṁ gacchāmi.*

5. In other words, the original motivation for performing sacrifices was that the recipient of the oblation would be a pure person. The Buddha gives another answer to a very similar question in Sn 5:3.

6. In SN 7:9, the Buddha's initial response to Sundarika begins here.

7. SnA explains this analogy by saying that it doesn't matter what kind of wood is used to make a fire, for in each case the fire is equally hot and bright. See MN 93.

8. In SN 7:9, the initial exchange between the Buddha and Sundarika ends here. Sundarika then offers the sacrificial cake to the Buddha, who refuses it with the passage beginning with the line marked by footnote 18. Then, as in Sn 1:4, he tells Sundarika to throw away the offering, which sizzles in the water into which it is thrown. Shocked, Sundarika returns to the Buddha, who teaches him five more verses of Dhamma.

> Don't, brahman, when lighting kindling,
> imagine that purity comes from that outside,
> for the skilled say that purity doesn't come through that:
> whoever searches outside for purity.
> Having abandoned the lighting of kindling, I,
> brahman, ignite just the inner fire.
> Constantly afire,
> constantly centered in mind,
> I am a worthy one, living the holy life.
> Conceit, brahman, is the burden on your shoulder,
> anger your smoke, false speech your ashes.
> The tongue is the ladle;
> the heart, the fire-altar;
> the well-tamed self
> is the fire of a man.
> The Dhamma is a lake
> whose ford is virtue
> —limpid, praised by the good
> to the good—
> where attainers-of-knowledge, having bathed
> cross, dry-limbed,
> to the further shore.
> Truth, Dhamma, restraint, the holy life,

attainment of Brahmā dependent on the middle:
Pay homage to those who've become
truly straightened:
That, I call a man
in the flow of the Dhamma.

After hearing these verses, Sundarika asks for Acceptance into the Saṅgha, and the sutta concludes in the same way as the account given here.

9. This is a play on words: *arahati,* "deserves," is related to *arahant.*

10. On the implications of being "everywhere released," see *The Paradox of Becoming,* chapter 7.

11. According to SnA, the field and site of stress is a reference to defilements. It could also be a reference to the objects of clinging that can form a basis for stress: such things as the aggregates, sense media, and properties *(dhātu).*

12. According to SnA, "seclusion" here means unbinding. See SN 21:10 and SN 35:63.

13. Supports/mental objects = *ārammaṇā.* See Ud 8:1, SN 12:64, and SN 22:53.

14. On unbinding as the end of phenomena, see AN 10:58 and Sn 5:6.

15. For examples of seeing self by means of self (or self by means of not-self, or not-self by means of self), see MN 2.

16. This verse contains a play on words, in that *attā* can mean both "self" and "mind," and it is used in both senses here.

17. Spirit = *yakkha.* According to SnA, the word *yakkha* in this context means "person." See Sn 4:11, note 4.

18. See Sn 1:4.

19. Boundaries = *sīmantā.* According to SnA, this is an epithet for defilement, in that the territory *(sīmā)* stands for good manners, and the end of the territory, or boundary, *(sīmanta)* stands for the defilements that lie outside of the realm of good manners. For a very different meaning for "territory," see Sn 4:4, note 12.

20. See AN 3:123 and Sn 1:12.

21. The word, *sabba-lokasmiṁ*—"in all the world," "with regard to all the world"—apparently functions as a lamp in this verse.

See also: SN 3:24; AN 6:37; AN 9:20

3:5 Māgha

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then the young brahman Māgha went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, I am generous, a master of giving, magnanimous, responsive to requests. I search for wealth righteously. Having searched for wealth righteously, then—with wealth righteously gained, righteously acquired—I give to one, I give to two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, one hundred, and to more. Thus giving, thus sacrificing, do I produce much merit?"

"Certainly, young man, thus giving, thus sacrificing, you produce much merit. Anyone who is generous, a master of giving, magnanimous, responsive to requests, who searches for wealth righteously and, having searched for wealth righteously, then—with wealth righteously gained, righteously acquired—gives to one, to two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, one hundred, and to more, produces much merit."

Then the young brahman Māgha addressed the Blessed One in verse:

> "I ask the magnanimous Gotama,
> wearing ochre robes, wandering without home:
> When a householder responsive to requests,
> a master of giving,
> makes a sacrifice in hopes of merit,
> looking for merit,
> giving food & drink to others here,
> how is the offering purified
> for the one making the sacrifice?"

The Buddha:

"When a householder responsive to requests,
a master of giving,
makes a sacrifice in hopes of merit,
looking for merit,
giving food & drink to others here:
Such a person achieves his aim
in terms of the recipient."

Māgha:

"When a householder responsive to requests,
a master of giving,
makes a sacrifice in hopes of merit,
looking for merit,
giving food & drink to others here:
Point out to me the recipient."

The Buddha:

"Those who, unadhering,[1]
wander in the world, having nothing,
fully accomplished, their minds restrained:
To them, at the right time,
you should bestow an offering,
to them a brahman aiming at merit
should sacrifice.

Those who have cut all fetters & bonds,
tamed, released, with
    no afflictions,
    no desires:
To them, at the right time,
you should bestow an offering,
to them a brahman aiming at merit
should sacrifice.

Those released from all fetters & bonds,
tamed, released, with
    no afflictions,
    no desires:
To them, at the right time,

you should bestow an offering.

Having abandoned
passion, aversion, & delusion,
their holy life fulfilled,
their effluents ended:
To them, at the right time,
you should bestow an offering.

Those in whom no deceptiveness dwells,
no conceit,
their holy life fulfilled,
their effluents ended:
To them, at the right time,
you should bestow an offering.

Those devoid of greed,
unpossessive, undesiring,
their holy life fulfilled,
their effluents ended:
To them, at the right time,
you should bestow an offering.

Those who aren't prey to cravings,
who wander without possessiveness,
having crossed over the flood:
To them, at the right time,
you should bestow an offering.

Those who, having abandoned sensuality,
wander without home,
their minds well-restrained,
straight as a shuttle:
To them, at the right time,
you should bestow an offering.

Those devoid of passion,
their faculties well-centered,
released like the moon
from the grasp of an eclipse:
To them, at the right time,

you should bestow an offering.

Having calmed themselves,
those devoid of passion, unprovoked,
who have no (future) destinations,
having abandoned them here:
To them, at the right time,
you should bestow an offering.

Having abandoned birth & death
without trace,
they have escaped all perplexity:
To them, at the right time,
you should bestow an offering.

They who, with themselves as refuge,
wander in the world,
having nothing, everywhere released:
To them, at the right time,
you should bestow an offering.

They who know here, as it really is—
'This is the last birth,
there is no further becoming':
To them, at the right time,
you should bestow an offering.

An attainer-of-knowledge,[2]
delighting in jhāna, mindful,
attained to self-awakening,
the refuge of many:
To him, at the right time,
you should bestow an offering,
to him a brahman aiming at merit
should sacrifice."

Māgha:

"Yes, my question was not in vain.
You, Blessed One, have pointed out the recipient.
You know this here, as it really is,
because this Dhamma has been experienced by you.

When a householder responsive to requests,
a master of giving,
makes a sacrifice in hopes of merit,
looking for merit,
giving food & drink to others here:
Point out to me, Blessed One,
the consummation of the sacrifice."

The Buddha:

"Sacrifice, and while sacrificing, Māgha,
said the Blessed One,
make your mind clear everywhere.
For one sacrificing, the sacrifice is the object,
the support.[3]
Taking a stand there, he abandons faults.[4]
He—devoid of passion, subduing aversion,
developing a mind of goodwill
immeasurable,
day & night, continually heedful—
should pervade all the directions
immeasurably."

Māgha:

"Who is purified? Released? Bound?
By means of what mind does one go
to the Brahmā world?
Say this, sage, when asked
by me who doesn't know.
As the Blessed One is my witness,
I have seen Brahmā today,
for you are equal to Brahmā for us—it's true!
How, shining one, does one reappear
in the Brahmā world?"

The Buddha:

"Whoever sacrifices
with the threefold sacrifice consummation,[5]
such a one would achieve his aim

in terms of the recipient.
Having thus sacrificed rightly,
one responsive to requests
reappears, I say, in the Brahmā world."[5]

When this was said, the young brahman Māgha said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

vv. 487–509

Notes

1. Reading *alaggā* with the Thai edition. The Burmese and PTS editions read *asattā*, "without attachment."

2. In this verse, the Buddha is referring to himself.

3. Support/object = *ārammaṇaṁ*.

4. *Dosa.* There is apparently a play on words in this verse, with *dosa* meaning "fault" here, and "aversion" in the next line.

5. According to SnA, the threefold consummation of the sacrifice refers to the three qualities of the donor mentioned in AN 6:37: "The donor, before giving, is glad; while giving, his/her mind is bright & clear; and after giving, is gratified." However, because these qualities are not mentioned in this sutta, this explanation is unlikely. It's more likely that the Buddha here is referring to the three points he made just above: that the donor should make his/her mind clear; should abandon the faults of passion and aversion; and should develop immeasurable thoughts of goodwill. For more on the development of immeasurable goodwill and its benefits, see MN 97, AN 4:125–126, AN 10:196, and AN 11:16.

See also: *SN 3:24*; *SN 20:4*; *AN 5:53*; *AN 6:37*; *AN 8:54*; *AN 9:20*; *Iti 22*; *Iti 27*; *Iti 100*

3:6 Sabhiya

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Now on that occasion, questions had been assigned to Sabhiya the wanderer by a devatā who was a former relative of his: "Sabhiya, if any contemplative or brahman, when asked these questions, answers them, live the holy life in his presence." Then Sabhiya the wanderer, having learned these questions in the presence of that devatā, went to those who had communities & groups, who were the teachers of groups, well-known, prestigious, founders of sects, well-regarded by people at large—i.e., Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Velaṭṭhaputta, & the Nigaṇṭha Nāṭaputta—and asked them the questions. But they, being asked the questions by Sabhiya the wanderer, were unable to answer. Unable to answer, they showed anger, aversion, & displeasure, and even turned the questions back on Sabhiya the wanderer.

The thought occurred to Sabhiya the wanderer, "These venerable contemplatives & brahmans with communities & groups, who are the teachers of groups, well-known, prestigious, founders of sects, well-regarded by people at large—i.e., Pūraṇa Kassapa … & the Nigaṇṭha Nāṭaputta—when asked these questions by me are unable to answer. Unable to answer, they show anger, aversion, & displeasure, and even turn the questions back on me. What if I were to revert to the lower life and partake of sensual pleasures?"

But then the thought occurred to him, "There is still this Gotama the contemplative. He has a community & group, he is the teacher of a group, well-known, prestigious, founder of a sect, well-regarded by people at large. What if I, having gone to him, were to ask *him* these questions?"

Then the thought occurred to Sabhiya the wanderer, "Now, those venerable contemplatives & brahmans—Pūraṇa Kassapa … & the Nigaṇṭha Nāṭaputta—are old, elderly, aged, along in their years, at an advanced stage of life, elders, senior, long gone forth, with communities &

groups, teachers of groups, well-known, prestigious, founders of sects, well-regarded by people at large: Even they, when asked these questions by me, were unable to answer. Unable to answer, they showed anger, aversion, & displeasure, and even turned the questions back on me. So how could this Gotama the contemplative answer when asked these questions? He is both young in age and newly gone forth."

But then the thought occurred to him, "Gotama the contemplative is not to be despised as 'young' or treated with contempt. Even though young, he is of great power & great might.[1] What if I, having gone to him, were to ask him these questions?"

So Sabhiya the wanderer set out, headed for Rājagaha. Wandering by stages, he arrived at where the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. On arrival, he exchanged courteous greetings with the Blessed One. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he addressed the Blessed One in verse:

"Doubtful & uncertain, I have come
desiring to ask questions.
Put an end to them,
when asked them by me.
Answer me one-by-one,
in line with the Dhamma."

"Sabhiya," said the Blessed One,
"you have come from afar,
desiring to ask questions.
I will put an end to them,
when asked them by you.
I will answer you one-by-one,
in line with the Dhamma."

Then the thought occurred to Sabhiya the wanderer, "Isn't it amazing? Isn't it astounding?—how even the leave, of which I didn't receive even a little bit from other contemplatives & brahmans, has been granted to me by Gotama the contemplative." Gratified, joyful, exultant, enraptured, & happy, he asked the Blessed One a question:

"Having attained what
is one said to be a monk?
In what way is one composed?
And how is one said to be tamed?
How is one called 'awakened'?
Answer, Blessed One, when I've asked you."

The Buddha:

"Having gone to total unbinding,
having crossed over doubt,
by means of the path accomplished by himself,
having abandoned becoming & non-becoming,
having fulfilled [the task],
further-becoming ended:
He is a monk.[2]

Everywhere equanimous, mindful,
he harms no one in all the world.
A contemplative crossed over, limpid,
he has no swellings[3]: He is composed.

Whose faculties are developed,
within & without,
with regard to all the world,[4]
disenchanted with this world & the next,
he awaits his time,[5] developed: He's tamed.

Having evaluated all theories,
the wandering-on,
dying & reappearing,
having done away with dust & blemish
—pure—
he has attained the ending of birth:
He is called awakened."[6]

Then Sabhiya the wanderer—delighting in and approving of the Blessed One's words—gratified, joyful, exultant, enraptured & happy, asked the Blessed One a further question:

"Having attained what
is one said to be a brahman?
In what way is one a contemplative,
and how is one 'washed'?
How is one called a nāga?
Answer, Blessed One, when I've asked you."

The Buddha:

"Having banished all evils,[7]
well-centered, stainless,
firm in mind,
gone entirely beyond
the wandering-on,
independent, Such:
He's called a brahman.

Calmed, having abandoned
good & evil,
dustless, having known
this world & the next,
gone beyond birth & death,
he is truly called a contemplative[8]—
Such.

Having washed off all evils
within & without, in all the world,
with regard to the theories
of beings human & divine,
he goes to no theory:
He's said to be 'washed.'[9]

He does no misdeed[10]
at all in the world.
Having escaped all fetters & bonds,
freed, he's everywhere un-
attached,
truly he's called a nāga—
Such."

Then Sabhiya the wanderer—delighting in and approving of the Blessed One's words—gratified, joyful, exultant, enraptured, & happy, asked the Blessed One a further question:

"Whom do the awakened
call a field-victor?
In what way is one skilled
and how is one wise?
And how is one called
by the name of 'sage'?
Answer, Blessed One, when I've asked you."

The Buddha:

"Having examined all fields[11]—
heavenly, human, and fields of the Brahmās—
freed from the root bonds of all fields,
he's truly called a field-victor—
Such.

Having examined all storehouses[12]—
heavenly, human, storehouses of Brahmās—
freed from the root bonds of all storehouses,
he's truly called skillful—
Such.

Having examined all white flowers[13]
within & without,
one of pure discernment
gone beyond dark & bright,
he's truly called wise—
Such.

Knowing false & true Dhamma
within & without, in all the world,
he is worshipped by beings
human & divine.
Having transcended snares & nets,
he is a sage."

Then Sabhiya the wanderer—delighting in and approving of the Blessed One's words—gratified, joyful, exultant, enraptured & happy, asked the Blessed One a further question:

"Having attained what
is one said to be
an attainer-of-knowledge?
In what way is one well-tested,
and how is one persistent?
Why is one named a thoroughbred?
Answer, Blessed One, when I've asked you."

The Buddha:

"Having examined all knowledges—
those of brahmans, those of contemplatives—
devoid of passion for all feelings,[14]
gone beyond knowledge:
He's an attainer-of-knowledge.

Having tested objectification[15]
& name-&-form,
within & without, the root of disease,
freed from the root bond of disease,
he's truly called well-tested—
Such.

Abstaining from all evils,
gone beyond the suffering of hell,
he's one with persistence.
He, with persistence, exertion,
is rightly called a hero[16]—
Such.

One truly whose bonds are cut
within & without,
freed from all the root bonds of snares,
truly he's called a thoroughbred—
Such."

Then Sabhiya the wanderer—delighting in and approving of the Blessed One's words—gratified, joyful, exultant, enraptured & happy, asked the Blessed One a further question:

"Having attained what
is one said to be learned?
In what way is one noble,
and how is one a person of good conduct?
Why is one named a wanderer?
Answer, Blessed One, when I've asked you."

The Buddha:

"Having heard, having directly known
every Dhamma
for the sake of direct knowing[17]
in the world,
whatever is blameworthy or blameless,
having conquered, free of doubt,
released
everywhere, everywhere
without trouble,
one is said to be learned.[18]

Having cut attachments & effluents,
knowing, he does not come to lie in the womb,
dispelling mud
and the three types of perception,[19]
he goes to no theory:
He is called noble.

Whoever here has attained attainment
with regard to good conduct,
all-skillful, who has learned the Dhamma,
unattached
everywhere,
everywhere his mind released,
he has no irritation:
He is one of good conduct.

Avoiding whatever action there is
that ripens in suffering & stress
    —above, below, and even all around
        in the middle—
one who goes about, comprehending,
he has put an all-around end to
    deceptiveness, conceit,
    greed, anger,
    name-&-form:
He's called a wanderer,
attained to attainment."[20]

Then Sabhiya the wanderer—delighting in and approving of the Blessed One's words—gratified, joyful, exultant, enraptured & happy—got up from his seat and, arranging his upper robe over his shoulder and placing his hands palm-to-palm over his heart toward the Blessed One, praised the Blessed One face-to-face with fitting verses:

"One Deeply Discerning,
you have crossed over the flood of darkness
of the three & sixty views leading downward,[21]
    dependent on the teachings of contemplatives,
    dependent on perceptions
    & words of perceptions.
You have gone to the end,
you have gone to the further shore
of suffering & stress.
You are a noble one,
rightly self-awakened.
    I would imagine that you
    have ended the effluents.
Brilliant, thoughtful,
of abundant discernment,
ender of suffering,
you have brought me across.

When you learned of my doubt,
you brought me across my uncertainty.

Homage to you, sage attained
to the attainment of sagacity's ways.
Free from rigidity, Kinsman of the Sun,
you're composed.

The doubt I had before,
you have answered, One with Eyes.
Yes, you are a sage, rightly
self-awakened. You have
no hindrances. Your despairs
are fallen down, cut from the stem.
Cooled, attained to self-control,
steadfast, enduring in truth:
In your words, Nāga of nāgas, great hero,
all devas—including Nāradas and Pabbatas[22]—
delight.
Homage to you, O thoroughbred man,

Homage to you, O superlative man,[23]
in the world with its devas
there's no one to compare with you.[24]
You : Awakened.
You : Teacher.
You : Sage who has conquered Māra.
You : Having cut obsessions,
having crossed over,
bring this generation across.
Your acquisitions transcended,
your effluents torn apart,
you are a lion
free of clinging,
your fear & terror abandoned.
As a lovely lotus
is not smeared by water,
you are not smeared
by good or evil.

Extend your feet, hero:
Sabhiya venerates them,

the feet of the Teacher.[25]

Then Sabhiya the wanderer, bending his head to the Blessed One's feet, said, "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to set out a lamp in the darkness so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the Saṅgha of monks. Let me obtain the Going-forth in the Blessed One's presence, let me obtain Acceptance."

"Anyone, Sabhiya, who has previously belonged to another sect and who desires the Going-forth & Acceptance into this Dhamma & Vinaya, must first undergo probation for four months. If, at the end of four months, the monks feel so moved, they give him the Going-forth & accept him into the monk's state. But I know distinctions among individuals in this matter."

"Lord, if that is so, I am willing to undergo probation for four years. If, at the end of four years, the monks feel so moved, let them give me the Going-forth & accept me into the monk's state."

Then Sabhiya the wanderer obtained the Going-forth in the Blessed One's presence, he obtained Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here-&-now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Sabhiya became another one of the arahants.

vv. 510–547

Notes

1. Reading *Daharo'pi c'esa samaṇo Gotamo mahiddhiko hoti mahānbhavo,* with the Burmese edition.

2. Many of the Buddha's answers to Sabhiya's questions involve verbal effects such as alliteration and rhyme. This verse contains a play on words, relating *bhikkhu* (monk) to *bhavaṁ* (becoming) and *khīṇa-* (ended).

3. *Ussada:* According to SnA, this means such forms of defilement as passion, aversion, delusion, pride, and conceit. See Sn 4:14.

4. In other words, one who is dispassionate to the sense faculties and their objects. See SN 35:153.

5. This is a reference to an image more fully elaborated in Thag 11 and Thag 14:1:

> I don't delight in death,
> don't delight in living.
> I await my time
> as a worker his wage.
> I don't delight in death,
> don't delight in living.
> I await my time,
> mindful, alert.

6. This verse contains an end-rhyme—*visuddhaṁ/Buddhaṁ*—which is rare in Pali poetry.

7. Here there is alliteration between *bāhetvā* (banished) and *brahmā* (brahman, shortened to fit the meter). A similar alliteration is found in Dhp 388 and Ud 1:4–5.

8. Here there is alliteration between *samitāvi* (calmed) and *samaṇo* (contemplative).

9. Here there is alliteration between *n'eti,* "doesn't come/go" and *nhātako,* "washed." This verse also contains a play on words. Normally, one would say that a person is washed of dirt *(uklāpa);* here the arahant is said to be washed of theory *(kappa).*

10. The Pali phrase here is *āguṁ na karoti,* which could be rephrased as *na āguṁ karoti,* yielding a play on the word *nāga.* The same play on words is found in AN 6:43. Given that one of the meanings of nāga is "large elephant," the verse here further elaborates on the image evoked by the word by depicting the nāga as freed from all fetters and bonds.

11. SnA cites this passage from AN 3:77 to identify "field," here, with kamma: "Kamma is the field, consciousness the seed, and craving the moisture." In the context of that sutta, this analogy is used to explain the way different levels of becoming are produced.

12. As with "field," SnA identifies "storehouses" as storehouses of kamma. Here there is alliteration between *kosāni* (storehouses) and *kusalo* (skillful).

13. *Paṇḍara* = *Pāṇḍura* (Skt.): *Anogeissus Latifolia.* According to SnA, "white flowers" stands for the six sense media, in that they are normally pure and yet can grow (see SN 22:54). An alternative possibility is that "white flowers" stands for states of mind marked by a perception of whiteness—such as the white-totality, and the mastery described in AN 10:29 as follows:

> "One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.'"

As AN 10:29 further notes, this is the highest state of mastery, "yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior." As the verse here notes, a person going beyond this state would have to go beyond all states of darkness and brightness to attain release.

This verse contains an alliteration that can, without force, be replicated in English: white flowers *(paṇḍarāni)* and wise *(paṇḍito).*

14. Here there is a play on words with *vedāni* (knowledges) and *vedanā* (feelings).

15. See MN 18, introduction.

16. Reading *vīro* with GD, rather than *dhīro,* which is found in the printed editions but doesn't seem to fit the context. (See the note in GD to verse 44 in Sn 1:3, which comments on the tendency of the textual tradition to confuse these two words.) This reading would give the verse three alliterated words: *virato* (abstaining), *viriyavā* (one with persistence), and *vīro* (hero).

17. "Having directly known, for the sake of direct knowing": Two meanings of the word *abhiññāya.*

18. Here there is an alliteration between *sutavā* (having heard) and *sottiyo* (learned).

19. SnA identifies "mud" as the strings of sensuality, and the three types of perception as the three beginning with the perception of sensuality. These could

be either the perceptions of sensuality, ill-will, and harmfulness, or the perceptions of sensuality, form, and formlessness.

The alliteration in this verse is between *ālayāni* (attachments) and *ariyo* (noble).

20. This verse contains an alliteration between *paribbājayitvā* (avoiding) and *paribbājaka* (wanderer).

21. According to SnA, the 63 wrong views comprise the 62 wrong views mentioned in DN 1 along with the wrong view of self-identity *(sakkāya-diṭṭhi)*.

22. According to SnA, these are classes of devas noted for their discernment.

23. See AN 11:10.

24. See Iti 112.

25. The word "feet"—*pāde*—functions as a lamp here.

See also: DN 2; Ud 1:9; Thag 6:9

3:7 Sela

(This sutta is identical with MN 92. Part of it also appears in Mv VI.35.1–8.)

I have heard that on one occasion, while the Blessed One was wandering on a tour among the Aṅguttarāpans with a large Saṅgha of monks, approximately 1,250 monks in all, he arrived at an Aṅguttarāpan town named Āpaṇa. Keṇiya the coiled hair ascetic heard it said, "Gotama the contemplative—a son of the Sakyans, gone forth from the Sakyan clan—on a wandering tour among the Aṅguttarāpans with a large Saṅgha of monks, approximately 1,250 monks in all—has arrived at Āpaṇa. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So Keṇiya the coiled-hair ascetic went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.[1] As he was sitting there, the Blessed One instructed, urged, roused, & encouraged him with a talk on Dhamma. Then Keṇiya the coiled-hair ascetic—instructed, urged, roused, & encouraged with the Blessed One's talk on Dhamma—said to him, "Master Gotama, may the Blessed One acquiesce to my meal tomorrow, together with the Saṅgha of monks."

When this was said, the Blessed One said to him, "The Saṅgha of monks is large, Keṇiya, approximately 1,250 monks in all, and you are

strongly confident in brahmans."

A second time… A third time, Keṇiya the coiled-hair ascetic said to the Blessed One, "Master Gotama, even though the Saṅgha of monks is large, approximately 1,250 monks in all, and I am strongly confident in brahmans, may Master Gotama acquiesce to my meal tomorrow, together with the Saṅgha of monks."

The Blessed One acquiesced with silence.

Then Keṇiya the coiled-hair ascetic, understanding the Blessed One's acquiescence, got up from his seat and returned to his own ashram. On arrival, he addressed his friends & companions, his relatives & kinsmen: "Listen to me, venerable friends & companions, relatives & kinsmen: I have invited Gotama the contemplative together with a Saṅgha of monks, approximately 1,250 monks in all, for the meal tomorrow. Give me bodily assistance for that."

"As you say, master," his friends & companions, relatives & kinsmen responded to him. Some of them dug out ovens, some split wood, some washed dishes, some set out a water pot, some arranged seats, while Keṇiya the coiled-hair ascetic arranged a pavilion of garlands himself.

Now on that occasion Sela the brahman was staying at Āpaṇa. He was a master of the Three Vedas with their vocabularies, liturgy, phonology, etymology, & histories as a fifth; skilled in philology & grammar, he was fully versed in cosmology and in the marks of a Great Man. He was instructing 300 young brahmans in the (Vedic) mantras. Then, as he—surrounded by 300 young brahmans—was walking and wandering about to exercise his legs, he arrived at the ashram of Keṇiya the coiled-hair ascetic. He saw that some of the people in the ashram were digging out ovens, some were splitting wood… while Keṇiya the coiled-hair ascetic was arranging a pavilion of garlands himself. On seeing this, he said to Keṇiya the coiled-hair ascetic, "Could it be that Keṇiya the coiled-hair ascetic is giving a son or daughter in marriage, or is he setting up a great sacrifice, or is Seniya Bimbisāra, the king of Magadha, invited for tomorrow together with his army?"

"No, Sela, it's not that I'm giving a son or daughter in marriage, nor that Seniya Bimbisāra, the king of Magadha, is invited for tomorrow together with his army. But I *am* setting up a great sacrifice. There is

Gotama the contemplative—a son of the Sakyans, gone forth from the Sakyan clan—who, on a wandering tour among the Aṅguttarāpans with a large Saṅgha of monks, approximately 1,250 monks in all, has arrived at Āpaṇa. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' He has been invited by me for the meal tomorrow, together with the Saṅgha of monks."

"Did you say, 'Awakened,' master Keṇiya?"

"I said, 'Awakened,' master Sela."

"Did you say, 'Awakened,' master Keṇiya?"

"I said, 'Awakened,' master Sela."

Then the thought occurred to Sela the brahman, "Even just this word is hard to come by in the world: 'Awakened.' Now, these 32 marks of a Great Man have come down in our mantras. For a Great Man endowed with them, two future courses, and no other, exist. If he inhabits a home, he will become a wheel-turning king, righteous, a king through righteousness, a conqueror of the four quarters, a stabilizer of his countryside endowed with the seven treasures. The seven treasures are these: the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the householder-treasure, and the adviser-treasure as the seventh. He will have a thousand sons, valiant, heroic in body, crushers of enemy armies. He will dwell, having conquered the earth to the edge of the sea, by means of Dhamma, without rod, without sword. But if he goes forth from the home life into homelessness, he will become a worthy one, rightly self-awakened, with his roof opened in the world."[2]

"Master Keṇiya, where is he staying now, that Master Gotama, worthy & rightly self-awakened?"

When this was said, Keṇiya the coiled-hair ascetic lifted his right arm and said to Sela the brahman, "There, by the dark green line of the forest."

Then Sela the brahman, together with the 300 young brahmans, headed toward the Blessed One. Then he addressed the young brahmans,

“Come noiselessly, masters, placing a footstep in a footstep. These Blessed Ones are hard to approach, like a lion wandering alone. And when I engage Gotama the contemplative in counsel, don’t break into the middle of my talk. Wait until the end of my talk.”

Then Sela the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he looked for the 32 marks of a Great Man in the Blessed One’s body. He saw most of the 32 marks of a Great Man in the Blessed One’s body, except for two. About the two marks he was doubtful, uncertain, undecided, and wasn’t reassured: about the male organ being in a sheath, and about the size of the tongue.

The thought occurred to the Blessed One, “Sela the brahman sees most of my marks of a Great Man, except for two. About the two marks he is doubtful, uncertain, undecided, and isn’t reassured: about the male organ being in a sheath, and about the size of the tongue.” So the Blessed One willed a willing of power such that Sela the brahman saw that the Blessed One’s male organ was in a sheath. And then, extending his tongue, the Blessed One licked both ear-holes and nostrils back and forth, and covered his whole forehead with his tongue.

The thought occurred to Sela the brahman, “Gotama the contemplative’s 32 marks of a Great Man are complete and not incomplete. But I don’t know whether he is awakened or not. Still, I have heard the aged line of teachers, along in their years, say that Blessed Ones, worthy & rightly self-awakened, reveal themselves when their praise is spoken. What if I were to praise Gotama the contemplative face-to-face with fitting verses?”

So Sela the brahman praised the Blessed One face-to-face with fitting verses:

> “Perfect your body, shining well,
> well-born, lovely to look at,
> Blessed One, you have a golden complexion,
> you have white teeth, you’re vigorous.
> The characteristics of a well-born man,
> the marks of a Great Man,

are all present in your body.
Clear your eyes, good your face,
imposing, splendid, straight upright:
    In the midst
of a community of contemplatives
    you shine like the sun.
A monk with skin resembling gold
is admirable to look at,
but what use is the contemplative state
for you, so superlative in appearance?
You deserve to be a king,
a wheel-turner,[3] lord of charioteers,
conqueror of the four quarters,
sovereign lord of the Jambu grove.[4]
Noble warriors, feudal lords, & kings
    are your devotees.
King of kings, monarch of human beings:
    Rule, Gotama!"

The Buddha:

"I *am* a king, Sela:
a Dhamma king unexcelled.
I turn the wheel with Dhamma—
the wheel whose turning
can't be stopped."

Sela:

"You claim to be rightly self-awakened,
a Dhamma king unexcelled.
But who, master, is your general,
the disciple right below the teacher?
    Who keeps rolling
the Dhamma-wheel set rolling by you?"

The Buddha:

"The wheel set rolling by me
the unexcelled Dhamma-wheel:
    Sāriputta keeps it rolling

taking after the Tathāgata.[5]
What should be directly known
    has been directly known,
what should be developed, developed,
what should be abandoned, abandoned[6]:
    Therefore, I'm awakened, brahman.
Subdue your doubt about me.
Be decided, brahman.
It's hard often to gain
sight of the Rightly Self-Awakened.
    I am one
whose appearance in the world
    is hard often to gain:
Rightly Self-Awakened,
an arrow-remover unexcelled.
Brahmā-become, without compare,
crusher of Māra's armies,
having overmastered all enemies,
    I rejoice, with no fear
    from anywhere."

Sela (to his following):

"Observe carefully, masters,
how he speaks, this One with Eyes,
arrow-remover, great hero:
He roars like a lion in the forest.
Brahmā-become, without compare,
crusher of Māra's armies:
    Who,
even one of a dark birth,[7]
on seeing him,
    would not have confidence?
Whoever wants to may follow me.
Whoever doesn't may go.
I will here go forth
in the presence of the one
of foremost discernment."

Sela's following:

"If, master, you thus delight
in the message
of the Rightly Self-Awakened One,
we, too, will here go forth
in the presence of the one
of foremost discernment."

Sela:

"These three hundred brahmans
request, with hands palm-to-palm
over the heart:
We will follow the holy-life,
Blessed One, in your presence."

The Buddha:

"The holy-life is well-expounded,
to be seen here-&-now, timeless,
where the Going-forth is not in vain
for a heedful person who trains."

Then Sela the brahman, together with his following, obtained the Going-forth in the Blessed One's presence, he obtained Acceptance.

Then, as the night was ending, Keṇiya the coiled-hair ascetic, having had choice staple & non-staple foods prepared in his own ashram, announced the time to the Blessed One, "It is time, master Gotama. The meal is ready."

Then, early in the morning, the Blessed One—after adjusting his lower robe and carrying his bowl & outer robe—went together with a Saṅgha of monks to Keṇiya's ashram. On arrival, he sat down on an arranged seat. Keṇiya the coiled-hair ascetic, with his own hand, served & satisfied the Blessed One & the Saṅgha of monks with choice staple & non-staple foods. Then, when the Blessed One had eaten and had rinsed his bowl & hands, Keṇiya the coiled-hair ascetic took a lower seat and sat to one side. As he was sitting there, the Blessed One expressed approval of him with these verses:

"The fire oblation is the chief of sacrifices,

the Sāvitti, the chief of Vedic hymns,[8]
a king, chief among human beings,
the ocean, chief among rivers,
the moon, chief of the zodiac stars,
the sun, chief of things that burn,[9]
and for those who sacrifice, wishing for merit,
  the Saṅgha, truly,
  is chief.

Then, having expressed approval of Keṇiya the coiled-hair ascetic with these verses, the Blessed One got up from his seat and left.

Then Ven. Sela, together with his following—dwelling alone, secluded, heedful, ardent, & resolute—in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here-&-now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Sela, together with his following, became another one of the arahants.

Then Ven. Sela, together with his following, went to the Blessed One and, on arrival, arranging his upper robe over one shoulder and extending his hands palm-to-palm over the heart toward the Blessed One, addressed him in verse:

"This is the eighth day
since coming for refuge,
One with Eyes.
Blessed One,
for seven nights,
we have tamed ourselves
with your message.
  You : Awakened.
  You : Teacher.
  You : Sage who has conquered Māra.
  You : Having cut obsessions,
  having crossed over,
  bring this generation across.
Your acquisitions transcended,

your effluents torn apart,
    you are a lion
    free of clinging,
your fear & terror abandoned.
These three hundred monks
stand with hands palm-to-palm
over the heart.
Extend your feet, hero:
The nāgas venerate them,
    the feet of the Teacher."[10]

vv. 548–573

Notes

1. According to Mv VI.35.3, at this point in the narrative Keṇiya offered a juice drink to the Buddha, who told him also to offer the drink to the Saṅgha. This became the occasion for the allowance for monks to consume juice drinks after noon.

2. See Sn 1:2, note 3.

3. To be a wheel-turner meant, in ancient Indian parlance, to establish rule over the entire "wheel" of the eight directions. The sutta containing the Buddha's first sermon (SN 56:11), in stating that the sermon set the Dhamma-wheel rolling, thus borrowed this image to make the point that the Buddha's Dhamma ruled in all directions.

The Dhamma-wheel is also a wheel in another sense. In ancient Indian texts, a "wheel" was a list of a permutations of two or more variables. The Dhamma-wheel in the Buddha's first sermon lists all twelve permutations of two variables: the four noble truths—stress, its origination, its cessation, and the way leading to its cessation—and the three levels of knowledge appropriate to each truth: knowledge of the truth, knowledge of the task appropriate to the truth, and knowledge that the task has been completed.

4. An epithet for the Indian subcontinent.

5. See MN 141. MLDB, in its translation of this verse in MN 92, mistakenly says that Sāriputta *will* keep the Dhamma wheel rolling; GD mistakenly identifies him as the Buddha's successor, rather than as the disciple right below him. Translations of this sort have led at least one scholar to cite this verse as a late addition to the Canon, in conflict with MN 108, which clearly states that

the Buddha left no successor, and with SN 47:13, which notes that Sāriputta passed away before the Buddha. However, when the verse is correctly translated, there is no conflict.

6. Three of the four duties with regard to the four noble truths. See SN 56:11 and MN 149.

7. Sela, despite his newfound confidence in the Buddha, has not yet abandoned his racism. In AN 4:85, however, the Buddha redefines the brahmanical concept of dark birth in such a way that is based on kamma rather than race.

8. *Chandas.* This term normally means "meter," but it also means Vedic hymn. See the discussion in *The Buddhist Monastic Code,* volume II, chapter 8. On the Sāvitti as the chief Vedic hymn, see Sn 3:4, note 4.

9. See Dhp 387.

10. See Sn 3:6, note 25.

See also: SN 4:20

3:8 The Arrow

Without sign,
unknown
—the life here of mortals—
difficult,
short,
tied up with pain.
For there's no way
by which those who are born
will not die.
Beings are subject
to death
even when they attain
old age.

Like ripe fruits
whose downfall, whose danger
is falling,
so for mortals, once born,
the constant danger
is death.

As clay vessels made by a potter
all end up broken,
so too life
heads to death.[1]
Young & old
wise & foolish:
All
come under the sway of death;
all
have death as their end.

For those overcome by death,

gone to the other world,
father cannot shelter son,
nor relatives a relative.
See: Even while relatives are looking on,
wailing heavily,
mortals are
one
by
one
led away
like cows to the slaughter.
In this way is the world afflicted
with aging & death,
and so the enlightened don't grieve,
knowing the way of the world.

"You don't know the path
of his coming or going:
seeing neither end,
you lament in vain."[2]

If, by lamenting,
—confused,
harming yourself—
any use could be gained
the prudent would do it as well.
But not by weeping & grief
do you gain peace of awareness.
Pain
arises all the more. Your body
is harmed.
You grow thin,
pale,
harming yourself
by yourself.
Not in that way
are the dead protected.
Lamentation's in vain.

Not abandoning grief, a person
suffers all the more pain.
Bewailing one whose time is done,
you fall under the sway of grief.

Look at others
going along,
    people arriving
in line with their actions:
    falling under the sway of death,
    beings simply
    shivering here.

For however they imagine it,
    it always turns out
    other than that.
That's the type of (their) separation.
    See the way of the world.

Even if a person lives a century
    —or more—
he's parted
from his community of relatives,
he abandons his life
right here.

So, having heard the arahant,
subduing lamentation,
seeing the dead one whose time is done,
    [think,] "I can't fetch him back."[3]
Just as one would put out
    a burning refuge
    with water,
so does the enlightened one—
    discerning,
    skillful,
    & wise—
blow away any arisen grief,
like the wind, a bit of cotton fluff.

Seeking your own happiness,
you should pull out your own arrow:
    your own
                lamentation,
                longing,
                & sorrow.[4]
With arrow pulled out,
        independent,
attaining peace of awareness,
all grief transcended,
    griefless you are
        unbound.

vv. 574–593

Notes

1. See the verse at the end of DN 16, part III.
2. See Thig 6:1.
3. These lines can also be translated as follows:

    So, having heard the arahant,
    subdue lamentation,
    seeing the dead one whose time is done,
        [and thinking,] "I can't fetch him back."

4. These lines can also be translated as follows:

    Just as one would put out
        a burning refuge
        with water,
    so does the enlightened one—
        discerning,
        skillful,
        & wise—
    blow away any arisen grief,
    his own lamentation, longing, & sorrow,
    like the wind, a bit of cotton fluff.
    Seeking your own happiness,

you should pull out your own arrow.

See also: *MN 82*; *MN 87*; *SN 21:2*; *SN 36:6*; *SN 47:13*; *AN 5:49*; *Ud 8:8*; *Thig 3:5*; *Thig 6:1*

3:9 Vāseṭṭha

(This sutta is identical with MN 98.)

I have heard that on one occasion the Blessed One was staying at Icchānaṅgala in the Icchānaṅgala forest grove. And on that occasion many well-known wealthy brahmans were dwelling in Icchānaṅgala, i.e., Caṅkī the brahman, Tārukkha the brahman, Pokkharasāti the brahman, Jānusoṇin the brahman, Todeyya the brahman, and many other well-known wealthy brahmans.

Then, while the young brahmans Vāseṭṭha and Bhāradvāja were walking and wandering about to exercise their legs, this conversation arose between them: "How is one a brahman?"

The young brahman Bhāradvāja said, "When one is well-born on both sides, the mother's & the father's, is of pure descent for seven generations of fathers—uncriticized & irreproachable in the telling of one's birth: It's to that extent that one is a brahman."

The young brahman Vāseṭṭha said, "When one is virtuous & consummate in one's practices, it's to that extent that one is a brahman."

But neither was the young brahman Bhāradvāja able to win over the young brahman Vāseṭṭha, nor was the young brahman Vāseṭṭha able to win over the young brahman Bhāradvāja.

Then the young brahman Vāseṭṭha said to the young brahman Bhāradvāja, "Bhāradvāja, this Gotama the contemplative—a son of the Sakyans, gone forth from the Sakyan clan—is staying at Icchānaṅgala in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' Come, let's go to Gotama the contemplative and, on arrival, ask him about this matter. However he answers, that's how we'll hold it."

"As you say, master," the young brahman Bhāradvāja responded to the young brahman Vāseṭṭha. So the young brahmans Vāseṭṭha and Bhāradvāja went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, the young brahman Vāseṭṭha addressed the Blessed One in verses:

Master, we're acknowledged & self-proclaimed
as masters of the three knowledges[1]:
I, a student of Pokkharasāti,
this one, of Tārukka.
Whatever is taught
by masters of the three knowledges,
in that we are adept—
grammarians & philologists,
on a par with our teachers in recitation.

We have a dispute, Gotama,
on the topic of birth.
Bhāradvāja says that one is a brahman
through birth,
I say through action.[2]
Know this, One with Eyes.
Neither of us can win over the other.
We come, asking the master
reputed to be self-awakened.
As people going
with hands palm-to-palm over the heart
pay homage, venerating
the moon when it's just past new,
in the same way in the world, Gotama,
we ask Gotama, the Eye arisen in the world:
Is one a brahman through birth
or is it through action?
Tell us, who don't know,
how we might know a brahman."

The Buddha:

“I will answer you step-by-step
as it really is.
Animals are divided by nature,
    for their species differ, one from another.[3]
You know grasses & trees,
even though they don’t proclaim themselves:
Their distinguishing markings are made by nature,
    for their species differ, one from another.
Then beetles & moths, down to white ants:
Their distinguishing markings are made by nature,
    for their species differ, one from another.
You know four-footed beasts,
            small & large:
Their distinguishing markings are made by nature,
    for their species differ, one from another.
You know belly-footed, long-backed snakes:
Their distinguishing markings are made by nature,
    for their species differ, one from another.
Then you know fish in the water, with water their range:
Their distinguishing markings are made by nature,
    for their species differ, one from another.
Then you know birds, with wings as their vehicles,
coursing through the sky:
Their distinguishing markings are made by nature,
    for their species differ, one from another.

While these species
have many distinguishing marks
made by nature,
human beings   don’t
have many distinguishing marks
made by nature:
not through hair or head
    not through ears or eyes,
not through face or nose,
    not through mouth or lips,
not through neck or shoulders,

not through belly or back,
not through buttocks or chest,
not through groin or intercourse,
not through hands or feet,
not through fingers or nails,
not through calves or thighs,
not through complexion or voice.
Their distinguishing mark is not made by nature
as it is for other species.
In human beings that's not found
individually in their bodies,
but their identification is described
in terms of convention:
Whoever, among human beings,
makes a living by guarding cows,
you know him thus, Vāseṭṭha,
as a farmer, not as a brahman.
Whoever, among human beings,
makes a living through various crafts,
you know him thus, Vāseṭṭha,
as a craftsman, not as a brahman.
Whoever, among human beings,
makes a living through trade,
you know him thus, Vāseṭṭha,
as a merchant, not as a brahman.
Whoever, among human beings,
makes a living by serving others,
you know him thus, Vāseṭṭha,
as a servant, not as a brahman.
Whoever, among human beings,
makes a living through stealing,
you know him thus, Vāseṭṭha:
This is a thief, not a brahman.
Whoever, among human beings,
makes a living through arrow & sword,
you know him thus, Vāseṭṭha,
as a soldier, not as a brahman.

Whoever, among human beings,
makes a living through priesthood,
you know him thus, Vāseṭṭha,
    as a sacrificer, not as a brahman.
Whoever, among human beings,
makes a living partaking of city & state,
you know him thus, Vāseṭṭha,
    as a king, not as a brahman.

I don't call one a brahman
for being born of a mother
or sprung from a womb.
He's called a 'bho-sayer'
if he has anything at all.
But someone with nothing,
who clings to no thing:
    He's what I call
    a brahman.[4]
Having cut every fetter,
he doesn't get ruffled.
Beyond attachment,
unshackled:
    He's what I call
    a brahman.
Having cut the strap & thong,
    cord & bridle,
having thrown off the bar,[5]
    awakened:
    He's what I call
    a brahman.
He endures—unangered—
insult, assault, & imprisonment.
His army is strength;
his strength, forbearance:
    He's what I call
    a brahman.
Free from anger,

duties observed,
principled, with no overbearing pride,
trained, a 'last-body':
    He's what I call
    a brahman.[6]
Like water   on a lotus leaf,
a mustard seed   on the tip of an awl,
he doesn't adhere   to sensual pleasures:
    He's what I call
    a brahman.
He discerns right here,
    for himself,
    on his own,
    his own
    ending of stress.[7]
Unshackled, his burden laid down:
    He's what I call
    a brahman.
Wise, deeply
discerning, astute
as to what is the path
& what's not;
his ultimate goal attained:
    He's what I call
    a brahman.
Uncontaminated
by householders
& houseless ones alike;
living with no home,
with next to no wants:
    He's what I call
    a brahman.
Having put aside violence
against beings fearful or firm,
he neither kills nor
gets others to kill:
    He's what I call

a brahman.
Unopposing among opposition,
unbound among the armed,
unclinging among those who cling:
He's what I call
a brahman.
His passion, aversion,
conceit, & contempt,
have fallen away—
like a mustard seed
from the tip of an awl:
He's what I call
a brahman.
He would say
what's
non-grating,
instructive,
true—
abusing no one:
He's what I call
a brahman.
Here in the world
he takes nothing not-given
—long, short,
large, small,
attractive, not:
He's what I call
a brahman.
His longing for this
& for the next world
can't be found;
free from longing, unshackled:
He's what I call
a brahman.
His attachments,
his homes,
can't be found.

He, through knowing,[8]
is unperplexed,
has reached a footing
in the deathless[9]:
He's what I call
a brahman.
He has gone
beyond attachment here
for both merit & evil—
sorrowless, dustless, & pure:
He's what I call
a brahman.
Spotless, pure like the moon
—limpid & calm—
his delights, his becomings,
totally gone:
He's what I call
a brahman.
He has made his way past
this hard-going path:
delusion, wandering-on.
He's crossed over,
has gone beyond,
is free from want,
from perplexity,
absorbed in jhāna,
through no-clinging
unbound:
He's what I call
a brahman.
Whoever, abandoning sensual passions here,
would go forth from home—
his sensual passions, becomings,
totally gone:
He's what I call
a brahman.
Whoever, abandoning craving here,

would go forth from home—
his cravings, becomings,
totally gone:
He's what I call
a brahman.
Having left behind
the human bond,
having made his way past
the divine,
from all bonds unshackled:
He's what I call
a brahman.
Having left behind
delight & displeasure,
cooled, with no acquisitions—
a hero who has conquered
all the world,
every world:
He's what I call
a brahman.
He knows in every way
beings' passing away,
and their re-
arising;
unattached, awakened,
well-gone:
He's what I call
a brahman.
He whose course they don't know
—devas, gandhabbas, & human beings[10]—
his effluents ended, an arahant:
He's what I call
a brahman.
He who has nothing
—in front, behind, in between—
the one with nothing
who clings to no thing:

He's what I call
a brahman.
A splendid bull, conqueror,
hero, great seer—
free from want,
awakened, washed:
He's what I call
a brahman.
He knows his former lives.
He sees heavens & states of woe,
has attained the ending of birth[11]:

He's what I call
a brahman.

For this is a convention in the world:
the name & clan determined,
come into being from common consent,
here & there determined.
Taking a position unknowingly
for a long time obsessively,
those who don't know
say that one is a brahman by birth.
Not by birth is one a brahman,
not by birth a non-brahman.
By action is one a brahman.
By action one is a non-brahman.
By action is one a farmer.
By action one is a craftsman.
By action is one a merchant.
By action one is a servant.
By action is one a thief.
By action one is a soldier.
By action is one a sacrificer.
By action one is a king.
The wise see action in this way
as it has come to be,
seeing dependent co-arising,

cognizant of action's results.
Through action the world rolls on.
People roll on through action.
In action are beings held bound together,
as in a linchpin,
a chariot traveling along.

Through austerity, the holy life,
through restraint & self-control:
That's how one is a brahman.
That's a brahman
unexcelled.

Consummate in the three knowledges,[12]
further-becoming ended, at peace:
Know, Vāseṭṭha: That's Brahmā, that's Sakka,[13]
for those who directly know."

When this was said, the young brahmans Vāseṭṭha & Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. We go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forward, for life."

vv. 594–656

Notes

1. In the Brahmanical tradition, this means the three Vedas. Later in this poem, the Buddha will give "three knowledges" a Buddhist definition.

2. In this context, Vāseṭṭha is referring to action in this lifetime, rather than action in previous lifetimes.

3. In this and the following verses, the Buddha is playing with three meanings of the word *jāti:* birth, species, and nature. This point becomes clear when he later contrasts these natural distinctions in the animal world with the conventional distinctions in the human world.

4. This verse begins a section where the verses are identical with Dhp 396–423, except that the last verse in the series is missing a line present in Dhp 423: "He is a sage who has mastered full-knowing, his mastery totally mastered."

This section redefines "brahman" to mean an arahant (although see note 9, below).

As for "*bho*-sayer": Brahmans, when surprised or amazed, tended to use the word *bho,* or master, as an exclamation. "If he has anything" (reading *sa ce* with the Burmese and Sri Lankan editions) = if he/she lays claim to anything as his/her own.

5. The three commentaries explaining this verse—SnA, MA, and DhpA—treat these symbols in slightly different ways. They all agree that the strap = hatred and the thong = craving. As for the remaining symbols, MA simply states that cord = views, bridle = view-obsession, and bar = ignorance.

SnA and DhpA, however, try to make more of the image by exploring the interconnections of the chariot parts. In their explanation, cord = 62 wrong views (listed in the *Brahmajāla Sutta,* DN 1) and bridle = obsessions (sensuality, becoming, anger, conceit, views, uncertainty, ignorance (AN 7:11-12)). They note the connection between the 62 wrong views and the obsessions (one of which is views), which is apparently similar to the way the cord and bridle are connected. They go on to note that when one has cut all these things, the bar, which equals ignorance, has been lifted. The fact that the cutting of these chariot parts automatically accomplishes the lifting of the bar is apparently symbolic of the fact that ignorance is one of the obsessions.

6. "With no overbearing pride": reading *anussadaṁ* with the Thai, Burmese, and Sri Lankan editions. "Last-body": Because an arahant will not be reborn, this present body is his/her last.

7. "*For himself, on his own, his own* ending of stress": three different ways that the one word *attano* functions in this verse.

8. According to SnA, "attachments/homes *(ālaya)*" = cravings. "Knowing": the knowledge of full Awakening *(aññā).*

9. "A footing in the deathless": The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the third stage of awakening, the attainment of non-return. To reach the fourth stage, becoming an arahant, is to go beyond the river and stand on firm ground. Either this verse is using the

image differently, equating the gaining of a footing with arahantship, or else it is the only verse in this set to apply the term "brahman" to a non-returner.

10. On the fact that even devas and brahmās cannot know the course of the arahant, see MN 49, SN 23:2, AN 11:10, and Dhp 92–93.

11. The forms of mastery listed in this verse correspond to the three knowledges that comprised the Buddha's Awakening: knowledge of previous lives, knowledge of how beings pass away and are reborn in the various levels of being, and knowledge of the ending of the effluents that maintain the process of birth (see MN 4). It's in this verse that the Buddha redefines the three knowledges claimed by Vāseṭṭha and Bhāradvāja, showing that they don't qualify as masters of the three knowledges that constitute the knowledge of a genuine brahman in his eyes.

12. Here, of course, the Buddha is referring to the three knowledges as defined by him, not as earlier defined by Vāseṭṭha.

13. Sakka is the chief of the devas of the heaven of the Thirty-three.

3:10 Kokālika

SN 6:10 contains a shorter, less graphic version of this sutta.

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the monk Kokālika[1] went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, Sāriputta & Moggallāna have evil desires. They have fallen under the sway of evil desires."

When this was said, the Blessed One said to him, "Don't say that, Kokālika. Don't say that, Kolālika. Make your mind confident in Sāriputta & Moggallāna. They are admirable people."

A second time… A third time, the monk Kokālika said to the Blessed One, "Even though the lord Blessed One[2] inspires conviction and faith in me, Sāriputta & Moggallāna have evil desires. They have fallen under the sway of evil desires."

A third time, the Blessed One said to him, "Don't say that, Kokālika. Don't say that, Kolālika. Make your mind confident in Sāriputta & Moggallāna. They are admirable people."

Then the monk Kokālika, getting up from his seat, bowed down to the Blessed One, circumambulated him, keeping him to his right, and departed.

Then not long after he had departed, Kokālika's whole body became covered with boils the size of mustard seeds. From the size of mustard seeds, they became the size of green gram. From the size of green gram, they became the size of black beans. From the size of black beans, they became the size of jujube pits. From the size of jujube pits, they became the size of jujube fruits. From the size of jujube fruits, they became the size of myrobalans. From the size of myrobalans, they became the size of unripe vilva fruits. From the size of unripe vilva fruits, they became the

size of small jackfruits. When they were the size of small jackfruits, they burst. Blood and pus flowed out. Then the monk Kokālika died of that disease and, having died, he reappeared in the Paduma hell for engendering hatred in his heart against Sāriputta & Moggallāna.

Then Brahmā Sahampati,[3] in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, he stood to one side. As he was standing there, he said to the Blessed One, "Lord, the monk Kokālika has died and, having died, has reappeared in the Paduma hell for engendering hatred in his heart against Sāriputta & Moggallāna." That is what Brahmā Sahampati said. Having said that, having bowed down, he circumambulated the Blessed One, keeping him to his right, and disappeared right there.

Then when the night had passed, the Blessed One addressed the monks, "Monks, last night Brahmā Sahampati, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, came to me. On arrival, having bowed down to me, he stood to one side. As he was standing there, he said to me, 'Lord, the monk Kokālika has died and, having died, has reappeared in the Paduma hell for engendering hatred in his heart against Sāriputta & Moggallāna.' That is what Brahmā Sahampati said. Having said that, having bowed down, he circumambulated me, keeping me to his right, and disappeared right there."

When this was said, a certain monk said to the Blessed One, "Lord, how long is the measure of the lifespan in the Paduma hell?"

"Long, monk, is the measure of the lifespan in the Paduma hell. It's not easy to calculate 'this many years' or 'this many hundreds of years' or 'this many thousands of years' or 'this many hundreds of thousands of years.'"

"But, lord, can a simile be made?"

"It can, monk," said the Blessed One. "Suppose that there were a twenty-measure Kosalan cartload of sesame seeds. From that, a man would remove a sesame seed every hundred years.[4] That twenty-measure Kosalan cartload of sesame seeds would come to an end in this manner more quickly than a single Abbuda [Swelling] hell. Like twenty Abbuda hells is one Nirabbuda [Free from Swelling] hell. Like twenty Nirabbuda hells is one Ababa [Alas!] hell. Like twenty Ababa hells is one Ahaha hell. Like

twenty Ahaha hells is one Aṭaṭa hell. Like twenty Aṭaṭa hells is one Kumuda [White Water Lily] hell. Like twenty Kumuda hells is one Sogandhika [Fragrant White Water Lily] hell. Like twenty Sogandhika hells is one Uppalaka [Blue Lotus] hell. Like twenty Uppalaka hells is one Puṇḍarīka [White Lotus] hell. Like twenty Puṇḍarīka hells is one Paduma [Red Lotus] hell.[5]

"The monk Kokālika has reappeared in the Paduma hell, for engendering hatred in his heart against Sāriputta & Moggallāna."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Surely, when a person is born,
an axe is born in his mouth,
with which he cuts himself—
    the fool saying a bad statement.
Whoever praises one deserving censure
or censures one deserving praise,
accumulates wickedness[6] with his mouth,
    and in that wickedness
    finds no ease.
Next to nothing is the bad throw
when one loses money at dice.
But great is the bad throw
when one gets angered
at those well-gone.
For one hundred thousand Nirabbudas
and thirty-six and five Abbudas,
one who maligns noble ones,
directing his words & heart toward evil,
    goes to hell.[7]

He goes to hell,
the one who asserts
what didn't take place,
as does the one
who, having done,
says, 'I didn't.'

Both—low-acting people—
there become equal:
after death, in the place beyond.[8]

Whoever harasses
an innocent man,
    a man pure, without blemish:
The evil comes right back to the fool
like fine dust
    thrown against the wind.[9]

One devoted to the strings of greed
slanders others with his words:
faithless, stingy, miserly, mean,
devoted to divisive tales.

You with your hard road of a mouth,
untrue, ignoble,
destroyer of progress,
evil, doer of wrong,
lowest of men, wicked, degenerate:
    Don't speak a lot here.
You are headed to hell.
You scatter dust
to your harm.
You, an offender,
malign the good,
and, having engaged
in many sorts of bad conduct
are going for a long time
to the pit.
For no one's action is annihilated.
Surely its owner gets it back.
An offender, the fool,
sees suffering for himself
in the next world.

He goes to the place set with iron spikes,
the sharp-bladed iron stake,

where the food, as is fitting,
resembles a ball of heated iron.
When they [the hell-wardens]
speak, they don't speak lovingly.
    They [the hell beings] can't run away.
    They're not going to shelter.
    They lie on ashes strewn about.
    They enter a blazing mass of fire.
Tying them up with nets,
they [the hell-wardens] strike them
with hammers made of iron.
Truly, they go to a blind darkness
that spreads out like a fog.
Then they enter a copper pot,
a blazing mass of fire,
in which they cook for a long, long time,
bobbing up & down in a mass of fire.
There the offender then cooks
in a mixture of blood & pus.
In whatever direction he leans to rest
he festers at the touch.
There the offender then cooks
in an ooze where worms live,
and there is no shore to which he can go,
for the cooking pots all around
    are all the same.
Then they enter
the sharp sword-leaf forest
where their limbs are cut off.
Seizing them by the tongue with a hook,
they [the hell-wardens] strike them,
dragging them back & forth.
Then they come to the Vettaraṇin,[10]
    hard to cross,
with sharp blades, razor blades,
and there they fall in,
    the fools,

evil-doers having done
evil deeds.
There, while they wail,
voracious black & spotted dogs,
jackals, & flocks of ravens chew on them.
Vultures & crows pick at them.

How hard, indeed, is this way of life there
that offending people come to see.[11]
So, for the remainder of life here,
a person, heedful, should do his duty.

Those loads of sesame seeds
compared to the Paduma hell
have been calculated by those who know
as five times ten thousand crores,[12]
plus twelve times one hundred more.

The length of the hells of suffering
described here
is how long [the hell-beings]
will have to dwell there.
So when in the company of those
who are pure, admirable, excellent,
    one should constantly guard
    one's words & heart.

vv. 657–678

Notes

1. Kokālika is a *bhikkhu,* or Buddhist monk. Normally, the texts refer to Buddhist monks as Ven. So-and-so, but in this case, the following story will show why posterity did not accord this honor to Kokālika. According to SnA, this Kokālika was not the same Kokālika who was one of Devadatta's followers. If that is so, it's remarkable that both Kokālikas expressed mistrust of Ven. Sāriputta and Moggallāna in exactly the same words (see Cv VII.4.2). An alternative possibility is that the two Kokālikas were actually the same person, and that he participated in Devadatta's schism during the "not long" period

mentioned in this sutta separating his denunciation of Sāriputta and Moggallāna from the onset of his resulting disease.

2. This is an exaggerated form of address. See Ud 8:7, note 1.

3. See SN 6:1.

4. Reading *vassa-satassa vassa-satassa* with the Burmese edition. The Sri Lankan version reads, "every hundred years, every thousand years." The Thai edition reads, "every hundred years, every thousand years, every hundred thousand years."

5. Perhaps it goes without saying that the names of some of worst hells are ironic. SnA asserts that these are not separate hells, but simply different periods of time in the single Avīci hell, but it gives no explanation or justification for its assertion.

6. The word for wickedness, *kali,* is the same as the word for a bad throw at dice, which becomes the image in the following verse.

7. The version of this sutta at SN 6:10 ends here.

8. This verse = Dhp 306 and is also found in Iti 48.

9. This verse = Dhp 125.

10. *Vettaraṇin:* Literally, "having a battle of twigs/canes." SnA identifies this as the river of lye-water mentioned in MN 130, which contains a similarly graphic description of hell.

11. Reading *passati* with the Thai and Sri Lankan editions. The Burmese edition has *phusati,* "touch."

12. A crore is a large number that SNA calculates as equal to ten million.

See also: *MN 45; MN 97; MN 130; MN 135; MN 136; SN 35:135; SN 42:8; AN 3:101; AN 4:111; AN 5:129; AN 8:7–8; AN 8:40; Dhp 306–319; Iti 18; Iti 20; Iti 30; Iti 32; Iti 64; Iti 70; Iti 81*

3:11 Nālaka

Asita the seer, in his mid-day meditation,
saw the Group of Thirty—
Sakka[1] the king, and devas dressed in pure white
    exultant, ecstatic—
holding up banners, cheering wildly,
& on seeing the devas so joyful & happy,
having paid his respects, he said:

"Why is the deva community
    so wildly elated?
Why are they holding up banners
& waving them around?
Even after the war with the Asuras
    —when victory was the devas',
    the Asuras defeated—
even then there was nothing hair-raising like this.
Seeing what marvel
are the devas so joyful?
    They whistle,
    they sing,
    play music,
    clap their hands,
    dance.
So I ask you, who live on Mount Meru's summit.
Please dispel my doubt quickly, dear sirs."

"The Bodhisatta, the foremost jewel,
    unequaled,
has been born for welfare & happiness
    in the human world,
in a town in the Sakyan countryside,
    Lumbini.

That's why we're contented, so wildly elated.
He, the highest of all beings,
the ultimate person,
a bull among men, highest of all people,
will set turning the Wheel [of Dhamma]
in the forest named after the seers,
like a strong, roaring lion,
the conqueror of beasts."

Hearing these words,
Asita quickly descended [from heaven]
and went to Suddhodana's dwelling.
There, taking a seat, he said to the Sakyans:
"Where is the prince?
I, too, want to see him."
The Sakyans then showed
to the seer named Asita
their son, the prince,
like gold aglow,
burnished by a most skillful smith
in the mouth of the furnace,
blazing with glory, flawless in color.
On seeing the prince blazing like flame,
pure like the bull of the stars
going across the sky
—the burning sun,
released from the clouds of autumn—
he was exultant, filled with abundant rapture.
The devas held in the sky
a many-spoked sunshade
of a thousand circles.
Gold-handled whisks
waved up & down,
but those holding the whisks & the sunshade
couldn't be seen.

The coiled-haired seer
named Dark Splendor,

seeing the boy, like an ornament of gold
on the red woolen blanket,
a white sunshade held over his head,
received him, joyful in mind & pleased.
And on receiving the bull of the Sakyans,
longingly, the master of mantras & signs
exclaimed with a confident mind:
"This one is unsurpassed,
the highest of the biped race."

Then, foreseeing his own imminent departure,
he, dejected, shed tears.
On seeing him weeping,
the Sakyans asked:
"But surely there will be
no danger for the prince?"
On seeing the Sakyans' concern
he replied, "I foresee for the prince
no harm.
Nor will there be any danger for him.
This one's not insignificant: Be assured.
This prince will touch
the ultimate self-awakening.
He, seeing the utmost purity,
will set rolling the Wheel of Dhamma
through sympathy for the welfare of many.
His holy life will spread far & wide.

But as for me,
my life here has no long remainder.
My death will take place before then.
I won't get to hear
the Dhamma of this one with the peerless role.
That's why I'm stricken,
afflicted, & pained."

He, having brought the Sakyans
abundant rapture,
the follower of the holy life

left the inner chamber and,
out of sympathy for his nephew,
urged him on toward the Dhamma
of the one with the peerless role:
"When you hear from another the word,
    'Awakened One,'
or 'Attaining self-awakening,
he lays open the path of the Dhamma,'
go there and, asking him yourself,
    follow the holy life
under that Blessed One."

Instructed by the one
whose mind was set on his benefit,
        Such,
seeing in the future the utmost purity,
Nālaka, who had laid up a store of merit,
awaited the Victor expectantly,
guarding his senses.
On hearing word of the Victor's
turning of the foremost wheel,
    he went, he saw
the bull among seers. Confident,
he asked the foremost sage
about the utmost sagacity,
now that Asita's forecast
had come to pass.

Nālaka:

"Now that I know
Asita's words to be true,
I ask you, Gotama,
you who have gone
to the beyond of all dhammas.
I'm intent on the homeless life;
I long for the almsround.
Tell me sage, when asked,
the highest state of sagacity."

The Buddha:

"I'll teach you
a sagacity hard to do,
hard to master.
Come now, I'll tell you.
Be steadfast. Be firm.
Practice even-mindedness,
for in a village
there's praise & abuse.
Ward off any flaw in the heart.
Go about calmed & not haughty.
High & low things will come up
like fire-flames in a forest.
Women seduce a sage.
May they not seduce you.[2]
Abstaining from sexual intercourse,
abandoning various sensual pleasures,
be unopposed, unattached,
to beings moving & still.
'As I am, so are these.
As are these, so am I.'
Drawing the parallel to
yourself,
neither kill nor get others to kill.
Abandoning the wants & greed
where people run-of-the-mill are stuck,
practice with vision,
cross over this hell.

Stomach not full,
moderate in food,
modest,
not being greedy,
always not hungering for wants:
One without hunger
is one who's unbound.

Having gone on his almsround, the sage

should then go to the forest,
    approaching the root of a tree,
    taking a seat.
The enlightened one, intent on jhāna,
should find delight in the forest,
should practice jhāna at the foot of a tree,
attaining his own satisfaction.
Then, at the end of the night,
he should go to the village,
    not delighting in an invitation
    or gift from the village.
Having gone to the village,
the sage should not go
forcing his way among families.
Cutting off chatter,
he shouldn't utter a scheming word.
    'I got something.
    That's fine.
    I got nothing.
    That, too, is good.'
Being such with regard to both,
he returns to the very same tree.
Wandering with his bowl in hand
    —not dumb,
    but seemingly dumb—
he shouldn't despise a piddling gift
nor disparage the giver.
High & low are the practices
proclaimed by the contemplative.
They don't go twice to the further shore.
This [unbinding] isn't sensed only once.[3]
In one who has no attachment—
the monk who has cut the stream,[4]
abandoning what is
& isn't a duty—
    no fever is found.

I'll teach you
sagacity:Be like a razor's edge.
Pressing tongue against palate,
    restrain your stomach.
Neither be lazy in mind,
nor have many thoughts.
Be free of raw stench,[5]
    independent,
having the holy life as your aim.
Train in   solitude
            & the contemplative's task,
    Solitude
    is called
    sagacity.
Alone, you truly delight
    & shine in the ten directions.

On hearing the fame of the enlightened
    —those who practice jhāna,
    relinquishing sensuality—
my disciple should foster
    all the more
    shame & conviction.

Know from the rivers
in clefts & in crevices:
Those in small channels flow
                noisily,
    the great
    flow silent.

Whatever's deficient
    makes noise.
Whatever is full
    is quiet.
The fool is like a half-empty pot;
one who is wise, a full lake.[6]

A contemplative who speaks a great deal

endowed with meaning:
Knowing, he teaches the Dhamma;
knowing, he speaks a great deal.
But he who,
knowing, is restrained,
knowing, doesn't speak a great deal:
He is a sage
worthy of sagehood.
He is a sage,
his sagehood attained."

vv. 679–723

Notes

1. Reading *Sakkañca* with the Thai edition.

2. For an instance of a woman who tried to seduce a monk, see the origin story to Pācittiya 5 in *The Buddhist Monastic Code,* volume 1. For an instance of a man who tried to seduce a nun, see Thig 14.

3. According to SnA, the high and low practices taught by the Buddha are, respectively, the practice-mode of pleasant practice and quick intuition, and the practice-mode of painful practice and slow intuition (see AN 4:162). These modes of practice don't go twice to the further shore in the sense that each of the four paths—to stream-entry, once-returning, non-returning, and arahantship—abandons whatever defilements it is capable of abandoning once and for all. There is no need to repeat that particular path. Unbinding is not attained only once in the sense that it is touched as the result of each of the four paths.

4. SnA: the stream of defilements. However, the stream here could also be the stream of becoming mentioned in Sn 3:12.

5. See Sn 2:2.

6. This verse is quoted in the Milinda Pañhā.

See also: AN 3:123; Dhp 268–269; Iti 66–67; Sn 1:12

3:12 The Contemplation of Dualities

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Now on that occasion—the uposatha day of the fifteenth, a perfect full-moon night—the Blessed One was sitting in the open air surrounded by the Saṅgha of monks. Surveying the silent Saṅgha of monks, he addressed them: "Monks, if there are any who ask, 'Your listening to teachings that are skillful, noble, leading onward, going to self-awakening is a prerequisite for what?' they should be told, 'For the sake of knowing qualities of dualities as they actually are.' Which duality are you speaking about? 'This is stress. This is the origination of stress': This is one contemplation. 'This is the cessation of stress. This is the path of practice leading to the cessation of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

> "Those who don't discern stress,
> what brings stress into play,
> & where it totally stops,
> without trace;
> who don't know the path,
> the way to the stilling of stress:
> lowly
> in their awareness-release
> & discernment-release,
> incapable
> of making an end,
> they're headed
> to birth & aging.

But those who discern stress,
what brings stress into play,
& where it totally stops,
    without trace;
who discern the path,
the way to the stilling of stress:
    consummate
in their awareness-release
& discernment-release,
    capable
of making an end,
    they aren't headed
    to birth & aging.[1]

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from acquisition[2] as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very acquisition, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"From acquisition as cause
the many forms of stress
come into being in the world.
Whoever, unknowing,
makes acquisitions
    —the dullard—
comes to stress
    again & again.

Therefore, discerning,
you shouldn't create acquisitions
as you stay focused on

the birth & origin of stress."

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from ignorance as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very ignorance, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Those who journey the wandering-on
through birth & death, again & again,
    in this state here
    or anywhere else,
that destination is simply through ignorance.
This ignorance is a great delusion
whereby they have wandered-on
    a long, long time.
While beings immersed in clear knowing
    don't go to further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from fabrication as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very fabrication, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Any stress that comes into play
is all from fabrication
    as a requisite
    condition.
With the cessation of fabrication,
    there is no stress
    coming into play.
Knowing this drawback—
that stress comes from fabrication
    as a requisite
    condition—
with the tranquilizing of all fabrication,
with the stopping of perception:
    That's how there is
    the ending of stress.
Knowing this as it actually is,
an attainer-of-knowledge
    sees rightly.
    Seeing rightly,
    the wise—
conquering the fetter of Māra—
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from consciousness as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very consciousness, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Any stress that comes into play
is all from consciousness

as a requisite
condition.
With the cessation of consciousness,
there is no stress
coming into play.
Knowing this drawback—
that stress comes from consciousness
as a requisite
condition—
with the stilling of consciousness, the monk
free from hunger
is totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from contact as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very contact, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"For those overcome by contact,
flowing along in the stream of becoming,
following a miserable path,
the ending of fetters
is far away.
While those who comprehend contact,
delighting in stilling through discernment,
they, by breaking through contact,
free from hunger,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from feeling as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very feeling, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Knowing that
whatever is felt—
pleasure, pain,
neither pleasure nor pain,
within or without—
is stressful;
seeing
its deceptive nature,
its dissolving,
its passing away
at each contact,
each
contact,
he knows it right there:
With just the ending of feeling,
there is no stress
coming into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from craving as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very craving, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one

of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else
does he go beyond
    the wandering-   on.
Knowing this drawback—
that craving brings stress into play—
free   from craving,
devoid   of clinging,
mindful,   the monk
    lives the mendicant life."[3]

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from clinging as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very clinging, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"From clinging as a requisite condition
    comes becoming.
One who has come into being
    goes
    to stress.
    There is death
for one who is born.

This is the coming into play
    of stress.
Thus, with the ending of clinging, the wise
    seeing rightly,
    directly knowing
    the ending of birth,
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from arousal[4] as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very arousal, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Any stress that comes into play
is all from arousal
    as a requisite
    condition.
With the cessation of arousal,
    there is no stress
    coming into play.
Knowing this drawback—
that stress comes from arousal
    as a requisite
    condition—
with the relinquishing
of all arousal,
a monk released in non-arousal,
his craving for becoming crushed,
his mind at peace,
his wandering-on in birth totally ended:

He has no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from nutriment[5] as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of that very nutriment, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Any stress that comes into play
is all from nutriment
    as a requisite
    condition.
With the cessation of nutriment,
    there is no stress
    coming into play.
Knowing this drawback—
that stress comes from nutriment
    as a requisite
    condition—
comprehending all nutriment,
independent of all nutriment,[6]
rightly seeing
freedom from disease
through the total ending
of effluents,
    judiciously associating,
    a judge,
he, an attainer-of-knowledge,
goes beyond judgment,
    beyond classification.[7]

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever stress comes into play is all from what is perturbed as a requisite condition': This is one contemplation. 'From the remainderless fading & cessation of what is perturbed, there is no coming into play of stress': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"Any stress that comes into play
is all from what is perturbed
    as a requisite
    condition.
With the cessation of what is perturbed,
    there is no stress
    coming into play.
Knowing this drawback—
that stress comes from what is perturbed
    as a requisite
    condition—
the monk thus renouncing perturbance,
putting a stop to fabrications,
free from perturbance, free
    from clinging,
mindful he lives
the mendicant life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'For one who is dependent, there is wavering': This is one contemplation. 'One who is independent doesn't waver': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be

expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"One independent
doesn't
    waver.
One dependent,
clinging
    to this state here
    or anywhere else,
doesn't go beyond
the wandering-on.
Knowing this drawback—
    the great danger in
    dependencies—
in-
dependent,
free from clinging,
mindful the monk
lives the mendicant life.[8]

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Formless phenomena are more peaceful than forms': This is one contemplation. 'Cessation is more peaceful than formless phenomena': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,

return to further becoming.

But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who've left death behind.[9]

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever is considered as "This is true" by the world with its devas, Māras, & Brahmās, by this generation with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it has come to be with right discernment by the noble ones as "This is false"': This is one contemplation. 'Whatever is considered as "This is false" by the world with its devas, Māras, & Brahmās, by this generation with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it has come to be with right discernment by the noble ones as "This is true"': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"See the world, together with its devas,
supposing not-self to be self.
Entrenched in name-&-form,
they suppose that 'This is true.'
In whatever terms they suppose it
it turns into something other than that,[10]
    and that's what's false about it:
    Changing,
it's deceptive by nature.
Undeceptive by nature
is unbinding[11]:
That the noble ones know
    as true.

They, through breaking through
    to the truth,
hunger-free,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' How would that be? 'Whatever is considered as "This is bliss" by the world with its devas, Māras, & Brahmās, by this generation with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it has come to be with right discernment by the noble ones as "This is stressful"': This is one contemplation. 'Whatever is considered as "This is stressful" by the world with its devas, Māras, & Brahmās, by this generation with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it has come to be with right discernment by the noble ones as "This is bliss"': This is a second contemplation. For a monk rightly contemplating this duality in this way—heedful, ardent, & resolute—one of two fruits can be expected: either gnosis right here-&-now, or—if there be any remnant of clinging-sustenance—non-return."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"All sights, sounds, smells, tastes,
tactile sensations, & ideas
that are   welcome,
    appealing,
agreeable—
as long as they're said
    to exist,
are supposed by the world
together with its devas
    to be bliss.
But when they cease,
that's supposed by them
    to be stress.
The stopping of self-identity
is viewed by the noble ones

as bliss.
This, when seen,
runs counter
to the whole world.

What others say is blissful,
the noble ones say is stress.
What others say is stressful,
the noble know as bliss.
See the Dhamma, hard to understand!
Here those who don't know
are confused.
For those who are veiled,
it's darkness,
blindness
for those who don't see.
But for the good it is blatant,
like light for those who see.

Though in its very presence,
they don't understand it—
dumb animals, unadept in the Dhamma.
It's not easy
for those overcome
by passion for becoming,
flowing along
in the stream of becoming,
falling under Māra's sway,[12]
to wake up
to this Dhamma.

Who, apart from the noble,
is worthy to wake up
to this state?—
the state that,
through rightly knowing it,
they totally unbind,
effluent-free."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of 60 monks, through lack of clinging, were released from effluents.

vv. 724–765

Notes

1. See SN 56:22.

2. The term 'acquisition' *(upadhi),* in its everyday sense, denotes the possessions, baggage, and other paraphernalia that a nomadic family might carry around with it in its wanderings. On the psychological level, it denotes anything for which one might have a sense of 'I' or 'mine' and which, consequently, one would carry around as a kind of mental baggage. The verse following this prose passage is identical with the Buddha's first answer to Mettagū in Sn 5:4.

3. See Iti 15.

4. Arousal = *ārambha,* a word with many possible alternative meanings. Among them: disruption; seizure of an object; inception of action (often with violent connotations).

5. "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth." — SN 12:63. For more on this topic, see SN 12:63–64.

6. See Dhp 92–93.

7. See Iti 63, SN 1:20, and SN 22:85–86.

8. See Ud 8:4.

9. See Iti 72–73.

10. See MN 113, note 3.

11. "His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; unbinding—the undeceptive—is true. Thus a monk so endowed is endowed with the highest determination for truth, for this—unbinding, the undeceptive—is the highest noble truth." — MN 140

12. On Māra's sway, see SN 4:19, SN 35:115, SN 35:189, and SN 35:199.

See also: DN 15; MN 9; MN 140; SN 12:1; SN 12:15; SN 22:94; SN 35:93; AN 4:5; AN 4:24; Iti 51; Iti 103

IV : The Octet Chapter (Aṭṭhaka Vagga)

Introduction

The Aṭṭhaka Vagga[1] is a set of sixteen poems on the theme of non-clinging. The poems cover all four types of clinging—clinging to sensuality, to views, to habits and practices, and to doctrines of the self (MN 44)—with a special emphasis on the first three. They touch the issues of what constitutes the nature of the clinging in each particular case, the drawbacks of the clinging, the advantages of abandoning clinging, ways to abandon clinging, and the subtle paradoxes of what it means not to cling.

This last point is discussed in many suttas in the Pali Canon, as the Buddha's teachings on non-clinging all contain a central paradox: Some of the objects of clinging that must ultimately be abandoned nevertheless form part of the path to their abandoning. A certain amount of sensual pleasure in terms of adequate food and shelter is needed to follow the path to go beyond sensuality; right view is needed to overcome attachment to views; a regimen of precepts and practices is needed to overcome attachment to habits and practices; a strong sense of self-responsibility is needed to overcome attachment to doctrines of the self.[2]

Other passages in the Pali Canon offer clear analogies to explain these paradoxes, often in terms of movement toward a goal—taking a raft across a river, walking to a park, taking a series of relay coaches from one city to another[3]—in which the motive and means of transport are abandoned on reaching the goal. AN 4:194 states explicitly that release occurs only when, after having endowed oneself with right virtue, right concentration, and right discernment, one makes the mind dispassionate toward phenomena that are conducive to passion, and liberates the mind from phenomena that are conducive to liberation.

The Canon also contains passages that state in fairly specific language how the views and habits of the path are right not only because they are true, but also—and especially—because they allow for their own transcendence. AN 10:93 is particularly enlightening on this point. In it, Anāthapiṇḍika visits a group of sectarians who ask him what views the Buddha has. Anāthapiṇḍika—who was a stream-enterer at the time—states that he doesn't know the full extent of the Buddha's views. This reflects the fact that the Buddha's awakening was not defined by his views, so that even a stream-enterer, who is consummate in view *(diṭṭhi-sampanna)* needed for the path, would still not know the full extent of what views a fully awakened person might have.

At Anāthapiṇḍika's request, the sectarians tell him their views, after which he criticizes them for clinging to views that are "brought into being, fabricated, willed, dependently co-arisen," and therefore inconstant and stressful. In clinging to those views, he says, they are thus clinging to stress.

The sectarians then ask Anāthapiṇḍika his view, and he states it in these terms: "Whatever has been brought into being, is fabricated, willed, dependently co-arisen: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have." The sectarians then accuse Anāthapiṇḍika of clinging to this view, and thus clinging to stress, but he responds that in seeing this view well with right discernment he also discerns the escape from it. In other words, right view teaches him not only the way things are, but also encourages him to develop dispassion to all things fabricated, including right view itself. This answer leaves the sectarians speechless. Anāthapiṇḍika then goes to report this conversation to the Buddha, who approves of what he said.

In simple terms, the message of Anāthapiṇḍika's statement is that right view includes a correct understanding of what to do with right view. This point is conveyed by the simile of the water-snake in MN 22: There are right and wrong ways of grasping the Dhamma, but before letting it go, one must grasp it correctly in order to get the best use out of it. One of the wrong ways of grasping right view is to engage in formal debates with those who want to argue in defense of wrong view. MN 60 and AN 4:24 show why these kinds of debates are best avoided both by people on the

path to awakening and by those who are fully awakened. MN 60 points out that one of the implications of the four noble truths is that there exists cessation of becoming. This is in direct opposition to the wrong view that there is no cessation of becoming. But as long as one has not seen and known for oneself that there is cessation of becoming, it would not be fitting to argue that there is cessation of becoming, saying, "Only this is true, anything otherwise is worthless." One is not yet fully qualified to make that statement. But even when one has verified the truth that there is cessation of becoming, AN 4:24 points out one would no longer be defined by or "fastened to" a view about that fact, in which case one feel no personal need to enter into debate on the topic.

The Aṭṭhaka contains many passages that agree with MN 60 and AN 2:24 on these points. However, its primary argument for avoiding debates is that they give rise to conceit, and that conceit in turn leads to becoming and non-becoming. In fact, this is the Aṭṭhaka's main strategy for avoiding clinging to all aspects of the path: Follow the path, it says in essence, but don't develop conceit around it. Renounce sexual intercourse, but don't suppose yourself to be better than others because you do (4:7). Don't boast of your habits and practices (4:3), and don't despise others for theirs (4:14). These points are in line with the passage in MN 78 that defines the "cessation of skillful habits" as the case where one is virtuous but not fashioned of virtue—i.e., one does not define oneself in terms of one's virtue.

Similarly with views: 4:9 states that an attainer-of-knowledge isn't fashioned of views, and so isn't measured or made proud by them. For a person still on the path, it's easy to get entrenched in one's views (4:3), so it's best not to get involved in debates. Even winning a debate doesn't establish the truth, and one risks falling into the trap of regarding oneself as inferior, equal, or superior on the basis of view (4:8).

These teachings on the first three forms of clinging are summed up in the Aṭṭhaka's simple statements about avoiding the fourth form of clinging, to doctrines of the self: Don't theorize about self (4:14), don't display "self" in any realm (4:6), and remove all sense of "mine-ness" or "mine" (4:2, 4:6, 4:11, 4:14–15).

So the Aṭṭhaka's teachings on these points fall in line with those in the rest of the Canon in resolving the paradox around the topic of clinging. Nevertheless, the poems in the Aṭṭhaka also contains a handful of passages that present these paradoxes in a mystifying way. In fact, some of the paradoxes—particularly in the discussions of abandoning clinging to views and habits and practices—are stated in terms so stark that, on the surface, they are hard to reconcile with teachings in other Pali suttas or with other passages in the Aṭṭhaka itself. Taken out of context, they seem to say that the path consists of no views, that it is a practice of no fixed practices and no goals, and that it is not even aimed at knowledge.

The question is thus whether these paradoxes should be taken at face value or further interpreted. Or, to put the question in terms used by the Buddha himself (AN 2:25): Is their meaning, as stated, already fully drawn out or does it have to be inferred? Readers of the poems have offered arguments for both sides.

The argument for taking the paradoxes at face value is based on two major assumptions: that the Aṭṭhaka is historically prior to the rest of the Pali Canon and that it contains a complete statement of the Buddha's early teachings. From these assumptions, the argument goes on to conclude that if these poems conflict with other passages in the Canon, that is simply because those other passages are less true to the Buddha's original message.

Both of the assumptions on which this argument is based, however, contain several weaknesses.

• To begin with the assumption about the age of the poems: Five pieces of evidence are offered as proof that they predate the rest of the Canon—

1) The Aṭṭhaka Vagga, as a set, is mentioned at three other points in the Canon, at Ud 5:6, Mv V, and SN 22:3.[4]

2) Another book in the Canon, the Mahāniddesa (Nd I), is devoted to offering detailed commentaries on each of the poems, an honor that is extended to only two other sections in the Canon: the Pārāyana Vagga (Sn 5) and the Rhinoceros Sutta (Sn 1:3).

3) Although poems in different parts of the Canon borrow passages from one another without mentioning the fact, no other passage in the Canon borrows any of the verses in the Aṭṭhaka without mentioning their source.

4) The language of the poems is more archaic than that used in other suttas.

5) A complete version of the Aṭṭhaka, along with several additions, is found in the Chinese Canon. No other book of the Pali Canon has such a direct correspondence in the Chinese Canon.

However, none of these pieces of evidence can carry the weight of what they are supposed to prove.

1) The first piece shows simply that *an* Aṭṭhaka Vagga predates the three passages in question, not necessarily that *the* Aṭṭhaka Vagga as we have it is identical to the one they mention or that it predates the entire remainder of the Canon. In the three passages in question, only one verse from the Aṭṭhaka Vagga is actually quoted, which is not enough to establish the identity of the Aṭṭhaka Vagga as a whole.

It's not even possible to determine with any certainty which poems in the vagga (chapter) were composed before the others. Because four of the poems in the vagga—4:2–5—have "Aṭṭhaka" in their Pali names, it has been argued that they may have formed the original core of the vagga. But a common feature of the Pali Canon is that a vagga will often be named after the most prominent suttas or rules in the vagga, but that these are not necessarily placed first in the vagga. Nor were they necessarily composed first. The poems in the first half of the Aṭṭhaka are arranged in order of increasing length, and the vagga may have taken its name from the simple fact that, given this arrangement, the "Octets" became prominent.

2) The existence of Nd I shows simply that the Aṭṭhaka Vagga, from early on, was regarded as a difficult text, one that required thorough explanation. It's no proof that the Aṭṭhaka predated everything else in the Canon. In fact, there's always the possibility that Nd I—and its partner, the Cullaniddesa (Nd II), the text explaining 1:1 and 5—

were part of a planned effort to explain the entire Sutta Nipāta, an effort that, for one reason or another, was never completed.

3) The fact that none of the passages of the Aṭṭhaka Vagga were borrowed by other poems in the Canon without mentioning the source may simply be due to the fact that its most striking passages carried a meaning strongly shaped by context, and the Buddha or the compilers of the Canon realized that if they were taken out of context they could have been easily misunderstood.

4) The version of the Aṭṭhaka Vagga in the Chinese Canon was translated many centuries after the Buddha passed away. So its existence proves nothing about what may have predated the Pali Canon.

5) As for the archaic nature of the language, that is common to a great deal of the poetry throughout the Pali Canon. Just as Tennyson's poetry contains more archaisms than Dryden's prose, the fact that a Pali poem uses archaic language is no proof of its actual age. It's easy for a poet writing at a later age to affect the language and poetic styles of an earlier age to give an air of venerability to the message of a poem. And considering that the audience to whom these poems were addressed included brahmans, and—as we noted in the Introduction—brahmans may have preferred archaic modes of expression, there is good reason to believe that the Buddha may have deliberately adopted archaic forms in order to appeal to that segment of his audience.

• However, even if the Aṭṭhaka Vagga actually was composed early in the Buddha's teaching career, that does not mean that it contains a complete statement of his early teachings. In fact, internal evidence in the Aṭṭhaka strongly suggests otherwise.

To begin with, the discussions on clinging throughout the Aṭṭhaka state that clinging is caused by craving, and that it should be abandoned so as to avoid becoming and not-becoming. Anyone familiar with dependent co-arising will notice that these three factors, in this order, form a part of that larger teaching. However, nowhere in the Aṭṭhaka Vagga is there any explanation about what kind of becoming and non-becoming the Buddha is talking about, or what their drawbacks are. Only

in suttas that provide the larger context of dependent co-arising—which shows how becoming leads to repeated birth, and so to suffering and stress; and how even the desire for non-becoming leads to becoming—are these points explained. (See, for instance, SN 12:2 and MN 49.) Anyone listening to the Aṭṭhaka without any knowledge of that larger context would naturally question why becoming and non-becoming should be avoided, and why clinging is thus inherently bad.

Similarly, the Aṭṭhaka states that inner peace cannot be found except through views, learning, and knowledge (4:9), and that one should train for the path of knowledge (4:11), but nowhere does it state clearly what kind of views, learning, and knowledge it's talking about. Again, anyone unaware of the Buddha's teachings elsewhere on these topics would surely ask for clarification on these points.

In addition, the Aṭṭhaka recommends avoiding objectification (4:11, 4:14), being mindful (4:1, 4:10, 4:14, 4:16), practicing jhāna (4:14, 4:16), and aiming for unbinding (4:7, 4:14–15), but never explains what these terms mean.

It's hard to believe that, in delivering the teachings in the Aṭṭhaka, the Buddha would not be asked these questions on these topics. And it's harder to believe that he would not answer them. Yet that's what we're asked to assume if we are to believe that the Aṭṭhaka was a complete statement of his early teachings.

In AN 2:46, the Buddha divides assemblies into two sorts: those trained in bombast, and those trained in cross-questioning. An assembly trained in bombast is eager to hear teachings that are elegant in their terms and expression, but they are not encouraged to ask the meaning of the terms or how the terms are to be applied in practice. An assembly trained in cross-questioning, however, is trained to ask these questions and to expect clear and practical answers. To believe that the Aṭṭhaka is a complete statement of the Buddha's early teachings is to assume that he was training his followers in bombast—an assumption that is hard to accept.

• Finally, there is the issue of consistency. As we have noted, the starker expressions of the paradoxes in the Aṭṭhaka have been interpreted to teach a view of no views, and a practice of no fixed practices and no goals, not

even aimed at knowledge. Yet these interpretations are inconsistent with other passages in the Aṭṭhaka itself, such as the clear-cut view explaining the sources of conflict, presented in 4:11, the long descriptions of how a monk should and shouldn't practice (such as those in 4:14 and 4:16), the statement that one should train for the path of knowledge (4:11), and the frequent references to unbinding *(nibbāna/nibbuti)* as the goal of the practice. So even if the Aṭṭhaka is appreciably older than the other Pali suttas, we would have to assume gross inconsistencies in its message if we were to take its paradoxes at face value.

The argument that the meaning of the Aṭṭhaka's paradoxes must be inferred—that they were intentionally stated in obscure terms—is based on firmer ground. First is the simple fact that they make better sense, when taken as a whole, if the paradoxes are explored for meanings not obvious on the surface. A prime example is the passage toward the beginning of 4:9, in which the Buddha in one sentence seems to be saying that an awakened person would regard purity as not being found by means of views, habits and practices, etc., and then in the next sentence says that it is not found through lack of views, habits and practices, etc. Māgandiya, the Buddha's listener, responds understandably that such a teaching is confused.

Readers who have acquired a taste for Mahāyāna non-dualities, and who would take the Buddha's statement at face value, might scoff at Māgandiya's narrow-mindedness. But, if the words are taken at face value, Māgandiya would be right. The words on the surface are very unhelpful, for they give no idea of what one should do.

It turns out, however, that there is a grammatical pun at stake. The terms in the Buddha's initial statement are put in the instrumental case—which can be interpreted literally as "through" or "by means of," but idiomatically as "in terms of" or "in connection with." The second sentence puts the words for lack of view, etc., in the ablative case, which carries the meaning "because of" or "from." If we interpret the instrumental in the first sentence in its idiomatic sense, the two sentences make sense in and of themselves, and fit with the rest of the Aṭṭhaka—and the Canon as a whole: An awakened person would not define purity in terms of views, habits and practices, etc., but would also realize that purity cannot be attained through a lack of these things. This fits with the

position taken throughout the suttas, that the goal is unfabricated, but the path to the goal must of necessity be fabricated. Therefore the path requires developing qualities that are not contained in the goal and that will have to be abandoned when the goal is reached (see, for example, MN 22, MN 24, and Iti 90).

This case shows that there is a lot to be gained by looking under the surface of paradoxes so that, unlike Māgandiya, we won't be confused by them.

A second reason for regarding the paradoxes as requiring interpretation is one that we have already noted in the Introduction. In their use of puns and grammatical wordplay, they follow an ancient Indian genre—the philosophical enigma—that by its very nature called for extensive interpretation. Evidence in the Ṛgveda shows that ancient Vedic ritual included contests in which elder brahmans used puns and other wordplay to express philosophical teachings as riddles that contestants were then challenged to solve.[5] The purpose of these contests was to teach the contestants to use their powers of ingenuity in thinking "outside the box," in the justified belief that the process of searching for inspiration and being illuminated by the answer would transform the mind in a much deeper way than would be achieved simply by absorbing information.[6]

Although the Aṭṭhaka poems advise against engaging in intellectual contests, they occasionally imitate the Vedic enigmas in the way they use language to challenge the reader. Individual words—sometimes whole lines and verses—in the poems can be interpreted in a variety of ways, and it's up to the reader to explore and consider all the various meanings to decide which are most helpful. Although our culture at present associates wordplay with jokes, the Aṭṭhaka stands at the head of a long line of Buddhist texts—both Theravādin and not—that use wordplay with a serious purpose: to teach the reader to think independently, to see through the uncertainties of language, and so to help loosen any clinging to the structures that language imposes on the mind.[7] This type of rhetoric also rewards anyone who takes the text seriously enough to re-read and re-think what it has to say.

These points suggest that the obscurity of some of the Aṭṭhaka's language can be regarded as a function, not of the poems' age, but of the genre to which they belong. The proper reading of a text like this requires that you question your assumptions about its message and clarify the intention behind your efforts at reaching an understanding. In this way, the act of reading is meant not only to inform but also to transform. The more you give to it, the more it opens up new possibilities in the mind.

Translating wordplay of this sort presents enormous challenges; even when those challenges are surmounted, the act of reading such word games in translation can never be quite the same as reading them in the original language and cultural setting. Fortunately, aside from the more controversial passages, much of the Aṭṭhaka is perfectly straightforward—although Ven. Mahā Kaccāna's commentary in SN 22:3 on one of the simpler verses in 4:9 should serve as warning that even the straightforward passages can contain hidden meanings. In passages where I have detected multiple meanings, I've included all the detected meanings in the translation—although I'm sure that there are instances of double meanings that I may have missed. Wherever the Pali seems ambiguous, I've tried to use English equivalents that convey the same ambiguity. Wherever this has proven beyond my abilities, I've resorted to explanatory notes. I have also used the notes to cite interpretations from Nd I and other passages from earlier parts of the Canon that help explain paradoxes, puns, and other obscure points—both as an aid to the serious reader and as a way of showing that the gulf assumed to separate the Aṭṭhaka from the rest of the sutta collection is more imagined than real.

Two final notes on reading the Aṭṭhaka:

• Although these poems were originally composed for an audience of wandering, homeless monks, they offer valuable lessons for lay people as well. Even the passages referring directly to the homeless life can be read as symbolic of a state of mind. Ven. Mahā Kaccāna's commentary, mentioned above, shows that this has been done ever since canonical times. Addressing a lay person, and commenting on a verse describing the behavior of a sage who has abandoned home and society, he interprets "home" as the aggregates, and "society" as sense impressions. Thus in his hands the verse develops an internal meaning that lay people can apply to

their lives without necessarily leaving their external home and society. Other verses in the poems can be interpreted in similar ways.

• The poems center on descriptions of sages *(muni)* and enlightened people *(dhīra),* but these words don't have fixed meanings from verse to verse. In some contexts, they denote arahants; in others, nothing more than intelligent run-of-the-mill people. So be alert to context when reading descriptions about sages and enlightened people, to see whether they're describing people following the path or those who have already reached the goal.

Notes

1. The name of the Aṭṭhaka (Octets) appears to derive from the fact that four of its poems—4:2–5, all of which contain the word *aṭṭhaka* in their titles—are composed of eight verses.

2. On the skillful uses of "self," see AN 3:40 and AN 4:159. See also *Selves & Not-self.* For a discussion of the four types of clinging, see *The Mind Like Fire Unbound,* chapter 3, and *The Paradox of Becoming,* chapter 4.

3. See MN 22, SN 51:15, and MN 24.

4. Ven. Mahā Kaccāna—cited by the Buddha at AN 1:146 (1:197) as foremost among the monks in his ability to analyze in detail meaning of what was stated in brief—is mentioned in connection with the Aṭṭhaka in all three locations. As a well-educated brahman, he would have been trained in detecting and resolving philosophical enigmas. His personal reputation indicates that he enjoyed doing so.

5. On this point, see Willard Johnson's, *Poetry and Speculation of the Rig Veda,* Berkeley: University of California Press, 1980.

6. By the Buddha's time, these contests had left the ritual arena and had become public philosophical debates much closer to our current notion of a formal debate. However, they were driven by an assumption—derived from the belief in the spiritual transformation that accompanied the correct solution of the philosophical enigma—that holding a winning view was, in and of itself, the measure of a person's high spiritual attainment. The paradoxes in the Aṭṭhaka attack this assumption by, paradoxically, making use of the genre of philosophical enigma from which it originally derived.

7. Other examples of such wordplay in the Pali Canon include SN 1:1 and Dhp 97. For more modern examples of Buddhist texts using word play with a

serious purpose, see *A Heart Released* and *The Ballad of Liberation from the Khandhas,* both by Phra Ajaan Mun Bhūridatto.

4:1 Sensual Pleasure

If one, longing for sensual pleasure,
    achieves it, yes,
he's enraptured at heart.
The mortal gets what he wants.
    But if for that person
    —longing, desiring—
the pleasures diminish,
    he's afflicted,
as if shot with an arrow.

Whoever avoids sensual desires
—as he would, with his foot,
the head of a snake—
goes beyond, mindful,
this attachment in the world.

A man who is greedy
    for fields, land, gold,
    cattle, horses,
    servants, employees,
    women, relatives,
    many sensual pleasures,
is overpowered with weakness
and trampled by trouble,
for pain invades him
as water, a cracked boat.[1]

So one, always mindful,
should avoid sensual desires.
    Letting them go,
he'd cross over the flood
like one who, having bailed out the boat,
    has reached the far shore.[2]

Notes

1. Asaṅga, in the *Yogācārabhūmi,* quotes a Sanskrit version of this poem whose verses correspond to the Pali up to this point, but then ends with another verse that has no direct Pali parallel.

2. The Chinese version of the Aṭṭhaka Vagga adds, at this point, the verses on grieving and separation found in AN 5:49.

See also: *MN 13–14*; *MN 22*; *MN 54*; *SN 1:20*; *SN 35:63*; *SN 35:115*; *SN 35:197*; *AN 6:63*; *Sn 2:8*; *Thag 5:1*; *Thag 7:1*; *Thag 10:5*; *Thig 5:4*; *Thig 13:5*

4:2 The Cave Octet

Staying attached to the cave,
covered heavily over,[1]
a person sunk in confusion
is far from seclusion—
for sensual pleasures
sensual desires[2]
in the world
are not lightly let go.

Those chained by desire,
bound by becoming's allure,
aren't easily released
for there's no liberation by others.
Intent, in front or behind,[3]
on hunger for sensual pleasures
here or before—
greedy
for sensual pleasures,
busy, deluded, ungenerous,
entrenched in the discordant way,[4]
they—impelled into pain—lament:
"What will we be
when we pass on from here?"

So a person should train
right here-&-now.
Whatever you know
as discordant in the world,
don't, for its sake, act discordantly,
for that life, the enlightened say,
is short.

I see them,
in the world, floundering around,
people immersed in craving
for states of becoming.
Base people moan in the mouth of death,
their craving, for states of becoming & not-,[5]
unallayed.

See them,
floundering in their sense of *mine*,
like fish in the puddles
of a dried-up stream—
and, seeing this,
live with no *mine*,
not forming attachment
for states of becoming.
Subdue desire
for both sides,[6]
comprehending[7] sensory contact,
with no greed.

Doing nothing for which
he himself
would rebuke himself,
the enlightened person doesn't adhere
to what's seen,
to what's heard.
Comprehending perception,
he'd cross over the flood—
the sage not stuck
on possessions.
Then, with arrow removed,
living heedfully, he longs for neither—
this world,
the next.

vv. 772–779

Notes

1. Nd I: "Cave" = the body. "Covered heavily over" = having defilements and unskillful mental qualities.

2. "Sensual desires/sensual pleasures": two possible meanings of *kāma*. According to Nd I, both meanings are intended here.

3. Nd I: "In front" means experienced in the past (as does "before" two lines down); "behind" means to-be-experienced in the future.

4. Nd I: "The discordant *(visama)* way" means the ten types of unskillful action (see MN 41, MN 97, and AN 10:176). See also Sn 1:12, note 11.

5. States of not-becoming are oblivious states of becoming that people can get themselves into through a desire for annihilation, either after death or as a goal of their religious striving (see Iti 49 and MN 49). As with all states of becoming, these states are impermanent and stressful.

6. According to Nd I, "both sides" here has several possible meanings: sensory contact and the origination of sensory contact; past and future; name and form; internal and external sense media; self-identity and the origination of self-identity. It also might mean states of becoming and not-becoming, mentioned in the previous verse and below, in Sn 4:5.

7. Nd I: Comprehending sensory contact has three aspects: being able to identity and distinguish types of sensory contact; contemplating the true nature of sensory contact (e.g., inconstant, stressful, and not-self); and abandoning attachment to sensory contact. The same three aspects would apply to comprehending perception, as mentioned in the following verse.

See also: SN 35:189; Thag 16:4; Sn 4:15

4:3 The Corrupted Octet

There are some who dispute
    corrupted at heart,
and those who dispute
    their hearts set on truth,
but a sage doesn't enter
a dispute that's arisen,
which is why he has no rigidity
        anywhere at all.

Now, how would one
    led on by desire,
    entrenched in his likes,
    forming his own conclusions,
overcome his own views?
He'd dispute in line
with the way that he knows.

Whoever boasts to others, unasked,
of his practices, habits,
is, say the skilled,
ignoble by nature—
    he who speaks of himself
    of his own accord.

But a monk at peace,
    fully unbound in himself,
    not boasting of his habits
    —"That's how I am"—
he, say the skilled,
is noble by nature—
    he with no vanity
    anywhere in the world.

One whose doctrines aren't clean—

fabricated, formed, given preference
when he sees it to his own advantage—
    relies on a peace
    dependent
    on the provoked.[1]
Because entrenchments[2] in views
aren't easily overcome
when considering what's grasped
among doctrines,
    that's why
a person embraces or rejects a doctrine—
    in light of these very
    entrenchments.

Now, one who is cleansed[3]
    has no theorized view
about states of becoming
                or not-
    anywhere in the world.
Having abandoned conceit[4] & illusion,
by what means would he go?[5]
        He isn't involved,
for one who's involved
    enters into disputes
    over doctrines.
But how—in connection with what[6]—
would you argue
with one uninvolved?
    He has nothing
embraced or rejected,[7]
has sloughed off every view
    right here—every one.

vv. 780–787

Notes

1. *Kuppa-paṭicca.* Underlying many of the Canon's explanations of physical and mental phenomena is the theory of *dhātu*—element or property—in which phenomena are said to happen because an underlying dhātu, which normally exists in a potential form, is provoked into being actualized. Fires, for instance, come from the provocation of the fire dhātu that is everywhere present. When the provocation ends, the dhātu returns to its potential state, and the phenomenon ends. Thus any phenomenon that depends on provocation is by nature inconstant and unreliable. This is one of the reasons why the experience of full release is said to be unprovoked, because it does not depend on the provocation of a dhātu, and so is free from the potential for change. For more on this point, see MN 29, note 3.

2. Entrenchments: a rendering of the Pali term, *nivesana,* which can also be translated as dwelling (see Sn 1:12, note 5), abode, situation, home, or establishment.

Nd II illustrates the meaning of "entrenchments in views" with these ten views (found, in various forms, in DN 9, MN 72, and AN 10:93): "The cosmos is eternal. Only this is true; anything otherwise is worthless." "The cosmos is not eternal…" "The cosmos is finite…" "The cosmos is infinite…" "The soul & the body are the same…" "The soul is one thing & the body another…" "After death a Tathāgata exists…" "After death a Tathāgata does not exist…" "After death a Tathāgata both does & does not exist…" "After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless."

3. Nd I: Cleansed through discernment. See also the explanation of "washed" in Sn 3:6.

4. Nd I explains a variety of ways of understanding the word "conceit," the most comprehensive being a list of nine kinds of conceit: viewing people better than oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people on a par with oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people worse than oneself as worse than oneself, on a par with oneself, or better than oneself. In other words, the truth of the view is not the issue here; the issue is the tendency to compare oneself with others. See AN 6:49. See also AN 4:159.

5. Nd I: "By what means would he go" to any destination in any state of becoming.

6. "In connection with what": a rendering of the instrumental case that attempts to cover several of its meanings, in particular "by what means" and "in

terms of what." For a discussion of the use of the instrumental case in the Aṭṭhaka Vagga, see Sn 4:9, note 4.

7. This reading follows the Thai, Sri Lankan, and PTS editions: *attaṁ nirattaṁ.* The Burmese edition reads, *attā nirattā:* "He has no self, nor what's opposed to self." As GD points out in its notes to the translation of this verse, the first reading is probably the correct one, as it relates to the poem's earlier reference to a person embracing or rejecting a doctrine. The fact that an awakened person is free from both embracing and rejecting is a recurring theme in this vagga and the next; the confusion at present in the various recensions as to whether similar lines should read *attaṁ/nirattaṁ* or *attā/nirattā* is a recurring textual theme as well. (See Sn 4:4, note 4; Sn 4:10, note 7; Sn 4:14, note 2.)

For a discussion of the conditions under which the Buddha *would* enter into a debate, see *Skill in Questions,* chapter 5.

See also: MN 18; MN 22; MN 58; MN 72; AN 2:36

4:4 The Pure Octet

"I see the pure, the supreme,
free from disease.
It's in connection
with what's seen
that a person's purity
is."[1]
Understanding thus,
having known the "supreme,"
& remaining focused
on purity,
one falls back on that knowledge.
If it's in connection
with what is seen
that a person's purity is,
or if stress is abandoned
in connection with knowledge,
then a person with acquisitions
is purified
in connection with something else,[2]
for his view betrays that
in the way he asserts it.

No brahman[3]
says purity
comes in connection
with anything else.
Unsmeared with regard
to what's seen, heard, sensed,
habits or practices,
merit or evil,
not creating

anything here,
he's let go
    of what he'd embraced.[4]

Abandoning   what's first,
they depend on   what's next.[5]
Following perturbation,[6]
they don't cross over the bond.
They embrace & reject
    —like a monkey releasing a branch
            to seize at another[7]—
a person undertaking practices on his own,
goes high & low,
latched onto perception.
But having clearly known
through vedas,[8] having encountered
    the Dhamma,
one deeply discerning
    doesn't go
    high & low.

He's enemy-free[9]
with regard to   all things
seen, heard, or sensed.
By whom, with what,[10]
should he
be pigeonholed
here in the world?
    —one who has seen in this way,
    who goes around
                open.[11]

They don't theorize, don't yearn,
don't proclaim "utter purity."
Untying the tied-up knot of grasping,
they don't form a desire
    anywhere in the world.

The brahman

gone beyond territories,[12]
has nothing that
—on knowing or seeing—
he's grasped.
Unimpassionate for passion,
not impassioned for dis-,[13]
he has nothing here
that he's grasped as supreme.

vv. 788–795

Notes

1. An ancient Indian belief, dating back to the Vedas, was that the sight of certain things or beings was believed to purify. Thus "in connection with what's seen" here means both that purity is brought about by means of seeing such a sight, and that one's purity is measured in terms of having such a sight. This belief survives today in the practice of *darshan.* See DN 16, note 44.

2. In other words, if purity were simply a matter of seeing or knowing something, a person could be pure in this sense and yet still have acquisitions (= defilements), which would not be true purity. On the use of the phrase, "in connection with," here, see Sn 4:9, note 4.

3. "Brahman" in the Buddhist sense, i.e., a person born in any caste who has become an arahant.

4. Lines such as this may have been the source of the confusion in the different recensions of the Canon—and in Nd I—as to whether the poems in this vagga are concerned with letting go of views that have been embraced *(atta)* or of self *(attā).* The compound here, *attañjaho,* read on its own, could be read either as "he's let go of what has been embraced" or "he's let go of self." However, the following image of a monkey seizing and releasing branches as it moves from tree to tree reinforces the conclusion that the first interpretation is the correct one.

5. Nd I: Leaving one teacher and going to another; leaving one teaching and going to another. This phrase may also refer to the mind's tendency to leave one craving to go to another.

6. For a discussion of unperturbed states of concentration, see MN 106.

7. "Like a monkey releasing a branch to seize at another"—an interesting example of a whole phrase that functions as a lamp, i.e., modifying both the

phrase before it and the phrase after it.

8. "Vedas"—Just as the word "brahman" is used in a Buddhist sense above, here the word *veda* is given a Buddhist sense. According to SnA, in this context it means the knowledge accompanying four transcendent paths: the paths to stream-entry, once-returning, non-returning, and arahantship.

9. Nd I: The enemies here are the armies of Māra—all unskillful mental qualities. For a detailed inventory of Māra's armies, see Sn 3:2.

10. "By whom, with what"—two meanings of the one Pali word, *kena.*

11. Nd I: "Open" means having a mind not covered or concealed by craving, defilement, or ignorance. This relates to the many references in Sn to the idea of having one's roof opened up (see Sn 2:13, note 3). This is in contrast to the image discussed Sn 4:2, note 1.

12. Nd I: "Territories" = the ten fetters *(saṁyojana)* and seven obsessions *(anusaya).*

13. Nd I: "Passion" = sensuality; "dispassion" = the jhāna states that bring about dispassion for sensuality. However, this may also be a reference to the fact that dispassion is the highest dhamma, whether fabricated or unfabricated (Iti 90), and yet the arahant is described in Sn 5:6 as having transcended all phenomena. See AN 3:137, note 1 and Sn 4:6, note 2.

See also: MN 61; AN 5:170

4:5 The Supreme Octet

When dwelling on views
    as "supreme,"
a person makes them
the utmost thing in the world,
&, from that, calls
all others inferior
and so he's not gone beyond disputes.
When he sees his own advantage
in what's seen, heard, sensed,
or in habits & practices,
seizing it there
he sees all else, all others,
                as inferior.

That, too, say the skilled,
is a binding knot: that
in dependence on which
you regard another
    as inferior.
So a monk shouldn't be dependent
    on what's seen, heard, or sensed,
    or on habits & practices;
nor should he theorize a view in the world
    in connection with knowledge
    or habits & practices;
shouldn't take himself
    to be "equal";
shouldn't think himself
    inferior or superlative.

Abandoning what he'd embraced,
    not clinging,

he doesn't make himself dependent
even in connection with knowledge;
doesn't follow a faction
among those who are split;
doesn't fall back
on any view whatsoever.

One who isn't inclined
toward either side
    —becoming or not-,
    here or beyond—
who has no entrenchment
when considering what's grasped among doctrines,
hasn't the least
theorized perception
with regard to what's seen, heard, or sensed.
By whom, with what,
should he be pigeonholed
here in the world?
    —this brahman
    who hasn't adopted views.

They don't theorize, don't yearn,
don't adhere even to doctrines.

A brahman not led
by habits or practices,
gone to the beyond
    —Such—
    doesn't fall back.

vv. 796–803

See also: *AN 4:199*; *AN 6:49*

4:6 Old Age

How short this life!
You die this side of a century,
but even if you live past,
    you die of old age.

People grieve
for what they see as *mine*,
for   nothing possessed is constant,
    nothing is constantly possessed.[1]
Seeing this separation
    simply as it is,
one shouldn't follow the household life.

At death a person abandons
what he supposes as *mine*.
Realizing this, the wise
shouldn't incline
to be devoted to *mine-ness*.

Just as a man doesn't see
    on awakening
what he met in a dream,
even so he doesn't see,
when they are dead
    —their time done—
those he held dear.

When they are seen & heard,
people are called by this name or that,
but only the name remains
to be pointed to
    when they are dead.

Grief, lamentation, & selfishness

are not let go
by those greedy for *mine*,
so sages
letting go of possessions,
go about
seeing the Secure.

A monk, living withdrawn,
enjoying a dwelling secluded:
They say it's congenial for him,
he who wouldn't, in any realm,
display self.

Everywhere
the sage
independent
makes nothing dear or undear.

In him
lamentation & selfishness,
like water on a white lotus,
do not adhere.

As a water bead on a lotus leaf,
as water on a red lily,
doesn't adhere,

so the sage
doesn't adhere
to the seen, the heard, or the sensed;

for, cleansed,
he doesn't suppose
in connection
with the seen, the heard, or the sensed.

In no other way
does he wish for purity,
for he neither takes on passion
nor puts it away.[2]

vv. 804–813

Notes

1. "Nothing possessed is constant, nothing is constantly possessed"—two readings of the phrase, *na hi santi niccā pariggahā.*

2. Nd I: An arahant has put passion totally away once and for all, and so has no need to do it ever again.

See also: SN 21:2; AN 4:184; Dhp 21; Sn 5:16

4:7 To Tissa-metteyya

Tissa-metteyya:

"Tell the damage, dear sir,
for one given over
to sexual intercourse.
Having heard your teaching,
we'll train in seclusion."

The Buddha:

"In one given over
to sexual intercourse,
the teaching is muddled
and he practices wrongly:
    This is ignoble
    in him.
Whoever once went alone,
but then resorts
to sexual intercourse
    —like a carriage out of control—
is called vile in the world,
a person run-of-the-mill.
His earlier honor & dignity:
        lost.
Seeing this,
he should train himself
to abandon sexual intercourse.

Overcome by resolves,
    he broods
like a miserable wretch.
Hearing the scorn of others,
    he's chagrined.
He makes weapons,

attacked by the words of others.
This, for him, is a great entanglement.
    He
    sinks
    into lies.

    They thought him wise
when he committed himself
to the life alone,
but now that he's given
to sexual intercourse
    they declare him a dullard.

Knowing these drawbacks, the sage
    here—before & after—
stays firm in the life alone;
doesn't resort to sexual intercourse;
would train himself
in seclusion—
            this, for the noble,
            is highest.
He wouldn't, because of that,
suppose himself
to be better than others:
        He's on the verge
    of unbinding.

People enmeshed
in sensual pleasures,
envy him:
    a sage remote,
leading his life
unconcerned for sensual pleasures
    —one who's crossed over the flood."

vv. 814–823

See also: MN 22; SN 1:20; AN 4:159; AN 5:75–76; AN 7:48; Ud 3:2

4:8 To Pasūra

"'Only here is there purity'
—that's what they say—
'No other doctrines are pure'
—so they say.
Insisting that what they depend on is good,
they are deeply entrenched
in idiosyncratic truths.[1]

Seeking controversy, they plunge into an assembly,
regarding one another as fools.
Relying on others' authority,
they speak in debate.
Desiring praise, they claim to be skilled.

Engaged in disputes in the midst of the assembly,
—anxious, desiring praise—
the one defeated is
chagrined.
Shaken with criticism, he seeks for an opening.

He whose doctrine is [judged as] demolished,
defeated, by those judging the issue:
He laments, he grieves—the inferior exponent.
'He beat me,' he mourns.

These disputes have arisen among contemplatives.
In them are
elation,
dejection.
Seeing this, one should abstain from disputes,
for they have no other goal
than the gaining of praise.

While he who is praised there

for expounding his doctrine
in the midst of the assembly,
laughs on that account & grows haughty,
attaining his heart's desire.

That haughtiness will be grounds for his damage,
for he'll speak in pride & conceit.
Seeing this, one should abstain from debates.
No purity is attained by them, say the skilled.

Like a strong man nourished on royal food,
you prowl about, roaring, searching out an opponent.
Wherever the battle is,
go there, strong man.
As before, there's none here.

Those who dispute, taking hold of a view,
saying, "This, and this only, is true,"
those you can talk to.
Here there is nothing—
no confrontation
at the birth of disputes.[2]

Whom would you gain as opponent, Pasūra,
among those who live above confrontation—
not pitting view against view—
who have nothing here grasped as supreme?

So here you come,
conjecturing,
your mind thinking up
viewpoints.
You're paired off with a pure one
and so cannot proceed."

vv. 824–834

Notes

1. *Pacceka-sacca.* The word *pacceka* can also mean singular, personal, or individual. AN 10:20 lists the following views as idiosyncratic truths. "The

cosmos is eternal," "The cosmos is not eternal," "The cosmos is finite," "The cosmos is infinite," "The soul & the body are the same," "The soul is one thing & the body another," "After death a Tathāgata exists," "After death a Tathāgata does not exist," "After death a Tathāgata both does & does not exist," "After death a Tathāgata neither does nor does not exist." These truths are distinct from noble truths, in that the word for "noble"—*ariya*—can also mean "universal."

2. See AN 10:93.

On the Buddha as a debater, see *Skill in Questions,* chapter 5.

See also: MN 18; MN 36; MN 58; MN 101; SN 42:8; AN 2:36; AN 3:62; AN 3:68; AN 3:73

4:9 To Māgandiya

[Māgandiya, a brahman, offers his daughter to the Buddha, who replies:][1]

"On seeing [the daughters of Māra]
—Discontent, Craving, & Passion—
there wasn't even the desire for sex.
So what would I want with this,
filled with urine & excrement?
I wouldn't want to touch it
even with my foot."[2]

Māgandiya:

"If you don't want
this gem of a woman, coveted
by many kings,
then for what sort of viewpoint,
habit, practice, life,
attainment of [further] becoming
do you argue?"

The Buddha:

"'I argue for this'
doesn't occur to one
when considering what's grasped
among doctrines.
Looking for what is ungrasped
with regard to views,[3]
and detecting inner peace,
I saw."

Māgandiya:

"Sage, you speak
of not grasping

at any theorized judgments.
This 'inner peace':
What does it mean?
    How is it,
by the enlightened,
    proclaimed?"

The Buddha:

"He doesn't speak of purity
in connection with   view,
                learning,
                knowledge,
                habit or practice.
Nor is it found by a person
through lack of view,
            of learning,
            of knowledge,
            of habit or practice.[4]
Letting these go, without grasping,
    at peace,
    independent,
one wouldn't long for becoming."

Māgandiya:

"Well, if he doesn't speak of purity
in connection with   view,
                learning,
                knowledge,
                habit or practice.
and it isn't found by a person
through lack of view,
            of learning,
            of knowledge,
            of habit or practice,[5]
it seems to me that this teaching's
    simply confused,
for some assume a purity
    in terms of

—by means of[6]—
a view."

The Buddha:

"Asking questions
dependent on view,
you're confused
by the things you have grasped.
And so you don't glimpse
even
the slightest
notion
[of what I am saying].
That's why you think
it's confused.

Whoever supposes
'equal,'
'superior,' or
'inferior,'
by that he'd dispute;
whereas to one unaffected
by these three,
'equal,'
'superior,'
do not occur.

Of what would the brahman say 'true'
or 'false,'
with whom would he dispute?
With whom would he join in dispute,
he in whom 'equal,' 'unequal' are not?

Having abandoned home,
living free from society,
the sage
in villages
creates no intimacies.
Remote from sensuality, not

preferring,
he wouldn't engage with people
in quarrelsome debate.[7]

Those things
aloof from which
he should go about in the world:
The Nāga
wouldn't take them up
& argue for them.

As the prickly lotus
is unsmeared by water & mud,
so the sage,
    an exponent of peace,
        without greed,
    is unsmeared by sensuality &
        the world.

An attainer-of-knowledge isn't measured
                made proud[8]
        by views or what's thought,
        for he isn't fashioned[9] of them.
He wouldn't be led
by action,[10] learning;
doesn't reach a conclusion
    in any entrenchments.

For one dispassionate toward perception
    there are no snares;
for one released by discernment,
        no
    delusions.
Those who grasp at perceptions & views
go about clashing in the world."

vv. 835–847

Notes

1. This information is taken from SnA. The Sanskrit version of this sutta found in the Divyāvadāna provides the same basic information in a narrative much more elaborate than that in SnA. The Sanskrit translation of this sutta found in East Turkestan includes a short prose introduction that agrees in some details with the Divyāvadāna narrative, and in others with the SnA narrative.

2. Unfortunately, the sutta does not say what Māgandiya's daughter had done or thought to deserve such a sharp rebuke. See MN 58.

3. See AN 10:93.

4. Putting the first two sentences of this verse together and making sense of them is the major challenge for anyone trying to translate this poem. The reading given here is based on considerations of both grammar and context.

a) First, *grammar:* The Pali of the first sentence puts the words for "view, learning, knowledge, habit, & practice" in the instrumental case. This case stands for the relationship "by means of" or "because of" but it also has an idiomatic meaning: "in terms of." (To keep the translation neutral on this point, I have translated with the idiom, "in connection with," which can carry both possibilities.) The second sentence puts the words for lack of view, etc., in the ablative case, which carries the meaning "because of" or "from."

If we assume that the instrumental case in the first sentence is meant in the sense of "by means of," then we are dealing—as Māgandiya asserts—with plain nonsense: The first sentence would say that a person cannot achieve purity by means of views, etc., while the second sentence would be saying that he cannot achieve purity by means of no view, etc.

The fact that the two sentences place the relevant terms in different grammatical cases, though, suggests that they are talking about two different kinds of relationships. If we take the instrumental in the first sentence idiomatically in the sense of "in terms of," then the verse not only makes sense but also fits in with teachings of the rest of the Pali suttas: A person cannot be said to be pure simply because he/she holds to a particular view, body of learning, etc. Purity is not defined in those terms. The second sentence goes on to say that a person doesn't arrive at purity from a lack of view, etc. Putting the two sentences together with the third, the message is this: One uses right views, learning, knowledge, habits, & practices as a path, a means for arriving at purity. Once one arrives, one lets go of the path, because the purity of inner peace, in its ultimate sense, is something transcending the means by which it is reached.

b) The immediate *context* of this verse supports this interpretation. The Buddha's initial statement here is an answer, not to the question of how the goal

is attained, but to Māgandiya's question of how an enlightened person would describe the goal. The Buddha responds by contradicting the general views current in his time as to how such a state would be defined, and so in this context the meaning of "in terms of" makes the most immediate sense. Then, having shown that description isn't helpful, the Buddha goes on to discuss the most useful thing that *can* be said about such a state: how to get there.

However, in the verse immediately following this one, it's obvious that Māgandiya has not caught this distinction and so misses the Buddha's point.

For further illustrations of the role of right view in taking one to a dimension beyond all views, see AN 10:93, AN 10:96, MN 22 (in particular, the simile of the raft), and MN 24. (The analogy of the relay coaches in MN 24 actually seems more tailored to the issues raised by the Buddha's remarks in this sutta than it does to the question it addresses in that one.) See also sections III/H and III/H/i in *The Wings to Awakening.*

Nd I, without explaining the grammatical word play at work in this verse, offers an interpretation in line with the one offered in this note: On the one hand, it says, one doesn't describe purity or release in terms of view, etc. On the other, one cannot attain inner peace without using a measure of right view, learning, knowledge, habit (virtue), and practice. It defines right *view* in terms of mundane right view, described in MN 117; *learning* in terms of the voice of another (AN 2:124) and the nine traditional divisions of Dhamma in the Canon: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions (AN 7:64); *knowledge* in terms of knowledge of what has been done by action, knowledge in line with the four noble truths, the knowledge of the six forms of direct knowing (AN 5:28), and knowledge of the nine concentration attainments (AN 9:33); *habit* (virtue) in terms of restraint in the Pāṭimokkha (AN 10:17); and *practice* in terms of eight of the dhutaṅga practices: living in the wilderness, going for alms, wearing cast-off cloth, wearing only one triple set of robes, bypassing no donors on one's alms round, refusing food brought afterwards, not lying down, and accepting whatever lodging one is assigned (see Thag 16:7 and SN 16:5). It is important to note that Nd I does not insist that all these practices and forms of knowledge, etc., must be completely mastered to attain inner peace. Instead, it insists that a "measure" (*matta*) be mastered, without defining how large that measure must be.

5. The lines of this verse up to this point are clearly missing in the text of the Sanskrit version found in East Turkestan. Hoernle, the scholar who first studied

the text, concluded that the lines in the Pali here must have been a later interpolation, but it's also possible that the Sanskrit was either a faulty translation or an accurate translation based on a faulty transmission of the text.

6. "In terms of—by means of": Two ways of interpreting the instrumental case in this sentence.

7. A long explanation of this verse, attributed to Ven. Mahā Kaccāna, is contained in SN 22:3. The main points are these:

"The property of form, householder, is the home of consciousness. When consciousness is in bondage through passion to the property of form, it is said to be living at home. The property of feeling… perception… fabrication is the home of consciousness. When consciousness is in bondage through passion to the property of fabrication, it is said to be dwelling at home.

"And how does one not live at home? Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases, or obsessions with regard to the property of form: These the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be not dwelling at home.

[Similarly with the remaining aggregates.] …

"And how does one live free from society? The Tathāgata has abandoned bondage to the distraction of the society of form-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be living free from society.

[Similarly with the society of sound-impressions, aroma-impressions, flavor-impressions, tactile-sensation-impressions, and idea-impressions.]

"And how is one not intimate in villages? There is the case where a monk lives unentangled with householders. Not delighting together with them, not sorrowing together with them, not happy when they are happy, not pained when they are pained, he does not take on any of their arisen business affairs as his own duty. This is how one is not intimate in villages.…

"And how is one remote from sensuality? There is the case where a certain person is free of passion for sensuality, free of desire, free of love, free of thirst, free of fever, free of craving for sensuality. This is how one is remote from sensuality.…

"And how is one free from preferences? There is the case where a certain person does not think, 'May form be like this in the future. May feeling.… May

perception.… May fabrication.… May consciousness be like this in the future.' This is how one is free from preferences.…

"And how does one not engage with people in quarrelsome debate? There is the case where a certain person is not a fomenter of this kind of debate: '*You* understand this doctrine & discipline? *I'm* the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You're practicing wrongly. I'm practicing rightly. What should be said first you said last. What should be said last you said first. I'm being consistent. You're not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine, or extricate yourself if you can!' This is how one does not engage with people in quarrelsome debate."

8. "Measured … made proud"—two meanings of the Pali word *mānameti*.

9. To be fashioned by something is to define oneself around it. See MN 78, note 2; and MN 113. For discussions of the role of non-fashioning in the practice, see *The Wings to Awakening*, II/B and III/G, and *The Paradox of Becoming*, chapter 6.

10. "Action" here can mean either kamma in a restricted sense, as ritual action, or in its general sense, meaning that the attainer-of-knowledge has gone beyond creating seeds of kamma that will lead to further becoming (see AN 3:34). According to Nd I, "action" here denotes the three types of fabrication *(abhisaṅkhāra):* meritorious (ripening in pleasure), demeritorious (ripening in pain), and imperturbable (the formless attainments)—see DN 33.

See also: *DN 9*; *MN 63*; *MN 72*; *AN 4:194*

4:10 Before the Break-up (of the Body)

"Seeing how,
behaving how,
is one said to be
    at peace?
Gotama, tell me about
    —when asked about—
    the ultimate person."

The Buddha:

"Free from craving
before the break-up
[of the body],
independent
    of *before*
    & *the end*, [1]
not classified *in between*, [2]
no preference is his.

Un-   angered,
un-   startled,
un-   boastful,
un-   anxious,
giving counsel unruffled,
        he is a sage,
    his speech
    under control.

Free from attachment
with regard to the future,
not sorrowing
over the past,
he sees seclusion

in the midst of sensory contacts.[3]
He can't be led
in terms of views.[4]

Withdrawn, un-
deceitful, not
stingy, not
miserly, not
insolent, in-
offensive,
he doesn't engage in
divisive speech.

Not drunk on enticements,
nor given to pride,
he's gentle, quick-witted,
beyond conviction & dispassion.[5]

Not in hopes of material gain
does he take on the training;
when without material gain
he isn't upset.

Unobstructed by craving,
he doesn't through craving[6]
hunger for flavors.

Equanimous—always—mindful,
he doesn't suppose himself
equal,
superior,
inferior,
in the world.
No swellings of pride
are his.

Whose dependencies
don't exist
when, on knowing the Dhamma,
he's in-

dependent;
in whom no craving is found
for becoming or not-:
    He is said
    to be at peace,
        un-intent
        on sensual pleasures,
    with nothing at all
    to tie him down:
one who's crossed over attachment.

He has no
        children
        cattle,
        fields,
        land.
In him you can't pin down
    what's embraced
    or rejected.[z]
He has no preference
for that which people run-of-the-mill
or brahmans & contemplatives
might blame—
    which is why
he is unperturbed
with regard to their words.

His greed gone,
not miserly,
    the sage
doesn't speak of himself
as among those who are higher,
    equal,
or lower.

    He,
theory-free,
goes to no theory.
For whom

nothing in the world
is his own,
who doesn't grieve
over what is not,
who doesn't enter into
doctrines
phenomena[8]:
He is said
to be
at peace."

vv. 848–861

Notes

1. Nd I: "Independent of before & the end" = no craving or view with regard to past or future.

2. For discussions of how the awakened one cannot be classified even in the present, see MN 72 and SN 22:85–86.

3. Nd I: "He sees seclusion in the midst of sensory contacts" = he sees contact as empty of self. This passage may also refer to the fact that the awakened person experiences sensory contact as if disjoined from it. On this point, see MN 140 and MN 146, quoted in *The Mind Like Fire Unbound,* chapter 4.

4. See AN 10:93.

5. Beyond conviction & dispassion—The Pali here can also mean, "A person of no conviction, he does not put away passion." This is an example of the kind of pun occasionally used in Pali poetry for its shock value. Other examples are at Dhp 97 and the end of Sn 4:13. For examples of what is meant by being beyond conviction, see SN 12:68 and SN 48:44. For an explanation of what is meant by being beyond dispassion, see Sn 4:6, note 2. An alternate explanation is that, as Sn 5:6 indicates, the arahant is beyond all dhammas, dispassion included.

6. The Pali word *taṇhāya*—by/through craving—functions here as a lamp.

7. This reading follows the Thai and PTS editions: *attaṁ vā-pi nirattaṁ vā.* The Burmese and Sri Lankan editions read, *attā vā-pi nirattā vā:* "self or what's opposed to self." The first reading seems preferable for two reasons: First, it follows the theme established in Sn 4:3 and Sn 4:4 (and also followed in Sn 4:15 and Sn 5:11) that the awakened person has gone beyond embracing or

rejecting views. Second, the word *nirattā* is found nowhere else in the Canon aside from the two other verses in Sn (4:3 and 4:14) where it is offered as a possible alternative reading for *niratta* (released, rejected). As *niratta* is clearly the preferable alternative in Sn 4:3, I have adopted it here and in Sn 4:14 as well.

8. "Doctrines, phenomena"—two meanings of the Pali word, *dhamma*.

4:11 Quarrels & Disputes

"From where have there arisen
quarrels, disputes,
lamentation, sorrows, along with stinginess,
conceit & pride, along with divisiveness?
From where have they arisen?
Please tell me."

"From what is dear
there have arisen
quarrels, disputes,
lamentation, sorrows, along with stinginess,
conceit & pride, along with divisiveness.
Tied up with stinginess
are quarrels & disputes.
In the arising of disputes
is divisiveness."

"Where is the cause
of things dear in the world,
along with the greeds that go about in the world?
And where is the cause
of the hopes & aims
for the sake of a person's next life?"

"Desires are the cause
of things dear in the world,
along with the greeds that go about in the world.
And here too is the cause
of the hopes & aims
for the sake of a person's next life."

"Now where is the cause
of desire in the world?
And from where have there arisen

decisions, anger, lies, & perplexity,
and all the qualities
described by the Contemplative?"

"What they call
'appealing' &
'unappealing'
in the world:
In dependence on that,
    desire arises.
Having seen becoming & not-
with regard to forms,
a person gives rise to decisions in the world;
anger, lies, & perplexity:
    these qualities, too,
    when there exists
    that very pair.
A person perplexed
should train for the path of knowledge,
for it's in having known
that the Contemplative has spoken
of qualities/dhammas."[1]

"Where is the cause
of appealing & un-?
When what isn't
do they not exist?
And whatever is meant
by becoming & not- :
    Tell me,
    Where is their cause?"

"Contact is the cause
of appealing & un-.
When contact isn't,
they do not exist,
along with what's meant
by becoming & not- :
    I tell you,

from here is their cause."

"Now where is the cause
of contact in the world,
and from where have graspings,
possessions, arisen?
When what isn't
does there not exist *mine-ness?*
When what has disappeared
do contacts not touch?"

"Conditioned by name-&-form
is contact.
In longing do graspings,
possessions have their cause.
When longing isn't,
mine-ness doesn't exist.
When forms have disappeared
contacts don't touch."

"For one how-arriving
does form disappear?
How do pleasure & pain disappear?
Tell me this.
My heart is set
on knowing how
they disappear."

"One not percipient of perceptions
not percipient of aberrant perceptions,
not unpercipient,
nor percipient of what's disappeared[2]:
For one thus-arriving,
form disappears[3]—
for objectification-classifications[4]
have their cause in perception."

"What we have asked,
you've expounded to us.
We ask one thing more.

Please tell it.
Do some of the wise
say that just this much is the utmost,
that purity of spirit[5] is here?
Or do they say
that it's other than this?"

"Some of the wise
say that just this much is the utmost,
that purity of spirit is here.
But some of them,
who say they are skilled,
say it's the moment
with no clinging remaining.

But knowing,
'Having known, they still are dependent,'[6]
the sage ponders dependencies.
On knowing them, released,
he doesn't get into disputes,
doesn't meet with becoming & not-
: He's enlightened."

vv. 862–877

Notes

1. As other passages in this poem indicate (see note 6, below), the goal is not measured in terms of knowledge, but as this passage points out, knowledge is a necessary part of the path to the goal.

2. According to Nd I, "percipient of perceptions" means having ordinary perceptions. "Percipient of aberrant perceptions" means being insane. "Unpercipient" means either having entered the cessation of perception and feeling (see AN 9:33) or the dimension of beings without perception (DN 1 and DN 15). "Percipient of what's disappeared" (or: having perceptions that have disappeared) means having entered any of the four formless states. Of these four explanations, the last is the least likely, for as the next lines show, this passage is describing the stage of concentration practice in which one is transcending the fourth jhāna and entering the formless attainment of the

infinitude of space. A more likely explanation of "percipient of what's disappeared" would be the act of holding to perceptions of the breath and of pleasure and pain, even though these phenomena have all disappeared in the fourth jhāna (see SN 36:11, AN 9:31, AN 10:20, and AN 10:72).

3. This is the point where the meditator leaves the fourth jhāna and enters the perception of the infinitude of space.

4. Objectification-classifications *(papañca-saṅkhā)*: Nd I defines *papañca* simply as craving, views, and conceit. A survey of how the term *papañca* is actually used in the suttas, however, shows that it denotes the mind's tendency to objectify itself as a being. Then, from that objectification, it searches for nourishment to keep that being in existence, classifying experience in terms conducive to that search and thus giving rise to conflict. As Sn 4:14 points out, the root of the objectification-classifications is the perception, "I am the thinker." For further discussion of this point, see note 1 to that sutta and the introduction to MN 18.

5. "Spirit" is the usual rendering of the Pali word, *yakkha.* According to Nd I, however, in this context the word *yakkha* means person, individual, human being, or living being.

6. In other words, the sage knows that both groups in the previous verse fall back on their knowledge as a measure of the goal, without comprehending the dependency still latent in their knowledge. The sages in the first group are mistaking the experience of neither perception nor non-perception as the goal, and so they are still dependent on that state of concentration. The sages in the second group, by the fact that they claim to be skilled, show that there is still a latent conceit in their experience of not-clinging, and thus it is not totally independent of clinging. (For more on this point, see MN 102.) Both groups still maintain the concept of a "spirit" that is purified in the realization of purity. Once these dependencies are comprehended, one gains release from disputes and from states of becoming and not-becoming. It is in this way that knowledge is a means to the goal, but the goal itself is not measured or defined in terms of knowledge.

See also: *DN 21*; *Ud 2:4*

4:12 The Lesser Array

"Dwelling on
their own views,
quarreling,
different skilled people say:
'Whoever knows this, understands Dhamma.
Whoever rejects this, is
imperfect.'
Thus quarreling, they dispute:
'My opponent's a fool & unskilled.'
Which of these statements is true
when all of them say they are skilled?"

"If, in not accepting
an opponent's doctrine,
one's a fool, a beast of inferior discernment,
then *all* are fools of inferior discernment—
all of these
who dwell on their views.
But if, in siding with a view,
one's cleansed,
with discernment made pure,
sensible, skilled,
then none of them
are of inferior discernment,
for all of them
have their own views.

I don't say, 'That's how it is,'
the way fools tell one another.
They each make out their views to be true
and so regard their opponents as fools."

"What some say is true

—'That's how it is'—
others say is 'falsehood, a lie.'
Thus quarreling, they dispute.
Why can't contemplatives
say one thing & the same?"

"The truth is one,[1]
there is no second
about which a person who knows it
would argue with one who knows.
Contemplatives promote
their various own truths,
that's why they don't say
one thing & the same."

"But why do they say
various truths,
those who say they are skilled?
Have they learned many various truths
or do they follow conjecture?"

"Apart from their perception
there are no
many
various
constant truths
in the world.[2]
Theorizing conjectures
with regard to views,
they speak of a pair: true
& false.
Dependent on what's seen,
heard,
& sensed,
dependent on habits & practices,
one shows disdain [for others].
Taking a stance on his decisions,
praising himself, he says,
'My opponent's a fool & unskilled.'

That by which
he regards his opponents as fools
is that by which
he says he is skilled.
Calling himself skilled,
he despises another
who speaks the same way.

Agreeing on a view gone out of bounds,
drunk with conceit, imagining himself perfect,
he has consecrated, with his own mind,
himself
as well as his view.

If, by an opponent's word,
one's inferior,
the opponent's
of inferior discernment as well.
But if, by one's own word
one's an attainer-of-knowledge, enlightened,
no one
among contemplatives
is a fool.

'Those who approve of a doctrine other than this
are lacking in purity,
imperfect.'
That's what the many sectarians say,
for they're smitten with passion
for their own views.
'Only here is there purity,'
that's what they say.
'In no other doctrine
is purity,' they say.
That's how the many sectarians
are entrenched,
speaking firmly there
concerning their own path.
Speaking firmly concerning your own path,

what opponent here would you take as a fool?
You'd simply bring strife on yourself
if you said your opponent's a fool
with an impure doctrine.

Taking a stance on your decisions,
  & yourself as your measure,
you dispute further down
into the world.

But a person who's abandoned
  all decisions
creates no strife
in the world."

vv. 878–894

Notes

1. "The truth is one": This statement should be kept in mind throughout the following verses, as it forms the background to the discussion of how people who theorize their conjectures speak of the pair, true and false. The Buddha is not denying that there is such a thing as true and false, or that some statements correspond more truly to reality than others. He avoids defending his own teachings in debates, not because there are many different truths, but because—as he says in Sn 4:8, the purpose of debates is not to arrive at truth but to gain praise. In this way, it encourages the debater to get entrenched in his views. All entrenched views, regardless of how true or false their content might be, behave in line with the truth of conditioned phenomena as explained in the preceding sutta. They lead to conceit, conflict, and states of becoming. When they are viewed in this way—as events in a causal chain rather than as true or false depictions of other events (or as events rather than signs)—the tendency to hold to or become entrenched in them is diminished. This allows for a practitioner to hold to the truths of right view for the sake of putting an end to suffering and stress, and then to put aside any attachment to those truths once they have performed their duty. On this point, see MN 22 and AN 10:93, and the essay, "Truths with Consequences."

2. On the role of perception in leading to conflicting views, see the preceding sutta.

4:13 The Great Array

"Those who, dwelling on views,
dispute, saying, 'Only this is true':
    Do they all incur blame,
    or also earn praise there?"

"[The praise:] It's such a small thing,
not at all appeasing.[1]
I speak of two fruits of dispute;
and seeing this, you shouldn't dispute—
    seeing the state
    where there's no dispute
    as secure.

One who knows
doesn't enter into
    any conventions
born of the run-of-the mill
    at all.
One who's uninvolved:
When he's forming no predilection
for what's seen, for what's heard,
why would he get
involved?[2]

Those for whom habits
are ultimate
say that purity's
a matter of self-restraint.
Undertaking a practice,
they devote themselves to it:
    'Let's train just in this,
    and then there would be purity.'
Those who say they are skilled

are [thus] led on to becoming.
But if one of them falls
from his habits or practice,
    he trembles,
having failed in his actions.
He hopes for, longs for, purity,
like a caravan leader   lost
    far from home.

But one who's abandoned
    habits & practices[3]
            —all—
things that are blamable, blameless,[4]
not hoping for 'pure' or 'impure,'[5]
would live in kindness & peace,
            without taking up peace,[6]
detached.

Dependent
on taboos, austerities,
or what's seen, heard, or sensed,
they speak of purity
through wandering further on
through becoming & not-,
their craving not gone
for becoming & not-.[7]
For one who aspires has longings
& trembling with regard to theorizings.
But one who here
has no passing away & arising:
Why would he tremble?
For what would he long?"

"The teaching some say is 'supreme,'
is the very one others call 'lowly.'
Which statement is true
when all of these claim to be skilled?"

"They say their own teaching is perfect

while the doctrine of others is lowly.
Thus quarreling, they dispute,
each saying his agreed-on opinion
is true.
If something, because of an opponent's say-so,
were lowly,
then none among teachings would be
superlative,
for many say
that another's teaching's inferior
when firmly asserting their own.
If their worship of their teaching were true,
in line with the way they praise their own path,
then *all* doctrines
would be true—
for purity's theirs, according to each.

The brahman has nothing
led by another,
when considering what's grasped
among doctrines.
Thus he has gone
beyond disputes,
for he doesn't regard as best
the knowledge of a doctrine,
any other doctrine.[8]

'I know. I see. That's just how it is!'—
Some believe purity's in terms of view.
But even if a person has seen,
what good does it do him?
Having slipped past,
they speak of purity
in connection with something
or somebody else.
A person, in seeing,
sees name-&-form.
Having seen, he'll know

only these things.
No matter if he's seen little, a lot,
the skilled don't say purity's
in connection with that.

A person entrenched in his teachings,
preferring a theorized view,
isn't easy to discipline.
Whatever he depends on
he describes it as lovely,
says that it's purity,
  that there he saw truth.

The brahman, evaluating,
doesn't enter into a theory,
doesn't follow views,
isn't tied even to knowledge.[9]
And on knowing
whatever's conventional, commonplace,
he remains equanimous:
  'That's what others hold onto.'

Having untied the knots
here in the world,
the sage here in the world[10]
doesn't follow a faction
when disputes have arisen.
At peace among those not at peace,
he's equanimous, doesn't hold on:
  'That's what others hold onto.'

Giving up old effluents,
not forming new,
neither pursuing desire,
nor entrenched in his teachings,
he's totally released
from viewpoints,
  enlightened.

He doesn't adhere to the world,

is without self-rebuke;
is enemy-free[11]
with regard to all things
seen, heard, or sensed.

His burden laid down,
the sage totally released

is improper :: is theory-free
hasn't stopped :: isn't impassioned
isn't worth wanting :: doesn't
desire,"[12]

the Blessed One said.

vv. 895–914

Notes

1. Or: Not enough to appease (the defilements, says Nd I).

2. A Sanskrit version of this verse is quoted by Asaṅga in the *Bodhisattvabhūmi* (48.24).

3. Nd I: Abandoning habits & practices in the sense of no longer believing that purity is measured in terms of them, the view discussed in the preceding verse. See MN 79.

4. Nd I: "Blamable, blameless" = black and white kamma (see AN 4:232, 234, 237–238, quoted in *The Wings to Awakening,* section I/B.

5. Nd I: Having abandoned impure mental qualities, and having fully attained the goal, the arahant has no need to hope for anything at all.

6. "In kindness & peace, without taking up peace"—a pun on the word, *santimanuggahaya.*

7. The word *bhavabhavesu*—"through/for becoming & not-becoming"—functions here as a lamp.

8. "The knowledge of a doctrine, any other doctrine"—a pun on the word, *dhammamaññam.* Nd I favors the second interpretation, saying that the brahman does not see as best any doctrine aside from the Wings to Awakening: the establishings of mindfulness, the exertions, the bases of power, the faculties, the strengths, the factors for awakening, and the noble eightfold path. This reading seems unlikely, though, as these doctrines are not mentioned anywhere in this poem. The first reading is more in line with the Buddha's statement in

Sn 4:9 that the highest state is not defined in terms of knowledge, and is well-illustrated in action in AN 10:93.

9. According to Nd I, this compound—*ñāṇa-bandhu*—should be translated as "tied by means of knowledge," in that the arahant doesn't use the knowledge that comes with the mastery of concentration, the five mundane forms of psychic power *(abhiññā),* or any wrong knowledge to create the bonds of craving or views. However, the compound may also refer to the fact that the arahant isn't tied even to the knowledge that forms part of the path to arahantship (see MN 117).

10. "In the world" functions as a lamp here.

11. See Sn 4:4, note 9.

12. "Is improper :: is free from theories, hasn't stopped :: isn't impassioned, isn't worth wanting :: doesn't desire"—a series of puns—*na kappiyo, nuparato, na patthiyo*—each with a strongly positive and a strongly negative meaning, probably meant for their shock value. For a similar set of puns, see Dhp 97.

See also: MN 24; AN 4:24

4:14 Quickly

"I ask the Kinsman of the Sun, the Great Seer,
about seclusion & the state of peace.
Seeing in what way is a monk unbound,
clinging to nothing in the world?"

"He should put an entire stop
to the root of objectification-classifications:

'I am the thinker.'[1]

He should train, always mindful,
to subdue any craving inside him.
Whatever truth he may know,
within or without,
he shouldn't, because of it,
make himself hardened,
for that isn't called
unbinding by the good.
He shouldn't, because of it, think himself
better,
lower, or
equal.
Touched by contact in various ways,
he shouldn't keep theorizing about self.
Stilled right within,
a monk shouldn't seek peace from another,
from anything else.
For one stilled right within,
there's nothing embraced,
so how rejected?[2]

As in the middle of the sea
it is still,

with no waves upwelling,
so the monk—unperturbed, still—
should not swell himself
    anywhere."

"He whose eyes are open has described
the Dhamma he's witnessed,
subduing danger.
Now tell us, sir, the practice:
the Pāṭimokkha & concentration."

"One shouldn't be careless with his eyes,
should close his ears to village-talk,
shouldn't hunger for flavors,
or view anything in the world
    as *mine*.
When touched by contact,
he shouldn't lament,
shouldn't covet anywhere any
    states of becoming,
or tremble at terrors.
When gaining food & drink,
            staples & cloth,
    he should not make a hoard.
Nor should he be upset
when receiving no gains.
Doing jhāna,   not footloose,
he should refrain   from restlessness,
shouldn't be   heedless,
should live   in a noise-less abode.
Not making much of sleep,
ardent, given to wakefulness,
he should abandon weariness, deception,
    laughter, sports,
    sexual intercourse,
    & all that goes with it;
should not practice casting spells,[3]
    interpret dreams, physical marks,

the stars, animal cries;
should not be devoted to
doing cures or inducing fertility.

A monk shouldn't tremble at blame
or grow haughty with praise;
should dispel stinginess, greed,
divisive speech, anger;
shouldn't buy or sell
or revile anyone anywhere;
shouldn't linger in villages,
or flatter people in hope of gains.

A monk shouldn't boast
or speak with ulterior motive,
shouldn't train in insolence
or speak quarrelsome words;
shouldn't engage in lies
or knowingly cheat;
shouldn't despise others for their
life,
discernment,
habits,
or practices.
Annoyed on hearing many words
from contemplatives
or ordinary people,
he shouldn't respond harshly,
for those who retaliate
aren't calm.

Knowing this teaching,
a monk inquiring
should always
train in it mindfully.
Knowing unbinding as peace,
he shouldn't be heedless
of Gotama's message—
for he, the Conqueror unconquered,

witnessed the Dhamma,
not by hearsay,
but directly, himself.
So, heedful, you
should always do homage & train
in line with that Blessed One's message,"

the Blessed One said.[4]

vv. 915–934

Notes

1. On objectification-classifications and their role in leading to conflict, see Sn 4:11 and the introduction to MN 18. The perception, "I am the thinker" lies at the root of these classifications in that it identifies oneself as a being. Because a being requires food, both physical and mental (see SN 12:63–64 and Khp 4), this creates conflict with others seeking food. Because an identity as a being also involves attachment (see SN 23:2), this perception involves internal conflict as well, as whatever one identifies with will inevitably change. The conceit inherent in this perception thus forms a fetter on the mind. To become unbound, one must learn to examine this perception—to see that it is simply an assumption that is not inherent in experience, and that we would be better off learning how to drop it.

2. This reading follows the version of the verse given in the Thai edition of Nd I, as well as an alternative reading given as a footnote to the Sri Lankan edition of Sn 4:14: *n'atthi attaṁ kuto nirattaṁ vā.* The Burmese and Sri Lankan editions of this verse read, *n'atthi attā kuto nirattā vā:* "There is no self, so how what's opposed to self?" The Thai edition of Sn 4:14 reads, *n'atthi attā kuto nirattaṁ vā:* "There is no self, so how what's rejected?" This last reading makes no sense; the Burmese and Sri Lankan readings depend on the notion that *nirattā* is an actual word, although it appears nowhere in the Canon except in two other verses of the Aṭṭhaka Vagga, where it is cited as a possible alternative to *niratta* (Sn 4:3 and Sn 4:10). Because the Buddha in SN 44:10 refuses to take the position that there is no self, and because he says in MN 2 that the questions, "Do I exist? Do I not exist?" are unworthy of attention, all of the readings of this verse that say *n'atthi attā* would appear to be wrong. Thus I have adopted the reading given here.

3. *Āthabbaṇa.* Some scholars have identified this term with the Atharvaveda, but the identification is uncertain. It could also be a generic term for casting spells and curses of any sort. Nd I interprets this term simply as referring to spells for bringing about calamities and diseases for one's enemies.

4. The Chinese version of the Aṭṭhaka Vagga adds, at the end of this sutta, the verses in Sn 1:9.

See also: *DN 2*

4:15 The Rod Embraced

“When embraced,
the rod of violence[1]
    breeds danger & fear:
Look at people in strife.
    I will tell how
    I experienced
    terror:
Seeing people floundering
like fish in small puddles,
competing with one another—
    as I saw this,
    fear came into me.
The world was entirely
    without substance.
All the directions
    were knocked out of line.
Wanting a haven for myself,
I saw nothing that wasn’t laid claim to.
Seeing nothing in the end
but competition,
I felt discontent.
                And then I saw
an arrow here,
    so very hard to see,
    embedded in the heart.
Overcome by this arrow
you run in all directions.
But simply on pulling it out
    you don’t run,
    you don’t sink.[2]

[Here the trainings are recited.] [3]

Whatever things are tied down in the world,
you shouldn't be set on them.
Having totally penetrated
sensual pleasures,
sensual passions,[4]
you should train for your own
unbinding.

Be truthful, not insolent,
not deceptive, remote
from divisiveness.
Without anger, the sage
should cross over the evil
of greed & avarice.
He should conquer drowsiness,
weariness,
sloth;
shouldn't consort with heedlessness,
shouldn't stand firm in his pride—
the man with his heart set
on unbinding.

He shouldn't engage in lying,
shouldn't create affection for form,
should fully fathom conceit,
and live refraining from impulsiveness;
shouldn't delight in what's old,
prefer what's new,[5]
grieve over decline,
get entangled in
what's dazzling & bright.[6]

I call greed
a great flood;
hunger, a swift current.
Preoccupations are ripples;
sensuality, a bog

hard to cross over.
Not deviating from truth,
a sage stands on high ground
: a brahman.[7]

Having relinquished
in every way,
he is said to be
at peace;
having clearly known, he
is an attainer-of-knowledge;
knowing the Dhamma, he's
independent.
Moving rightly through the world,
he doesn't envy
anyone here.

Whoever here has gone beyond
sensual passions—
an attachment hard
to transcend in the world—
doesn't sorrow,
doesn't fret.
He, his stream[8] cut, is free
from bonds.

Burn up what's *before*,
and have nothing for *after*.
If you don't grasp
at what's *in between*,[9]
you will go about, calm.

For whom, in name-&-form,
in every way,
there's no sense of *mine*,
and who doesn't grieve
over what is not:
He, in the world,
isn't defeated,

suffers no loss.[10]

To whom there doesn't occur
'This is mine,'
for whom nothing is others':
He, feeling no sense of *mine-ness*,
doesn't grieve at the thought
'I have nothing.'

Not harsh,
not greedy,
not perturbed,[11]
everywhere
concordant[12]:
This is the reward
—I say when asked—
for those who are free
from theorizing.

For one unperturbed
—who knows—
there's no accumulating.
Abstaining, unaroused,
he everywhere sees
security.[13]
The sage
doesn't speak of himself
as among those who are higher,
equal,
or lower.
At peace, free of stinginess,
he doesn't embrace, doesn't
reject,"
the Blessed One said.

vv. 935–954

Notes

1. Nd I: The rod of violence takes three forms: physical violence (the three forms of bodily misconduct), verbal violence (the four forms of verbal misconduct), and mental violence (the three forms of mental misconduct). See AN 10:176 and Dhp 129–142.

2. Nd I: "One doesn't run" to any of the destinations of rebirth; "one doesn't sink" into any of the four floods of sensuality, views, becoming, and ignorance. See SN 1:1, SN 45:171, and AN 4:10.

3. This phrase, a kind of stage direction, seems to indicate that this poem had a ritual use, as part of a ceremony for giving the precepts.

4. "Sensual pleasure, sensual passions": two meanings of the word *kāma.*

5. Nd I: "Old" and "new" mean past and present aggregates.

6. Nd I: "what's dazzling & bright" = craving and other defilements.

7. See AN 7:15.

8. Nd I: The stream here stands for craving and the various defilements that arise in its wake. See Dhp 251, 337, 339–340, and 347. It could also stand for the stream of becoming, mentioned in Sn 3:12.

9. Nd I: "Before," "after," and "in between" = past, future, and present.

10. "Isn't defeated, suffers no loss"—two meanings of the Pali phrase, *na jiyyati.*

11. Nd I defines "perturbation" as meaning "craving," and "unperturbed" as meaning unmoved by gain, loss, status, loss of status, praise, criticism, pleasure, or pain (see AN 8:6–7). However, when the Buddha discusses the meaning of "unperturbed" in Sn 5:3, he relates it to the practice of concentration. See Sn 5:3, note 5.

12. *Sama.* See Sn 1:12, note 11.

13. See Ud 2:10.

4:16 To Sāriputta

Ven. Sāriputta:
"Never before
have I seen or heard
from anyone
of a teacher with such lovely speech
come, together with his following
from Tusita heaven,[1]
as the One with Eyes
who appears to the world with its devas,
having dispelled all darkness,
having arrived at delight
    all alone.

To that One Awakened—
    unentangled, Such, un-
    deceptive,
    come with his following—
I have come desiring a question
on behalf of the many
here who are fettered:
For a monk disaffected,
frequenting a place remote—
    the root of a tree,
    a cemetery,
    in mountain caves
    various places to stay—
how many are the fears there
at which he shouldn't tremble
    —there in his noiseless abode—
how many the dangers in the world
for the monk going the direction

he never has gone
over which he should prevail
there in his isolated abode?
What should be
the ways of his speech?
What should be
his range there of action?
What should be
a resolute monk's
habits & practices?[2]
Undertaking what training
— mindful, astute, alone —
would he blow away
his own impurities
as a silver smith,
those in molten silver?"

The Buddha:

"I will tell you
as one who knows,
what is comfort
for one disaffected
if he's resorting to a place remote,
desiring self-awakening
in line with the Dhamma.
An enlightened monk,
living circumscribed,
mindful,
shouldn't fear the five fears:
of horseflies, mosquitoes, snakes,
human contact, four-footed beings;
shouldn't be fazed
by those following another's teaching
even on seeing their manifold
threats;
should prevail over still other
further dangers

as he seeks what is skillful.

Touched
    by the touch
of disease, hunger,
he should endure cold
& inordinate heat.
He with no home,
in many ways touched by these things,
striving, should make firm his persistence.

He shouldn't commit a theft,
shouldn't speak a lie,
should touch with thoughts of goodwill
beings firm & infirm.
Conscious of when
his mind is stirred up & turbid,
he should dispel it:
    'It's on the side
    of the Dark One.'

He shouldn't come under the sway
of anger or pride.
Having dug up their root
he would stand firm.
Then, when prevailing
    —yes—
he'd prevail over notions of dear & undear.

Deferring   to discernment
enraptured   with what's admirable,
he should overcome these dangers,
should conquer
                discontent
                in his isolated spot,
should conquer
                these four
                thoughts of lament:

    'What will I eat,

or where will I eat?
How badly I slept.
Tonight where will I sleep?'

These lamenting thoughts
he should subdue—
one under training,
wandering without home.
Receiving food & cloth
at appropriate times,
he should have a sense of enough
for the sake of contentment.[3]
Guarded in regard to these things
going restrained into a village,
even when harassed
he shouldn't say a harsh word.

With eyes downcast,
& not footloose,
committed to jhāna,
he should be continually wakeful.[4]
Arousing equanimity,
centered within,
he should cut off any penchant
to conjecture or worry.
When reprimanded with words,
he should—mindful—
rejoice;[5]
should smash any rigidity
toward his fellows in the holy life;
should utter skillful words
that are not untimely;
should give no mind
to the gossip people might say.

And then there are in the world
the five kinds of dust
for whose subduing, mindful,

he should train:
With regard to forms, sounds, tastes,
smells, & tactile sensations
    he should conquer passion;
with regard to these things
    he should subdue his desire.

A monk, mindful,
his mind well released,
contemplating the right Dhamma
at the right times,
    on coming
    to oneness[6]
    should annihilate
    darkness,"

the Blessed One said.

vv. 955–975

Notes

1. The Buddha spent his next-to-last lifetime in the Tusita heaven, one of the highest levels on the sensual plane.

2.The fact that the Buddha answers this question in a straightforward manner illustrates the point that abandoning habits and practices does not mean having undefined precepts or practices—or no precepts or practices at all. See Sn 4:13, note 3.

3. See AN 4:28, AN 4:37, and AN 7:64.

4. See AN 4:37.

5. See Dhp 76–77.

6. *Ekodi-bhūto.* A quality of concentration attained in the second jhāna.

See also: *SN 35:117*; *SN 35:200*; *AN 4:28*; *Thag 3:8*; *Thag 5:8*; *Thag 6:2*; *Thag 18*

V : The To-the-Far-Shore Chapter (Pārāyana Vagga)

Introduction

Sixteen brahman ascetics—students of a teacher named Bāvarī—approach the Buddha with questions on the goal of his teaching and how to attain it. From their questions, it is obvious that some of them, at least, are quite advanced in their meditation practice. Tradition tells us that the first fifteen of the ascetics attained arahantship immediately after the Buddha answered their questions. As for the sixteenth—Piṅgiya—Nd II tells us that after his questions were answered he attained the Dhamma Eye, a term that usually means stream-entry. The commentary to Nd II, however, interprets it as meaning that he became a non-returner.

A recurrent image in these dialogues is of life as a flood—a flood of birth, aging, and death; sorrow and lamentation; stress and suffering. The purpose of spiritual practice is to find a way across the flood to the safety of the far shore. This image explains the frequent reference to finding a way past entanglements—the flotsam and jetsam swept along by the flood that may prevent one's progress; and to the desire to be without acquisitions—the unnecessary baggage that could well cause one to sink midstream.

There is evidence that these sixteen dialogues were highly regarded right from the very early centuries of the Buddhist tradition. As concise statements of profound teachings particular to Buddhism, they sparked an attitude of devotion coupled with the desire to understand their more cryptic passages. Most of Nd II, a late addition to the Pali Canon, is devoted to explaining them in detail. Five suttas—one in the Saṁyutta Nikāya, four in the Aṅguttara—discuss specific verses in the set, and a sixth sutta (AN 7:53) tells of a lay woman who made a practice of rising

before dawn to chant the Pārāyana—apparently the full set of sixteen dialogues. Whether the Prologue and Epilogue had been added to the sixteen dialogues by her time or were added later, no one knows.

Unlike the Aṭṭhaka Vagga, there is no extant version of the Pārāyana Vagga in any other Buddhist Canon. However, several Sanskrit Buddhist texts quote passages from the individual suttas it contains; and the Chinese Canon contains at least thirteen passages that refer to the Pārāyana Vagga and/or quote passages from it.

So the Pārāyana is characterized by many of the same features that are used to argue for the antiquity of the Aṭṭhaka. However, the case for its antiquity is rarely pressed, perhaps because 5:3–4, 5:7, 5:10–11, and 5:16 center on the issue of how to avoid rebirth. If the Aṭṭhaka and Pārāyana are indeed early records of the Buddha's teachings, the Pārāyana would thus act as a necessary supplement to the Aṭṭhaka in that, unlike the Aṭṭhaka, it explains why clinging and becoming are dangerous: They lead to the suffering of rebirth.

The discussions offered by the five suttas that quote the Pārāyana Vagga show that even in cases where the meaning of a verse seems, on first reading, fairly straightforward, the culture in which they were composed encouraged looking for meanings that were not at all obvious on the surface. For example, the last verse in 5:3 does not explicitly mention concentration practice, and only hints at it in using the phrase "nothing perturbing," but the interpretations that the Buddha himself offers in AN 3:32 and AN 4:41 state that the verse was actually referring to very advanced states of concentration practiced together with discernment. These explanations should serve as warning that the culture of the time gave a framework for understanding the verses that at present we can only guess at—a chastening thought. To help bridge the cultural gap, the notes to this translation offer extensive quotations from the five suttas mentioned above, along with explanations from Nd II and the commentaries both to Sn and to Nd II where these seem useful.

V : The To-the-Far-Shore Chapter (Pārāyana Vagga)

Prologue

From the delightful city of the Kosalans,
a brahman [Bāvarī]
who had mastered mantras,
aspiring to nothingness,[1]
went to the Southern country.
He, in the land of Assaka,
the neighborhood of Muḷaka,
on the bank of the Godhāvarī,
lived on gleanings & fruits.
Close by was a large village.
And with the income from that village
he performed a great sacrifice.
Having sacrificed the great sacrifice,
he returned again to his ashram.

As soon as he had entered there,
another brahman came along:
    thirsty, with
    scratched feet,
    dirty teeth,
    dusty head.
On arrival, he asked Bāvarī
for five hundred [pieces of money].
Bāvarī, on seeing him, invited him to sit down,
asked after what is pleasant & skillful,
and said these words:

"Whatever of mine
that could be given away,
I have disposed of entirely.
Forgive me, brahman,
I don't have five hundred."

"If you don't hand over
to me when I ask,
within seven days,
may your head split
into seven pieces."

Dissembling, the imposter
proclaimed threats.
Hearing his words,
Bāvarī was distressed.
He wasted away, taking no food,
afflicted with the arrow of grief,
and, with his mind this way,
his heart found no delight in jhāna.

Seeing him nervous & distressed,
a devatā wishing his welfare,
approached Bāvarī
and said these words:
"That imposter, wanting money,
doesn't discern heads;
has no knowledge of heads
or the splitting of heads."

Bāvarī:

"You, sir, surely know.
Explain to me when asked:
heads & the splitting of heads.
I will listen to your words."

The devatā:

"I too don't know that.
I don't have that knowledge.
Heads & the splitting of heads:

That is surely the insight of Victors."

Bāvarī:

"Then who knows surely
in this circle of the earth,
heads & the splitting of heads?
Explain that to me, devatā."

The devatā:

"Gone forth from the city of Kapilavatthu,
the chief of the world,
a descendant of King Okkāka,
a Sakyan-son, a bringer of light:
He, brahman, is Rightly Self-Awakened,
gone to the far shore of all
dhammas;
attainer of all
direct knowledges & strengths,
one with an Eye that sees all
dhammas;
attainer of the end of all
action,
released in the ending of acquisitions.
He, the One with Eyes,
awakened, blessed,
teaches the Dhamma.
Going to him, *you* ask him.
He will answer you."

Hearing the word "Self-Awakened,"
Bāvarī was exultant.
His grief subsided,
and he gained abundant rapture.
So Bāvarī, gratified, exultant,
excited, asked the devatā:
"In which village or town,
or in which country
is the protector of the world?
Going where can we pay homage

to the Self-Awakened One,
supreme among two-footed beings?"

The devatā:

"In Sāvatthī, the Kosalan city,
is the Victor of vast discernment,
of foremost deep intelligence.
He, a matchless Sakyan-son,
effluent-free, a bull among men,
is an expert in the splitting of heads."
Then Bāvarī addressed his students,
brahmans who had mastered the mantras,
"Come, students, I will explain.
Listen to my words.
He whose appearance in the world
is hard often to gain,
has today arisen in the world,
renowned as Self-Awakened.
Going quickly to Sāvatthī,
see the one supreme
among two-footed beings."

The students:

"But how, brahman, on seeing him,
will we know for sure
that he's the One Self-Awakened?
Tell us, who don't know,
how we will know him."

Bāvarī:

"There have come down in the mantras
the marks of a Great Man.
Thirty-two are described in all,
step by step.
One in whose body
are the marks of a Great Man
has two destinations.
There isn't a third.

If he dwells in a home,
he will conquer this world
—without rod, without sword,
but with righteousness—
he will rule.
But if he goes forth
from home into homelessness,
with his roof opened up,[2]
he will be Self-Awakened,
a worthy one unexcelled.
Ask just in your heart
about my caste & clan,
mantras, other students,
and about heads
& the splitting of heads.
If he is awakened,
seeing without obstruction,
he will answer in speech
the questions asked in your heart."

Having heard Bāvarī's words,
sixteen brahman students—
Ajita, Tissa-metteyya,
Puṇṇaka & Mettagū,
Dhotaka & Upasīva,
Nanda & Hemaka,
Todeyya & Kappa,
the wise Jatukaṇṇin,
Bhadrāvudha & Udaya,
Posāla the brahman,
Mogharāja the intelligent,
and Piṅgiya the great seer—
all with their own groups,
famed in all
the world,
endowed with jhāna,
delighting in jhāna,

enlightened,
perfume with perfumes[3]
from previous lives,
having bowed down to Bāvarī
and performed circumambulation,
left, setting out for the North,
wearing coiled hair & deer-skins:
first to the establishment of Muḷaka,
then to Māhissatī, Ujjenī, Gonaddhā,
Vedisā, Vanasa,
to Kosambī & Sāketa,
to Sāvatthī, the supreme city,
to Setabya, Kapilavatthu,
the city of Kusinārā,
to Pāva, Bhoganagara,
to Vesālī, the city of the Magadhans,
and then to the Pāsāṇaka shrine,
refreshing & lovely.

Like a thirsty man for cool water,
like a merchant for a great profit,
like one burning from heat
for shade,
quickly they climbed the mountain.
And at that time, the Blessed One,
surrounded by the Saṅgha of monks,
was teaching the monks the Dhamma,
like a lion roaring in the forest.
Ajita saw the Self-Awakened One,
like the sun with radiance in beams,[4]
like the moon come to fullness
on the fifteenth day.
Then, seeing the marks
complete in his body,
he stood to one side, overjoyed,
and in his heart asked the questions:

"Speak concerning his birth,

speak of his clan & marks,
speak of his perfection in the mantras,
and how many brahmans
does he teach?"

The Buddha:

"His age is one hundred & twenty,
and by clan, he is a Bāvarī.
Three are the marks in his body,
three the Vedas he's mastered.
In the marks & oral traditions,
etymologies & rituals,
he teaches five hundred.
In his own doctrine
he has reached perfection."

Ajita:

"Proclaim them in detail—
Bāvarī's marks—
    O man supreme,
    cutter of craving,
don't leave us in doubt."

The Buddha:

"He can hide his face with his tongue,
he has a tuft of hair between his brows,
his male organ is in a sheath:
    Know this, young brahman."

Not hearing anything asked,
but hearing the questions answered,
all the people, excited,
with hands palm-to-palm over their hearts,
    thought:
"What deva or Brahmā,
or Inda Sujampati[5]
asked those questions in his heart?
To whom did he [the Buddha] reply?"

Ajita:

"Bāvarī asked about heads
and the splitting of heads.
Explain that, Blessed One.
Subdue our doubt, seer."

The Buddha:

"Know the head to be ignorance,
and the splitting of the head, knowledge
connected with conviction,
mindfulness, concentration,
desire, & persistence."

Then, with great joy,
the young brahman,
putting himself in order,
arranging his deer-skin over one shoulder,
fell with his head at the Blessed One's feet:
"Master, One with Eyes,
Bāvarī the brahman,
together with his students, dear sir—
exultant in mind, happy at heart—
venerate your feet."

The Buddha:

"May he be happy,
Bāvarī the brahman,
together with his students.
And may you, too, be happy,
young brahman,
and live a long time.
All doubts—
Bāvarī's
and all of yours:
Ask, now that I've given leave,
whatever you wish in your heart."

Given leave by the Self-Awakened One,
having sat to one side, hands palm-to-palm
over his heart,

Ajita there addressed the first question
to the Tathāgata.

vv. 976–1031

Notes

1. Reading *ākiñcāññaṁ* with the Thai text of Nd II and of SnA. The Thai text of the prologue here reads *āciññaṁ*, "practice, custom." According to SnA, "nothingness" here means freedom from care. However, it might also mean the meditative state of the dimension of nothingness, and the post-mortem deva realm corresponding to that attainment. This would fit in with the fact that, in the following dialogues, two of his students—Upasīva and Posāla—appear to be familiar with this dimension in their meditation, and quiz the Buddha as to what to do after having attained it.

2. See Sn 2:13, note 3.

3. "Perfume" *(vāsanā)* here means traces of good qualities.

4. Following GD in interpreting *vīta-* here as meaning "straight."

5. "Lord of the Well-born," an epithet for Sakka, king of the devas of the Thirty-three.

5:1 Ajita's Questions

With what
is the world shrouded?
Because of what
doesn't it shine?
With what
is it smeared? Tell me.
What
is its great danger & fear?

The Buddha:

With ignorance
the world is shrouded.
Because of stinginess,
heedlessness,[1]
it doesn't shine.
With longing
it's smeared—I tell you.
Suffering-stress:
its great danger & fear.

Ajita:

They flow every which way,
the streams.[2]
What is their blocking,
what their restraint—tell me—
with what are they finally stopped?

The Buddha:

Whatever streams
there are in the world:
Their blocking is
mindfulness, mindfulness

is their restraint—I tell you—
with discernment
they're finally stopped.

Ajita:

Discernment & mindfulness,
name-&-form, dear sir:
Tell me, when asked this,
where are they brought to a halt?

The Buddha:

This question you've asked, Ajita,
I'll answer it for you—
where name-&-form
are brought to a halt
without trace:
With the cessation of consciousness
they're here brought
to a halt.[3]

Ajita:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.[4]

The Buddha:

He
should not hanker
for sensual pleasures,
should be limpid in mind.
Skilled in all mental qualities,
he, the monk, should wander
mindfully.

vv. 1032–1039

Notes

1. The Thai edition notes that this word, in terms of the meter of the line, is excessive.

2. According to Nd II, the streams that 'flow every which way' are the streams of craving, views, conceit, defilement, corruption, and ignorance that flow out the six sense media. The first two lines in the translation of Ven. Ajita's second set of questions (the first half-line in the Pali) is identical to the first half-line in Dhp 340.

3. See DN 11, DN 15, MN 49, and SN 12:67. Asaṅga, in the *Yogācārabhūmi,* quotes a Sanskrit translation of this sutta that inserts at this point the final question and answer, on the topic of how consciousness is brought to a halt, occurring at the end of the Pali version of Sn 5:13. A manuscript found in Turfan contains a Sanskrit version of this sutta that inserts the same question at the same point, and includes traces of other insertions as well.

4. In SN 12:31, the Buddha quotes this question to Ven. Sāriputta and asks him to answer it. With a little prodding, Ven. Sāriputta gives this extended answer, on which the Buddha places his seal of approval:

"One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how is one a person who has fathomed the Dhamma?

"One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from the nutriment by which it has come into being. One sees with right discernment

that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is—through disenchantment, dispassion, cessation, through lack of clinging/sustenance—released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma."

5:2 Tissa-metteyya's Questions

Who
here in the world
is contented?
Who
has no agitations?
What thinker
knowing both sides,
doesn't adhere in between?
Whom
do you call a great person?
Who here
has gone past
the seamstress?—
craving.

The Buddha:

He who
in the midst of sensualities,
follows the holy life,
always mindful, craving-free;
the monk who is
—through fathoming things—
unbound:
He has no agitations. He,
the thinker
knowing both sides,
doesn't adhere in between.[1] He
I call a great person. He
here has gone past
the seamstress: craving.[2]

vv. 1040–1042

Notes

1. AN 6:61 reports a discussion among several elder monks as to what is meant in this poem by "both sides" and "in between." Six of the elders express the following separate opinions:

a) Contact is the first side, the origination of contact the second side, and the cessation of contact is in between.

b) The past is the first side, the future the second, and the present is in between.

c) Pleasant feeling is the first side, painful feeling the second, and neither-pleasant-nor-painful feeling is in between.

d) Name (mental phenomena) is the first side, form (physical phenomena) the second, and consciousness is in between.

e) The six internal sense media (eye, ear, nose, tongue, body, intellect) are the first side, the six external sense media (sights, sounds, aromas, flavors, tactile sensations, ideas) the second side, and consciousness is in between.

f) Self-identity is the first side, the origination of self-identity the second, and the cessation of self-identity is in between.

The issue is then taken to the Buddha, who states that all six interpretations are well-spoken, but the interpretation he had in mind when speaking the poem was the first.

On the cessation of contact, see SN 35:117.

2. The image of craving as a seamstress also appears in Thag 14:2.

5:3 Puṇṇaka's Questions

To the one unperturbed,
who has seen the roots,[1]
I have come with a question.
Because of what
have many human seers
    —noble warriors, brahmans—
offered sacrifices to devas
here in the world?[2]
I ask you, Blessed One.
Please tell me.

The Buddha:

Those many human seers
    —noble warriors, brahmans—
who have offered sacrifices to devas
here in the world, Puṇṇaka,
hoping for more of this state of being,
    offered their sacrifices
    because of aging.

Puṇṇaka:

These many human seers
    —noble warriors, brahmans—
who have offered sacrifices to devas
here in the world:
                Have they, Blessed One,
heeding the path of sacrifice, dear sir,
crossed over birth & aging?
I ask you, Blessed One.
Please tell me.

The Buddha:

They hoped for, liked,
longed for,
so they sacrificed—
they longed for sensuality,
dependent on gain.
I tell you:
Those who take on the yoke
of sacrifice,
impassioned with
the passion for becoming,
have not crossed over birth & aging.[3]

Puṇṇaka:

If those who take on the yoke of sacrifice
haven't crossed over birth & aging,
then who in the world, dear sir,
of beings divine & human
has crossed over birth & aging?
I ask you, Blessed One.
Please tell me.

The Buddha:

He who has fathomed
the high & low in the world,
for whom there is nothing
perturbing in the world—
evaporated,[4] undesiring,
untroubled, at peace—
he, I tell you, has crossed over birth
& aging.[5]

vv. 1043–1048

Notes

1. Nd II cites three main ways in which the Buddha has seen the roots:

a) He has seen that greed, aversion, and delusion are the roots of what is unskillful, and that lack of greed, lack of aversion, and lack of delusion are the roots of what is skillful. Nd II anchors this point with a reference to AN 6:39,

although its quote from that sutta contains two phrases not present in the sutta. Where AN 6:39 reads, "It's through action born of non-greed, action born of non-aversion, action born of non-delusion that devas are discerned, that human beings are discerned, or any other good destinations," Nd II reads, "It's through action born of non-greed, action born of non-aversion, action born of non-delusion that devas are discerned, that human beings are discerned, or any other good destinations *for the production of a self-state* [attabhāva] *in a deva or a human being*." Where AN 6:39 reads, "It's through action born of greed, action born of aversion, action born of delusion that hell is discerned, that the animal womb is discerned, that the realm of hungry ghosts is discerned, or any other bad destinations," Nd II reads "It's through action born of greed, action born of aversion, action born of delusion that hell is discerned, that the animal womb is discerned, that the realm of hungry ghosts is discerned, or any other bad destinations *for the production of a self-state in hell, in the animal womb, or in the realm of hungry ghosts*." If we assume that the extra phrases were originally not present in AN 6:39, the question arises as to why they were added in Nd II. One possible reason is that the compilers of Nd II may have been bothered by AN 6:39's suggestion that its list of good and bad destinations was not complete —e.g., that there could be other good destinations aside from the realms of devas and human beings—so they tried to close off that possibility.

b) The Buddha has seen further that all unskillful qualities are rooted in ignorance (here Nd II quotes a passage from SN 20:1: "All qualities that are unskillful, that have a share in what's unskillful, that side with what's unskillful, are rooted in ignorance and converge in ignorance. From the uprooting of ignorance, they are all uprooted"). The Buddha has also seen that all skillful qualities are rooted in heedfulness (here Nd II quotes a passage found in SN 45:79–80, SN 45:82, and SN 46:31: "All qualities that are skillful, that have a share in what's skillful, that side with what's skillful, are rooted in heedfulness, converge in heedfulness, and heedfulness is foremost among them").

c) The Buddha has also seen that ignorance is the root of all the factors of dependent co-arising.

For another sense in which the Buddha has seen the root, see MN 1.

2. See Sn 3:4 for another answer to a very similar question.

3. On the issue of rebirth in the suttas, see *The Truth of Rebirth*.

4. According to Nd II, this means that one's bodily, verbal, and mental misconduct have evaporated away, along with all one's defilements.

5. AN 3:32 and AN 4:41 contain discussions of the last verse in this poem.

In AN 3:32, Ven. Ānanda asks the Buddha, "Could it be that a monk could attain a concentration of such a sort such that, with regard to this conscious body, he would have no 'I'-making or 'mine'-making or obsession with conceit, such that with regard to all external themes [topics of concentration] he would have no 'I'-making or 'mine'-making or obsession with conceit, and that he would enter & remain in the awareness-release & discernment-release in which there is no 'I'-making or 'mine'-making or obsession with conceit?"

The Buddha answers that it is possible, and that such a concentration can be attained when one is percipient in this way: "This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding." He then adds that it was in connection to this state of mind that he uttered the last verse in this poem.

In AN 4:41, the Buddha identifies four ways of developing concentration: "There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here-&-now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents." The Buddha then adds that he uttered the last verse of this poem in connection with these four ways of developing concentration.

Although the verse does not mention concentration explicitly, the use of the phrase, "nothing perturbing" is apparently a reference to the states of concentration called imperturbable. See MN 102, note 2, and MN 106, note 1.

5:4 Mettagū's Questions

I ask you, Blessed One.
Please tell me.
I regard you as an attainer-of-knowledge,
developed in mind.
From what have the many
forms of stress
arisen in the world?

The Buddha:

You ask me
the source of stress.
I'll tell it to you
as one who discerns.
From acquisition[1] as cause
the many forms of stress
come into being in the world.
Whoever, unknowing,
makes acquisitions
—the dullard—
comes to stress
again & again.
Therefore, discerning,
you shouldn't create acquisitions
as you stay focused on
the birth & origin of stress.[2]

Mettagū:

What we asked, you've expounded.
Now we ask something else.
Please tell us.
How do the enlightened
cross over the flood of

birth & aging,
lamentation & sorrow?
Please, sage, declare this to me
as this Dhamma has
been known by you.

The Buddha:

I will expound to you Dhamma
—here-&-now,
not quoted words—
knowing which, living mindfully,
you'll cross over beyond
entanglement in the world.

Mettagū:

And I relish, Great Seer,
that Dhamma supreme,
knowing which, living mindfully,
I'll cross over beyond
entanglement in the world.

The Buddha:

Whatever you're alert to,
above, below,
across, in between[3]:
Dispelling any delight,
any entrenchment
in those things,
consciousness should not take a stance
in becoming.[4]
The monk who dwells thus
—mindful, heedful—
letting go of his sense of *mine,*
knowing right here would abandon
birth & aging,
lamentation & sorrow,
stress.

Mettagū:

I relish, Gotama, the Great Seer's words
well-expounded, without acquisition,
for yes, Blessed One,
you've abandoned stress
as this Dhamma has
been known by you.
And they, too, would abandon stress
those whom you, sage,
would admonish unceasingly.
Having met you, I bow down to you,
Nāga.
Perhaps you will admonish me
unceasingly.

The Buddha:

Whoever you recognize
as a brahman, an attainer-of-knowledge
possessing nothing,
unentangled
in sensuality & becoming—
yes, he has crossed over this flood.
Having crossed to the far shore,
he's free from rigidity, free
from doubt.

And anyone who has realized,
who is an attainer-of-knowledge here,
having unentangled the bond
to becoming and non-,[5]
free of craving,
untroubled,
undesiring—he,
I tell you, has crossed over birth
& aging.

vv. 1049–1060

Notes

1. On the meaning of "acquisition," see Sn 3:12, note 2.

2. This verse is identical with the second set of verses in Sn 3:12.

3. Nd II gives six different valid interpretations for 'above, below, across, in between':

a) above = the future; below = the past; across and in between = the present,

b) above = the deva world; below = hell; across and in between = the human world,

c) above = skillfulness; below = unskillfulness; across and in between = indeterminate mental qualities,

d) above = the property of formlessness; below = the property of sensuality; across and in between = the property of form,

e) above = feelings of pleasure; below = feelings of pain; across and in between = feelings of neither pleasure nor pain,

f) above = the body from the feet on up; below = the body from the crown of the head on down; across and in between = the middle of the body.

4. On unestablished consciousness, see SN 12:38, SN 12:63–64, SN 22:53–54, and 22:87. See also the discussion of this topic in *The Paradox of Becoming*, chapter 7.

5. Becoming and non-becoming (or dis-becoming) are the two most subtle objects of craving that lead on to continued existence—and suffering—in the round of birth and death. See Ud 3:10, Iti 49, and MN 49, note 10. See also, *The Paradox of Becoming*.

See also: SN 35:197; AN 3:77–78

5:5 Dhotaka's Questions

I ask you, Blessed One.
Please tell me.
I hope for your words, Great Seer.
Having heard your pronouncement,
I'll train for my own
    unbinding.

The Buddha:

In that case,
be ardent—
astute & mindful right here.
Then, having heard my pronouncement,
train for your own
    unbinding.

Dhotaka:

I see in the world of beings
    divine & human,
a brahman who lives
possessing nothing.
    I pay homage to him,
    the All-around Eye.[1]
From my perplexities, Sakyan, release me!

The Buddha:

No one in the world, Dhotaka,
can I release from perplexity.
But knowing the most excellent Dhamma,
you will cross over this flood.

Dhotaka:

Teach with compassion, brahman,
the Dhamma of seclusion

so that I may know—
so that I, unafflicted as space,
may go about right here,
independent,
at peace.

The Buddha:

I will expound to you peace
—here-&-now,
not quoted words—
knowing which, living mindfully,
you'll go beyond
entanglement in the world.

Dhotaka:

And I relish, Great Seer,
that peace supreme,
knowing which, living mindfully,
I'll go beyond
entanglement in the world.

The Buddha:

Whatever you're alert to,
above, below,
across, in between:
Knowing it as a bond in the world,
don't create craving
for becoming or non-.[2]

vv. 1061–1068

Notes

1. See Sn 2:12, note 2.

2. Craving for becoming and non-becoming are the two most subtle forms of craving that lead to continued existence—and suffering—in the round of birth and death. See Sn 5:4, note 5.

5:6 Upasīva's Questions

Alone, Sakyan, with nothing to rely on,
I can't venture across
the great flood.
Tell me, All-around Eye,
the support to rely on
for crossing over this flood.

The Buddha:

Mindfully focused on nothingness,[1]
relying on 'There isn't,'
you should cross over the flood.
Abandoning sensuality,
abstaining from conversations,
keep watch for the ending of
craving, night & day.

Upasīva:

One free from passion
for all sensuality
relying on nothingness, letting go of all else,
released in the highest emancipation of perception:
Does he stay there unaffected?

The Buddha:

One free from passion
for all sensuality
relying on nothingness, letting go of all else,
released in the highest emancipation of perception:
He stays there unaffected.

Upasīva:

If, All-around Eye, he stays there,
unaffected for many years,

right there
would he be cooled & released?
Would his consciousness be like that?[2]

The Buddha:

As a flame overthrown by the force of the wind
goes to an end
that cannot be classified,[3]
so the sage freed from the name-body[4]
goes to an end
that cannot be classified.

Upasīva:

One who has reached the end:
Does he not exist,
or is he for eternity
free from dis-ease?
Please, sage, declare this to me
as this phenomenon has been known by you.

The Buddha:

One who has reached the end
has no criterion[5]
by which anyone would say that—[6]
for him it doesn't exist.
When all phenomena are done away with,[7]
all means of speaking
are done away with as well.

vv. 1069–1076

Notes

1. "Nothingness" here denotes the dimension of nothingness, one of the four levels of mental absorption on formless themes. One attains this level, after surmounting the dimension of the infinitude of consciousness, by focusing on the perception, "There is nothing." MN 26 tells us that Āḷāra Kālāma, the Buddha's first teacher when the latter was still a Bodhisatta, had attained this level of mental absorption and had thought that it was the highest possible

attainment. The Bodhisatta left him upon realizing that it was not true liberation from stress and suffering. Nevertheless, the dimension of nothingness can be used as a basis for the insight leading to that liberation. On this point, see Sn 5:14, below, and AN 9:36. On the strategy of relying on the formless states to cross over the flood, see MN 52, MN 106, MN 111, and AN 9:36.

2. Reading *bhavetha viññāṇaṁ tathāvidhassa* with the Thai edition, interpreting *tathāvidhassa* as an elision of *tathāvidhaṁ* (of that sort) and *assa* (his). The Burmese and Sri Lankan editions read *cavetha* (would fall; would die) instead of *bhavetha* (would be). It's also possible to read *tathāvidhassa* as the genitive form of *tathāvidha.* Combined with *cavetha,* this would yield: Would the consciousness of such a one fall?

3. For a discussion of this passage in light of early Buddhist theories of fire, see *The Mind Like Fire Unbound,* chapter 1.

4. *Nāma-kāya* = mental activities of all sorts.

5. For a discussion of the meaning of "criterion" in this passage, see *The Mind Like Fire Unbound,* chapter 1. On the Tathāgata as being undescribable, see *Skill in Questions,* chapter 8 and appendix 4.

6. Reading *vajjā* (he would say/one would say), with the Sri Lankan edition. The Thai has *vajju,* which is irregular; the Burmese, *vajjaṁ* (they would say). *Vajjā* seems to be the best reading here for at least three textual reasons: (a) It fits into the meter better than *vajjaṁ.* (b) There has been no mention of any "they" up to this point in the dialogue. (c) The same line appears in SN 1:20, and there all the major editions of the Canon read *vajjā.*

From an interpretive standpoint, *vajjā* allows for the Buddha's answer to respond both to Upasīva's explicit question—does such a person not exist, or is he for eternity free from disease?—and for his implicit one: What has the Buddha's own experience been of this state? Reading *vajjā* as meaning "one would say," the answer tells of how the state of the person in question would appear to someone else. Reading it as meaning "he would say," the answer tells of how the person himself would describe the experience of that state. In neither case is there any criterion by which anyone could say, looking from within or without, that such a person doesn't exist or that he exists for eternity free from disease.

7. This is one of the passages in the Canon that treats unbinding, not as a phenomenon *(dhamma),* but as the end of phenomena. On this point, see AN 3:137, note 1.

5:7 Nanda's Questions

There are in the world
sages, they say
—in what way?
Do they call one a sage
for possessing knowledge
or possessing a way of life?

The Buddha:

Not on account of his views,
learning,
or knowledge
do the skilled here, Nanda,
call one a sage.
Those who live
disarmed,
undesiring,
untroubled:
Those, I say, are called sages.

Nanda:

Whatever brahmans & contemplatives
describe purity
in terms of views & learning,
describe purity
in terms of habits & practices,
describe purity
in terms of manifold ways:
Have they, dear sir, living there in that way,
crossed over birth & aging?
I ask you, Blessed One.
Please tell me.

The Buddha:

Whatever brahmans & contemplatives
describe purity
in terms of views & learning,
describe purity
in terms of habits & practices,
describe purity
in terms of manifold ways:
None of them, living there in that way,
I tell you, have crossed over birth & aging.

Nanda:

Whatever brahmans & contemplatives
describe purity
in terms of views & learning,
describe purity
in terms of habits & practices,
describe purity
in terms of manifold ways:
If, sage, as you say,
they've not crossed over the flood,
then who in the world
of beings divine & human, dear sir,
has crossed over birth & aging?
I ask you, Blessed One.
Please tell me.

The Buddha:

I don't say that all brahmans & contemplatives
are shrouded in birth & aging.
Those here who've abandoned
what's seen, heard, & sensed,
habits & practices[1]
—all—
who've abandoned their manifold ways
—again, all—
who, comprehending craving,
are effluent-free:
They are the ones, I tell you,

who've crossed over the flood.

Nanda:

I relish, Gotama, the Great Seer's words
well-expounded, without acquisition.
Those here who've abandoned
    what's seen, heard, & sensed,
    habits & practices
        —all—
who've abandoned their manifold ways
        —again, all—
who, comprehending craving,
    are effluent-free:
I, too, say they've crossed over the flood.

vv. 1077–1083

Note

1. For a discussion of the abandoning of habits and practices, see *The Mind Like Fire Unbound,* chapters 3 and 4, and *The Paradox of Becoming,* chapter 4.

5:8 Hemaka's Question

In the past,
before hearing Gotama's message,
when anyone explained 'It is,' 'It will be,'
all that was hearsay,
        quotation marks.
All that promoted conjecture
and gave me no pleasure.
Now, sage, teach me the Dhamma
demolishing craving,
knowing which, living mindfully,
one would cross over beyond
entanglement in the world.

The Buddha:

Here, Hemaka,
with regard to things dear
    —seen, heard, sensed, & cognized—
there is:
        the dispelling of passion & desire,
        the unfallen, undying[1] state of unbinding.

Those knowing this, mindful,
    fully unbound
    in the here-&-now,
are always[2] calmed,
have crossed over beyond
entanglement in the world.

vv. 1084–1087

Notes

1. "Unfallen, undying": two meanings of the word, *accuta.*

2. Reading *sadā* with the Burmese, Sri Lankan, and PTS editions. The Thai edition read *satā,* mindful, but this is a repetition of *satā* in the previous line, something that Pali poetry tends to avoid except for purposes of emphasis.

5:9 Todeyya's Questions

One in whom
no sensualities dwell;
in whom
no craving is found;
who has crossed over perplexity—
    his emancipation:
    What is it like?

The Buddha:

One in whom
no sensualities dwell;
in whom
no craving is found;
who has crossed over perplexity—
    his emancipation
    is not other than that.[1]

Todeyya:

Is he without desire,
or desiring?
Discerning or
still acquiring discernment?
Describe the sage to me, Sakyan,
All-around Eye,
so that I may recognize
what he is like.

The Buddha:

He's without desire,
    not desiring;
discerning,
not still acquiring discernment.

Recognize the sage, Todeyya,
as having nothing,
unentangled
    in sensuality
        & becoming.

vv. 1088–1091

Note

1. Nd IIA: The ending of craving is, in and of itself, emancipation. See SN 43.

5:10 Kappa's Question

For one stranded in the middle of the lake,
in the flood of great danger—birth—
overwhelmed with aging & death:
  Tell me the island, dear sir,
  and show me the island
  so that this may not happen again.

The Buddha:

For one stranded in the middle of the lake,
in the flood of great danger—birth—
overwhelmed with aging & death,
  Kappa, I will tell you the island.[1]

Having nothing, free
of clinging:
  That is the island,
  there is no other.
That's unbinding, I tell you,
the total ending of aging & death.

Those knowing this, mindful,
    fully unbound
    in the here-&-now,
  don't serve as Māra's servants,
  don't come under Māra's sway.[2]

vv. 1092–1095

Notes

1. On the Dhamma as an island, see DN 16.
2. On Māra's sway, see SN 4:19, SN 35:115, SN 35:189, and SN 35:199.

5:11 Jatukaṇṇin's Question

Hearing, hero,
of one with no desire for sensuality,
I've come to ask
the one gone beyond the flood,
sensuality-free:
Tell me the state of peace,
Blessed One, Simultaneous Eye.[1]
Tell me
as it actually is.
For the Blessed One lives
having conquered sensuality,
as the radiant sun, in its radiance,
the earth.
Limited my discernment,
O Deeply Discerning.
Teach me to know the Dhamma,
the abandoning here
of birth
& aging.

The Buddha:

Subdue greed for sensuality,
& see renunciation as rest.
Let there be nothing grasped
or rejected by you.
Burn up what's *before*,
and have nothing for *after*.
If you don't grasp
at what's *in between*,[2]
you will go about, calm.

One completely devoid of greed

for name-&-form, brahman,
has
no effluents
    by which he would go
    under Māra's sway.

vv. 1096–1100

Notes

1. According to Nd II, the Buddha is called the Simultaneous Eye because the Eye of his omniscience arose simultaneously with his awakening to Buddhahood. It's hardly likely, though, that Jatukaṇṇin would have this idea in mind when speaking to the Buddha for the first time. More likely, he might be alluding to the idea that the Buddha is able to see things, and to understand them for what they are, the moment they arise.

2. According to Nd II, 'before' stands for defilements related to the past, 'after' for defilements related to the future, and 'in between' for the five aggregates—form, feeling, perception, thought-fabrications, sensory consciousness—in the present.

5:12 Bhadrāvudha's Question

I entreat the one who has
abandoned home—cutting through craving, unperturbed;
abandoned delight—crossed over the flood, released;
abandoned theory—very intelligent:
Having heard the Nāga, they will leave—
    the many gathered
    from many lands, hero,
    in hopes of your words.
So tell them, please,
    how this Dhamma has
    been known to you.

The Buddha:

Subdue craving & grasping—all—
    above, below,
    across, in between.[1]
For whatever people cling to in the world,
    it's through that
    that Māra pursues them.

So a monk, mindful,
    seeing these people
    entangled in grasping
    as entangled in Death's realm,
should cling to nothing
    in all the world,
        every world.

vv. 1101–1104

NOTE

1. For Nd II's discussion of the various meanings of the objects of craving "above, below, across, in between," see Sn 5:4, note 3. For further discussions of the many places where craving can arise, see DN 22 and SN 35:95, note 1.

See also: MN 26; MN 49; SN 4:19; SN 4:21; SN 35:115; SN 35:189; SN 35:199

5:13 Udaya's Questions

To the one in jhāna—
seated, dustless,
passionless,
his task done,
effluent-free,
gone to the beyond
of all phenomena—
I've come with a desire for a question.
Tell me the gnosis of emancipation,
the breaking open
of ignorance.

The Buddha:

The abandoning
both of sensual desires,
& of unhappiness,
the dispelling of sloth,
the warding off of anxieties,
equanimity-&-mindfulness purified,
with inspection of mental qualities
swift in the forefront:
That I call the gnosis of emancipation,[1]
the breaking open
of ignorance.[2]

Udaya:

With what
is the world fettered?
With what
is it examined?
Through the abandoning of what
is there said to be

unbinding?

The Buddha:

With delight
the world's fettered.
With directed thought
it's examined.
Through the abandoning of craving
is there said to be
unbinding.

Udaya:

Living mindful in what way
does one bring consciousness
to a halt?
We've come to ask
the Blessed One.
Let us hear your words.

The Buddha:

Not relishing feeling,
inside or out:
One living mindful in this way
brings consciousness
to a halt.[3]

vv. 1105–1111

Notes

1. The state of mind described here corresponds to the five-factored noble right concentration described in AN 5:28, and analyzed more fully in AN 9:36. For further discussion, see section III/F in *The Wings to Awakening* and the essays, "Jhāna Not by the Numbers" and "Silence Isn't Mandatory."

2. AN 3:33 contains a discussion of this verse. The Buddha tells Ven. Sāriputta that one should train oneself such that "with regard to this conscious body, there will be no 'I'-making or 'mine'-making or obsession with conceit, such that with regard to all external themes [topics of concentration] there will be no 'I'-making or 'mine'-making or obsession with conceit, and that we will enter & remain in the awareness-release & discernment-release in which there is

no 'I'-making or 'mine'-making or obsession with conceit." When one has trained in this way, he says, one is called a person who has cut through craving, unraveled the fetter, who has, through the right penetration of conceit, put an end to suffering and stress. He then states that it was in connection to this state that he uttered this verse.

3. See DN 11, DN 15, MN 49, and SN 12:67. For a discussion of "bringing consciousness to a halt"—showing that it is not an annihilation of consciousness, but rather the ending of its proliferating activity—see SN 22:53. See also the image in SN 12:64.

5:14 Posāla's Question

To one who reveals the past
—unperturbed,
his doubts cut through—
who has gone to the beyond
of all phenomena,
I've come with a desire for a question.
I ask the Sakyan about the knowledge[1]
of one devoid of perception of forms,
who has abandoned all the body,
every body,
who sees, within & without,
'There is nothing':
How is he
to be led further on?

The Buddha:

The Tathāgata, knowing directly
all stations of consciousness,[2]
knows for one stationed in them
release
& the steps leading there.

Knowing directly
the origin of nothingness
to be the fetter of delight,
one then sees there
clearly.
That's his genuine knowledge—
the brahman who has lived
to fulfillment.

vv. 1112–1115

Notes

1. Posāla's question concerning the knowledge of the person in the dimension of nothingness has a double meaning: He is asking about the Buddha's knowledge about that person, and also what a person in that dimension of attainment should do to develop his/her knowledge even further. The Buddha's answer deals with the question in both its senses. On delight in nothingness, see MN 106.

2. On the seven stations of consciousness, see DN 15. The dimension of nothingness, discussed in this dialogue, is the seventh and most refined. See Sn 5:6, note 1. On the steps leading to release from being stationed in the formless states, see MN 52, MN 102, MN 106, MN 111, MN 140, and AN 9:36.

5:15 Mogharāja's Question

Twice now, Sakyan,
    I've asked you,
but you, One with Eyes,
    haven't answered me.
"When asked the third time,
the divine seer answers":
    So I have heard.
This world, the next world,
the Brahmā world with its devas:
    I don't know how they're viewed
    by the prestigious Gotama.
So to the one who has seen
to the far extreme,
I've come with a desire for a question:
    One who regards the world in what way
    isn't seen by Death's King?

The Buddha:

Always mindful, Mogharāja,[1]
regard the world as
    empty,
having removed any view
    in terms of self.
This way
one is above & beyond death.
One who regards the world
    in this way
isn't seen by Death's King.

vv. 1116–1119

NOTE

1. Cited by the Buddha at AN 1:149 (1:234) as foremost among the monks in wearing coarse robes.

See also: *DN 15*; *MN 22*; *MN 26*; *MN 49*; *MN 121*; *SN 22:1*; *SN 4:19*; *SN 5:10*; *SN 12:15*; *SN 35:23*; *SN 35:82*; *SN 35:85*; *AN 9:39*

5:16 Piṅgiya's Questions

I'm old & weak,
my complexion dull,
I've blurry eyes
and trouble hearing—
but may I not perish
while still deluded,
confused!
Teach me the Dhamma
so that I may know
the abandoning here
of birth & aging.

The Buddha:

Seeing people suffering
on account of their bodies—
heedless people are afflicted
on account of their bodies—
then heedful, Piṅgiya,
let go of the body
for the sake of no further becoming.

Piṅgiya:

In the four cardinal directions,
the four intermediate,
above & below
—these ten directions—
there is nothing in the world
unseen, unheard,
unsensed, uncognized by you.
Teach me the Dhamma
so that I may know
the abandoning here

of birth & aging.

The Buddha:

Seeing people,
victims of craving—
inflamed, overwhelmed with aging—
then heedful, Piṅgiya,
let go of craving
for the sake of no further becoming.

vv. 1120–1123

V : The To-the-Far-Shore Chapter (Pārāyana Vagga)

Epilogue

That is what the Blessed One said when dwelling among the Magadhans at the Pāsāṇaka shrine. Asked in turn by the sixteen brahmans, he answered their questions. And if one were to practice the Dhamma in accordance with the Dhamma,[1] knowing the meaning and Dhamma of each of these questions, one would go to the far shore of birth & death. Because these Dhammas lead there, this Dhamma-sequence is called "To the Far Shore."

Ajita, Tissa-metteyya,
Puṇṇaka & Mettagū,
Dhotaka & Upasīva,
Nanda & Hemaka,
Todeyya & Kappa,
the wise Jatukaṇṇin,
Bhadrāvudha & Udaya,
Posāla the brahman,
Mogharāja the intelligent,
and Piṅgiya the great seer:
They went to the Awakened One,
consummate in conduct, the seer.
They went to the excellent Awakened One,
asking subtle questions.
The Awakened One,
when asked their questions,
answered in line with the truth.

By answering their questions, the sage
delighted the brahmans.
They, delighted by the One with Eyes—
Awakened, Kinsman of the Sun—
lived the holy life
in the presence of the one
of foremost discernment.

Whoever would practice
as the Awakened One taught
concerning each of these questions,
would go from the near shore to the far—
would go from the near shore to the far
developing the path supreme.
The path is for going beyond,
and so it's called "To the Far Shore."

Ven. Piṅgiya:[2]

"I will recite 'To the Far Shore.'
As he saw, so he taught—
stainless, of deep intelligence,
the Nāga with
    no sensuality,
    no forest[3]:
For what reason would he tell a lie?
His delusion & stains
left behind; left behind,
his hypocrisy, conceit:
    Let me praise his beautiful words.
He who is truly described
    as
dispeller of darkness,
awakened,
All-around Eye,
gone to the end of the cosmos,[4]
    all his becoming transcended,
effluent-free,
    his stress all abandoned:

He is served by me.

As a bird leaving a scrubby grove
would dwell in a forest abundant in fruit,
even so, I have left those of next-to-no vision,
    have arrived
like a swan at a large lake.

In the past,
before hearing Gotama's message,
when anyone explained 'It is,' 'It will be,'
all that was hearsay,
        quotation marks.
All that promoted conjecture
and gave me no pleasure.[5]

Sitting alone—
the dispeller of darkness,
shining, bringer of light,
    Gotama of deep knowledge,
    Gotama of deep intelligence:
He taught me the Dhamma
timeless, visible here-&-now,
the ending of craving,
    calamity-free,
whose likeness is nowhere at all."

Bāvarī:

"Piṅgiya, for even a moment
can you stay apart from him—
    Gotama of deep knowledge,
    Gotama of deep intelligence,
who taught you the Dhamma
timeless, visible here-&-now,
the ending of craving,
    calamity-free,
whose likeness is nowhere at all?"

Ven. Piṅgiya:

"No, brahman, not even for a moment

can I stay apart from him—
    Gotama of deep knowledge,
    Gotama of deep intelligence,
who taught me the Dhamma
timeless, visible here-&-now,
the ending of craving,
    calamity-free,
whose likeness is nowhere at all.

I see him with my heart
as if with my eye—
heedful, brahman, by day & by night.
I spend the night paying homage to him,
and that way, as it were,
    not staying apart.
My conviction, rapture,
mindfulness, & heart,
don't stray from Gotama's message.

To whatever direction he goes,
the one deeply discerning,
to that direction I bow down.
I am old, my stamina frail,
which is why my body doesn't run away to there.
But through the machine of my resolves
    I constantly go,
for my heart, brahman, is connected to him.

Floundering in the mud,
I swam from island to island,
but then I saw the One Self-Awakened,
crossed over the flood, effluent-free.

    'As Vakkali has shown his conviction[6]—
    as Bhadrāvudha & Āḷavi Gotama too—
    so will you show your conviction, Piṅgiya.
    You will go beyond the realm of death.'

I feel confidence all the more,
having heard the words of the sage,

his roof opened-up, self-awakened,
quick-witted, free from rigidity.
Knowing the supreme devas,[7]
he knows all dhammas, from high to low:
the Teacher who puts an end
to the questions
of those admitting
their doubt.

To the untaken-in, unshaken,[8]
whose likeness is nowhere at all:
Yes, I will go there.
I've no doubt about that.
Remember me thus
as one whose mind
is decided.

vv. 1124–1149

Notes

1. See SN 22:39–42.

2. According to SnA, the sixteen brahmans, after their questions were answered, requested and received the Going-forth and Acceptance. After that, Piṅgiya, now Ven. Piṅgiya, received permission from the Buddha to return to Bāvarī to report the results of their trip.

3. Reading *nikkāmo nibbano nāgo* with the Sri Lankan and Burmese versions, a reading confirmed by Nd II. The Thai version has *nibbuto,* "unbound," instead of *nibbano.* The PTS version has *nātho,* "protector," instead of *nāgo.*

According to Nd II, "no forest" here means free from the forests of passion, aversion, delusion, resentment, and all other unskillful mental fabrications. See Dhp 283.

4. See SN 35:82, SN 35:116, and AN 4:45.

5. The phrase, "and gave me no pleasure," appears in the Thai edition but not the others.

6. According to Nd IIA, to show conviction means to attain arahantship through the strength of conviction. The expression also occurs in SN 6:1, where it seems to have a more general meaning. Ven. Vakkali's story appears in SN 22:87. At AN 1:147 (1:208) the Buddha cites him as foremost among the

monks in being decisive in his conviction. Bhadrāvudha is apparently the same Bhadrāvudha in Sn 5:12. Āḷavi Gotama is mentioned nowhere else in the Canon.

7. In AN 8:71 (AN 8:64 in the PTS reckoning), the Buddha states that he did not claim full awakening until his knowledge of the deva world was complete.

8. See MN 131.

See also: SN 55:23

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Theragāthā & Therīgāthā

Poems of the Elders

An Anthology from the
Theragāthā & Therīgāthā
With an Introduction & Notes

Introduction to the Theragāthā & Therīgāthā

This is an anthology consisting of 97 poems from the Theragāthā (Poems of the Elder Monks) and 34 from the Therīgāthā (Poems of the Elder Nuns). These texts are, respectively, the eighth and ninth texts in the Khuddaka Nikāya, or Collection of Short Pieces, the last collection of the Sutta Piṭaka in the Pāli Canon.

The Theragāthā contains a total of 264 poems, the Therīgāthā, 73, all attributed to early members of the monastic Saṅgha. Some of the poems are attributed to monks or nuns well-known from other parts of the Canon—such as Ānanda and Mahā Kassapa among the monks, and Mahāpajāpatī Gotamī and Uppalavaṇṇā among the nuns—whereas the majority are attributed to monks and nuns otherwise unknown.

Both texts are landmarks in the history of world literature. The Therīgāthā is the earliest extant text depicting women's spiritual experiences. The Theragāthā contains the earliest extant descriptions extolling the beauties, not of domesticated nature, but of nature where it's wild.

The poems in both compilations are arranged by ascending size, starting with chapters in which every poem consists of only one stanza, and working up numerically, chapter by chapter, to poems of many stanzas. The longest poem in the Theragāthā is 71 stanzas; the longest in the Therīgāthā, 75. Unlike the Dhammapada and Udāna, there is no overall aesthetic structure to either collection, although within a few of the chapters, such as the first chapter of the Theragāthā and the seventh of the Therīgāthā, poems of similar themes are grouped together.

Because the poems are attributed to a wide variety of authors, it should come as no surprise that they differ widely in style, content, and artistic interest: Thus my choice to present an anthology of selected poems rather than a complete translation of either text. Some of the poems are autobiographical; some didactic. Some repeat verses attributed to the Buddha in other parts of the Canon, whereas others appear to be original

compositions. Some are very simple and just barely poetic, whereas others are polished and artful, composed by people who obviously had a sophisticated literary background.

The polished poems are among the most interesting, and to fully appreciate them it's necessary to know something of the aesthetic theory that shaped their composition.

Ancient Indian Aesthetics

The central concept in ancient Indian aesthetic theory was that every artistic text should have *rasa,* or "savor," and the theory around savor was this: Artistic literature expressed states of emotion or states of mind called *bhāva.* The classic analysis of basic emotions listed eight: love (delight), humor, grief, anger, energy, fear, disgust, and astonishment. The reader or listener exposed to these presentations of emotion did not participate in them directly; rather, he/she savored them as an aesthetic experience at one remove from the emotion, and the savor—though related to the emotion—was somewhat different from it. The proof of this point was that some of the basic emotions were decidedly unpleasant, whereas the savor of the emotion was meant to be enjoyed.

Each of the emotions had its corresponding savor, as follows:

love — sensitive
humor — comic
grief — compassionate
anger — furious
energy — heroic
fear — apprehensive
disgust — horrific
astonishment — marvelous

Thus, for instance, a heroic character would feel energy, rather than heroism, but the reader would taste that energy as heroic. Characters in love would feel their love, but the reader/listener, in empathizing with their love, would taste that empathy as an experience of being sensitive.

An ideal work of literary art was supposed to convey one dominant savor, but if it was long enough, it was expected, like a good meal, to offer

many subsidiary savors as well. Some savors were believed to supplement one another naturally. The sensitive, for instance, was believed to blend well with the comic and the compassionate. The heroic often started with the apprehensive or furious, and tended to end with a touch of the marvelous. Other savors, however, worked at cross-purposes. The horrific, in particular, did not blend with the sensitive or the comic.

All eight of the classic savors can be found in the poems of the Theragāthā (Thag) and Therīgāthā (Thig). Thig 14, for instance, begins with long passages conveying the sensitive savor, and ends with a jolt conveying an unusual and rule-breaking combination of the comic, horrific, heroic, and marvelous. Thag 16:1 is a more classic example of the heroic and marvelous, whereas Thag 1:104 conveys the marvelous on its own, and Thag 2:24, 2:37, and 3:8 convey the purely heroic. Thag 2:16 and 10:5 offer a savor of the horrific; Thig 3:5 and 6:2, the compassionate. Thag 5:8 and 6:2 begin with the apprehensive before moving on to the heroic, and Thag 2:47 conveys the furious by depicting a monk angry at his own mind.

Unlike plays, however, which can convey savor through language, costumes, and the gestures of the actors, these poems, like all poems, convey savor solely through their use of language. Classical treatises devoted a great deal of space to discussions of how language could be used to convey different savors. And, while many of their recommendations had to do with the sound of the language—and are thus hard to convey when translating—some do survive translation.

This is particularly true of two types of ornamentation: similes and a type of figure called a "lamp." Lamps are a peculiarity of poetry in Indian languages, which are heavily inflected, a fact that allows a poet to use, say, one adjective to modify two different nouns, or one verb to function in two separate sentences. (The name of the figure derives from the idea that the two nouns radiate from the one adjective, or the two sentences from the one verb.) In English, the closest we have to this is parallelism combined with ellipsis. An example from the Theragāthā is 1:2—

> Calmed, restrained,
> giving counsel unruffled,
> he shakes off evil qualities—

as the breeze,
a leaf from a tree.

—where "shakes off" functions as the verb in both clauses, even though it is elided from the second. This is how I have rendered the lamps in most of the poems, although in a few cases, such as Thag 1:111, I have repeated the lamp word to emphasize its double role.

Glancing through this anthology, you will quickly see that many of the poems succeed in conveying savor precisely because of their heavy use of similes and lamps. The lamps, through their concision, give a heightened flavor to the language without making it flowery. The similes flesh out with graphic images messages that without them would be abstract and dry.

Other rhetorical features traditionally used to convey savor can also be found in the Theragāthā and Therīgāthā, such as: admonitions *(upadiṣṭa)* [Thag 2:37, Thag 3:13, Thig 6:7], distinctions *(viśeṣaṇa)* [Thag 5:10, Thag 12:1, Thag 14:2], encouragement *(protsāhana)* [Thag 2:37, Thag 5:8, Thag 6:2], examples *(dṛṣtānta)* [Thig 3:4], explanations of cause and effect *(hetu)* [Thag 4:10], illustrations *(udāharaṇa)* [Thag 2:24], rhetorical questions *(pṛcchā)* [Thag 1:56, Thag 1:109, Thag 5:8, Thig 3:5], prohibitions *(pratiṣedha)* [Thag 2:47; Thig 9], and praise *(guṇakīrtana)* [Thag 15:2, Thig 6:6].

In all these formal respects, the poems in the Theragāthā and Therīgāthā do not differ markedly from those attributed to the Buddha in the Dhammapada, Udāna, and Itivuttaka. And although some of the poems in the Theragāthā and Therīgāthā, such as Thag 1:100, seem fairly formulaic in their attempts at inducing savor, others—in terms of Indian aesthetic theory—break new ground.

One way in which they do this relates to the emotions some of the poems portray. As Indian aesthetic theory developed through the centuries, various writers argued for and against the addition of other savors to the standard list of eight. One of the prime candidates for a ninth savor was the *calmed,* the savor tasted when witnessing another person achieve peace. There are good reasons to believe that the first proponents of the calmed as a legitimate savor for literary works were Buddhist. For example, the great Buddhist poet, Aśvaghoṣa, who wrote

epics and plays in the 1st century C.E., insisted that he was trying to lead his audience not to pleasure, but to calm. In this, he was echoing a sentiment expressed much earlier, in the Dhammapada, concerning the effect that Dhamma should have on its listeners:

> Like a deep lake,
> clear, unruffled, & calm:
> so the wise become clear,
> calm,
> on hearing words of the Dhamma. — *Dhp 82*

> And better than chanting hundreds
> of meaningless verses is
> one
> Dhamma-saying
> that on hearing
> brings peace. — *Dhp 102*

Both the Theragāthā and Therīgāthā contain many poems that achieve this effect of calm and peace by describing how the speaker attained the peace of awakening. A typical example is from Vimalā's poem, Thig 5:2:

> Today, wrapped in a double cloak,
> my head shaven,
> having wandered for alms,
> I sit at the foot of a tree
> and attain the state of no-thought.
> All ties—human & divine—have been cut.
> Having cast off all
> effluents,
> cooled am I. Unbound.

Reading these lines, the reader savors some of Vimalā's coolness and peace. Other poems in both compilations convey the same savor through other means. A prime example is Ambapālī's poem, Thig 13:1, in which she graphically catalogs, part by part, how age has changed her body. After each part, however, she repeats the refrain: "The Truth-speaker's word doesn't change." This refrain, which itself doesn't change, has a calming

effect, so that the reader tastes some of Ambapālī's peace of mind as she views, from the bemused perspective of the timeless Dhamma, the changes wrought in her body by the ravages of time.

These examples suggest that the poems of the Theragāthā and Therīgāthā may have been among the first conscious attempts to convey the calmed as a new savor, thus setting the stage for the further development of this savor in later centuries of Buddhist and even non-Buddhist poetry in India.

Another way in which the poems of the Theragāthā and Therīgāthā broke new ground can be seen in how they subvert some of the traditions of ancient Indian aesthetic theory.

A prime example is the rule-breaking poem mentioned above, Thig 14. Its story tells of a nun, Subhā, who is accosted by a libertine as she is going through a secluded patch of woods. He tries to persuade her to abandon her vows and become his wife. She, in turn, tries to show him the foolishness of his lust for her body. When asked what in her body he finds attractive, he focuses on the beauty of her eyes. So, after some further admonitions about the unattractive aspects of eyes, she plucks out one of her eyes and offers it to him. This, of course, makes very explicit the message that what he thought he desired is nothing worthy of desire. The libertine, shocked into his senses, asks for her forgiveness and allows her to go on her way. She returns to the Buddha, and when she gazes at him, her eye is restored.

From an aesthetic point of view, two features of the poem are especially striking. First, the libertine is given some of the most beautiful lines in Pāli poetry. But this is a setup. The lines are obviously intended to create a savor of the sensitive, but this savor will then be drastically undercut by the horrific savor induced when Subhā plucks out her eye. The libertine's skill with words is thus exposed as the skill of a fool. In this way, the poem conveys the message that when people deny the allure of sensuality, it's not necessarily because they are too dull to have developed refined tastes. They, too, are able to appreciate the beauties of language well enough to compose alluring lines. So their rejection of sensuality is not a sign of lack of sophistication. Instead, it's a sign that they have gone beyond sophistication to something higher.

The second striking feature is the combination of the comic and the horrific at the conclusion to the poem. Subhā's act of removing her eye is obviously disgusting, yet at the same time it's hard not to imagine her laughing at her own bravado in carrying it out. "You want it?" she seems to say, "all right, you can have it." This combination of the comic and the horrific broke one of the classic rules of Indian aesthetic theory, a fact that underscores the complete freedom with which Subhā is acting. Not only is she so free of attachment to sensuality that she can play a trick like this on the libertine, she is also free enough to break long-established literary conventions.

Another poem that breaks with ancient Indian aesthetic theory is Thag 14:1. This poem depicts Ven. Revata's last words before entering total unbinding, and in so doing it breaks with an ancient Indian taboo against presenting a character's death. The standard procedure in plays, when dealing with a death, was to report it as happening off-stage. The dying character was never presented saying his last words. The reason that the compilers of the Theragāthā felt free to break with this tradition may be related to the fact that the ability to attain arahantship gave a new meaning to death. Instead of being an occasion for fear or grief, an arahant's death was peaceful. A poem presenting an arahant's last words would thus convey, not apprehension or compassion, but a savor of calm.

The poems of the Theragāthā and Therīgāthā break new ground not only in terms of their aesthetic form but also in terms of their subject matter. As noted above, the Therīgāthā is the earliest extant text to convey accounts of women's spiritual experiences, ostensibly in their own words. This in itself is quite countercultural, but doubly countercultural are the poems in which women report the sense of freedom that comes from contemplating the unattractiveness of the body (see, for instance, Thig 2:4, 5:4, and 14) to counteract pride and lust. Because ancient Indian culture, like so many human cultures, taught women to identify strongly with their bodies and to judge themselves by how attractive their bodies appeared, these poems make an important point: The best way not to suffer over the issue of your body's appearance is not to work at cultivating a continually positive image of that appearance. It's to develop dispassion toward the issue of appearance entirely, and to find a happiness not based on things inconstant and subject to change. At the same time,

because the contemplation of unattractiveness is regarded as a painful practice (AN 4:163), the accounts of women who have succeeded at this practice convey a savor of the heroic.

As for the Theragāthā, it breaks new ground in terms of subject matter with its poems extolling the beauties of the wilderness. Ancient Indian culture, like all pre-modern cultures that had developed past the hunter-gatherer stage, tended to view the wilderness with suspicion and fear. But the Buddhist monks had essentially returned to an economy very similar to that of hunter-gatherers—hunting, in the words of Thig 13:2, only what is already cooked. Thus they had learned, like earlier hunter-gatherers, to view the wilderness as home, an ideal place to hunt for the deathless. Thus there is good reason for the many poems in the Theragāthā dealing with the beauty of the wilderness—Thag 18 is the primary example, but 1:13, 1:22, 1:41, 1:110, 1:113, 10:2, and 11 fall into this category as well. The point of these poems is not that beauty of this sort is an end in itself, but that the wilderness provides an ideal place to refresh the mind in its quest for a higher happiness.

Now, it's true that other poems in the Theragāthā, such as Thag 1:31, 3:5, 3:8, and 5:8, detail the hardships of living in the wilderness, but these poems are not meant to discourage their readers from taking up the wilderness life. On the contrary, they appeal to the reader's desire to take up a life with a heroic dimension. In this way, the Theragāthā makes the wilderness life of a monk attractive both aesthetically and energetically. Thus these poems are good inducements for seeking seclusion and trying to gain the benefits of practicing there.

And in these ways, by breaking new ground in terms of subject matter, both the Theragāthā and Therīgāthā at the same time provide new standards of heroism for ancient Indian culture—and for world culture at large.

Authorship & Authenticity

Just who composed these poems, and put so much art into them, is a matter of conjecture. There is also no way of knowing who compiled them in their present form or when. There are several reasons to believe that many parts of both the Theragāthā and Therīgāthā were composed

quite late, at least two centuries after the Buddha's passing away. Thag 10:2, for instance, is attributed to King Asoka's younger brother, who postdated the Buddha by a century or two. Also, both the Theragāthā and Therīgāthā are placed in the Khuddaka after two other compositions generally regarded as late—the Vimānavatthu and Petavatthu—which suggests that they too, even though they may contain earlier material, were compiled at a relatively late date.

Some scholars have proposed that the Theragāthā and Therīgāthā were compiled as part of the movement to provide early Buddhism with dramatic stage pieces as a way of making the teaching attractive to the masses: a trend that culminated in later centuries in a thriving Buddhist theatre as Buddhism became an established, wealthy religion. In formal terms, many of the poems in the Theragāthā and Therīgāthā would seem to bear this theory out. Thag 10:2, 11, and 14:1, for instance, read like dramatic monologues; Thag 16:1, Thig 9, Thig 12, and Thig 13:2, like dramatic dialogues. Three poems—Thig 7:2, 7:3, and 8—have parallels in another part of the Canon (SN 5), and one of the ways they differ from those parallels is that each is introduced with a stanza that would serve well as a dramatic introduction on stage.

Another dramatic element in both the Theragāthā and Therīgāthā that differs from the earlier suttas is that in many of the autobiographical poems, the speaker proclaims his/her awakening in these terms: "Cooled am I"—or "calmed am I"— "unbound." (See, for instance, Thag 4:10 and Thig 5:2.) These statements would make a dramatic impact if presented on stage. But, in the context of the early teachings, such an announcement, with its reference to "I," was proof that the speaker was not really awakened. See for instance, the Buddha's statement at MN 102, referring to a person announcing, "I am at peace, I am unbound, I am without clinging": "The fact that he envisions that 'I am at peace, I am unbound, I am without clinging!'—that in itself points to his clinging." Or this statement in AN 6:49 about the proper way to proclaim gnosis, or the knowledge of full awakening: "Monks, this is how clansmen declare gnosis. The meaning is stated, but without mention of self." This is one way in which the dramatic form of the poems distorts an important point in the training of the mind.

The predominance of drama over Dhamma in the Theragāthā and Therīgāthā can also be seen in the way some of their poems treat an issue central to both compilations: attachment to the body. Many poems—such as Thig 5:4, Thag 5:1, and Thag 7:1—relate how the speakers gained full awakening on abandoning precisely this attachment, but the description of the process in each case leaves out many details that other texts show are crucial. To begin with, in the poems of this category in the Theragāthā, full awakening comes with overcoming attachment to the body of the opposite sex. Only in the Therīgāthā poems does awakening come with overcoming attachment to one's own body. In this respect, the Therīgāthā is closer than the Theragāthā to the sutta accounts of what is required for overcoming this attachment, because, as AN 7:48 points out, attraction to the opposite sex begins with attraction to one's own body. So in this way, the Theragāthā poems leave out an important step when describing how attachment is overcome.

However, poems of this category in both compilations leave out an even more important step in describing how the abandoning of attachment leads to awakening. In each case, these poems describe the awakening that comes with abandoning passion for the body as total. But suttas detailing the fetters abandoned with the four stages of awakening, such as AN 10:13 and MN 118, indicate that simply overcoming sensual passion is a mark, not of the fourth state, total awakening, but only of the third stage, non-return. Some of the poems in the Theragāthā dealing with this topic, such as Thag 10:5, do indicate that total awakening requires more than abandoning attachment to the body, but Thig 5:4, Thag 5:1, and Thag 7:1, if read on their own, could create the impression that nothing more is needed.

Now, if these poems were intended for dramatic presentation, it's easy to understand why they give such a compressed account of how awakening is achieved: More detailed accounts would deprive the poems of their dramatic effect. But the effect has its price, in giving a distorted sense of the practice.

For these reasons, it is possible that the existence of the Theragāthā and Therīgāthā is related to a complaint, voiced in some of the other suttas, that with the passage of time people will become less interested in the Buddha's teachings and instead will pay more attention to "literary works

—the works of poets, artful in sound, artful in rhetoric… words of disciples" (AN 5:79). Many of the poems in the Theragāthā and Therīgāthā fit this latter description precisely.

All of this means that for a person interested in the practice of the Dhamma, the Theragāthā and Therīgāthā should be read with caution and care. The stories told in their poems, and the people they portray, are inspiring and attractive, but their example may not be the best to follow in every respect, and the Dhamma they teach has to be checked against more reliable sources.

These poems do mention many of the standard doctrines of early Buddhism, such as the triple refuge (Thig 13:2), kamma (Thig 12), the four noble truths (Thig 7:3), the eightfold path (Thig 6:6), the establishings of mindfulness (Thag 1:100), the ten fetters (Thig 6:7), the five hindrances (Thag 2:26), the five aggregates (Thag 1:23), the practice of goodwill, or *mettā* (Thig 14), and the practice of *jhāna,* or meditative absorption (Thag 1:41, 1:43, 1:85, 1:119). They also employ the concepts of effluent *(āsava)* and kamma in their strictly Buddhist sense (see Thag 1:100, note 1, and Thag 16:8, note 4), and Thag 3:14 provides a quick tour of the Buddhist cosmos. However, none of these doctrines are discussed in any detail. For discussions detailed enough to be of practical help, you have to look elsewhere in the Canon.

Like the Udāna, the Theragāthā and Therīgāthā seem concerned less with explaining specific Dhamma teachings and more with portraying early Buddhist values. In particular, the values listed in two suttas from the Aṅguttara Nikaya—AN 7:80 and AN 8:53—are well-represented in the poems of both collections.

Here, for example, are some poems illustrating the values listed in AN 8:53:

dispassion — *Thag 1:39; Thig 5:4; Thig 13:5*
being unfettered — *Thig 1:11; Thig 2:3; Thig 6:7*
shedding — *Thag 6:9; Thig 5:2*
modesty — *Thag 6:10*
contentment — *Thag 16:7; Thag 18*
reclusiveness — *Thag 3:8; Thag 18*
aroused persistence — *Thag 2:24; Thag 3:5*

being unburdensome — *Thig 13:2*

And here are some poems illustrating the values listed in AN 7:80:

disenchantment — *Thag 5:1*; *Thag 6:6*; *Thag 7:1*; *Thag 10:5*
dispassion — *Thag 1:18*; *Thag 2:30*
cessation — *Thig 6:6*; *Thag 3:15*
stilling — *Thig 7:2*
direct knowledge — *Thag 3:14*; *Thig 7:3*; *Thig 9*
self-awakening — *Thag 12:2*; *Thag 14:2*
unbinding — *Thag 1:32*; *Thag 14:1*; *Thig 5:10*

Fortunately, given the uncertain provenance of the poems in the Theragāthā and Therīgāthā, only a few attempt to discuss high-level Dhamma in any detail. Thag 15:2 is one of the exceptions, as it contains a rare image to illustrate why the arahant, prior to death, is said to experience unbinding "with fuel remaining," and why, by extension, the experience of unbinding after death is said to have "no fuel remaining." However, the same poem appears in AN 6:43, indicating the Theragāthā here is not deviating from a more reliable source.

There is also only one teaching appearing in these texts that doesn't appear elsewhere in the early suttas: Thag 16:7 contains the only complete list of all thirteen ascetic *(dhutaṅga)* practices to be found anywhere in the Canon. But this is not a point of high-level theory, and more a matter of everyday practice that the reader can easily test for him or herself.

So these texts seem meant to be read, not for detailed information about the path of practice, but for the savor with which they make the practice attractive and the encouragement they give for taking up the practice yourself.

Recollection of the Saṅgha

The best way to use these poems is to read them as aids in the meditative exercise called recollection of the Saṅgha *(saṅghānussati)*. And they aid in this exercise in two ways.

The first way relates to the fact that, elsewhere in the Canon, the description of this practice is fairly abstract and dry:

> "There is the case where the disciple of the noble ones recollects the Saṅgha, thus: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'" — *AN 3:71*

The narratives in both the Theragāthā and Therīgāthā add flesh and blood to this contemplation, giving graphic examples of what it means to practice well and why those who practice well are worthy of respect. This point applies both to the cases where the narratives tell of monks and nuns who face danger with nobility and calm already firmly in place (such as Thag 16:1 and Thig 14), and in those where the monks and nuns have to overcome great weakness, misfortune, or discouragement to achieve final awakening (such as Thag 6:6 and Thig 10).

These latter examples, in particular, aid in a strategy that Ven. Ānanda called relying on conceit to abandon conceit:

> "There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.' The thought occurs to him, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit." — *AN 4:159*

Seeing the difficulties that others have overcome before reaching awakening makes it easier to imagine that you, too, can overcome your

personal difficulties and reach awakening as well. If they can do it, why not you?

The second way in which the poems of the Theragāthā and Therīgāthā aid in the practice of recollecting the Saṅgha comes in their own examples of monks and nuns who engage in this practice themselves, showing the purposes for which it's useful.

Elsewhere in the suttas, the recollection of the Saṅgha is said to serve three purposes: AN 3:71 says that it cleanses the mind, gives rise to joy, and helps one to abandon defilements. SN 11:3 says that it helps to overcome fear when one is practicing alone in an empty dwelling or in the wilderness. SN 47:10 points out that if one has trouble staying with any of the four establishings of mindfulness, one can focus on an inspiring theme—and the recollection of the Saṅgha counts as an inspiring theme—to wake up the sluggish mind, gather the scattered mind, and give rise to rapture and calm. Once the mind has gained this rapture and calm, it can drop the inspiring theme, and it will be in a state of concentration devoid of directed thought and evaluation: apparently, the second jhāna.

The Theragāthā presents two additional rewards for the practice of recollecting the Saṅgha: Thag 6:2 gives an example of a monk who, gaining no alms, nourishes himself with the rapture coming from recollecting the Saṅgha. Thag 5:8 portrays a monk who, alone in the wilderness, has fallen sick. He gains strength of heart not to retreat from the wilderness and instead to use the Dhamma to cure his illness with this reflection:

> Reflecting on those who are resolute,
> their persistence aroused,
> constantly firm in their effort,
> united in concord,
> I'll stay in the grove.

Although much of the initial appeal of the Theragāthā and Therīgāthā lies in the artistry of the poems, it's when they yield this sort of reflection that they prove most useful in the long run.

Theragāthā

Poems of the Elder Monks

Thag 1:1 Subhūti

My hut is roofed, comfortable,
    free of drafts;
my mind, well-centered,
    released.
I remain ardent.
    So, rain-deva.
    Go ahead & rain.

See also: AN 3:110; Sn 1:1

Thag 1:2 Mahā Koṭṭhita

Calmed, restrained,
giving counsel unruffled,
he shakes off evil qualities—
        as the breeze,
        a leaf from a tree.

Thag 1:3 Kaṅkhā (Doubting) Revata

See this:
the discernment
of the Tathāgatas,
like a fire ablaze in the night,
giving light, giving eyes,
to those who come,
subduing their doubt.

Thag 1:6 Dabba ("Capable")

Whoever,
hard to tame,
has been tamed by taming,
—capable, contented,
crossed over doubt,
victorious, as his fears
are dispersed:
He is capable,
unbound,
steadfast in mind.

Thag 1:7 Bhalliya

Who scatters the troops
of the King of Death—
as a great flood,
a very weak bridge made of reeds—
        is victorious,
for his fears are dispersed.
        He's tamed,
        unbound,
        steadfast in mind.

Thag 1:10 Puṇṇamāsa

Whoever,
    a master of knowing,
    contented,[1]
    restrained in mind,
destroys longing for here & beyond,
unsmeared with regard to all dhammas,
would know the arising-&-disbanding
    of the world.

Note

1. Reading *santusito* with the Thai edition. Other editions have *samito*—calmed, appeased—which doesn't fit the meter.

Thag 1:13 Vanavaccha

The color of blue-dark clouds,
        glistening,
cooled with the waters
of clear-flowing streams
covered with ladybugs:
        Those rocky crags
        refresh me.

Thag 1:14 Vanavaccha's pupil

My preceptor said to me:
    Let's go from here, Sīvaka.
My body stays in the village;
my mind has gone to the wilds.
Even though lying down,
    I go.
There's no tying down
    one who knows.

Thag 1:16 Belaṭṭhasīsa

Just as a fine thoroughbred steed,
with swishing tail & mane
runs with next-to-no effort,
so my days & nights
run with next-to-no effort
now that I've gained a pleasure
not of the flesh.[1]

Note

1. See SN 36:31 and Thag 1:85.

Thag 1:18 Siṅgālapitar

There was an heir to the One Awakened,
a monk in the Bhesakaḷā forest,
who suffused this whole earth
with the perception of
    “bones.”
Quickly, I’d say, he abandoned
        sensual passion.

Thag 1:21 Nigrodha

I'm not afraid
of danger,
of fear.
Our Teacher's adept
in the deathless.
Where danger, where fear
do not remain:
That's the path
by which the monks go.

Thag 1:22 Cittaka

Peacocks,
crested, blue, with gorgeous necks,
cry out
in the Kāraṁvī woods,
thrilled by the cold wind.
They awaken the sleeper
to meditate.

Thag 1:23 Gosāla

I—having eaten honey-rice
in a bamboo patch
and rightly grasping the aggregates'[1]
arising-disbanding—
    will return to the hillside, intent
    on seclusion.

Note

1. The aggregates of form, feeling, perception, fabrication, and consciousness. See SN 22:48, SN 22:59, and SN 22:79.

Thag 1:25 Nandiya (to Māra)

Like splendor, his mind,
continually fruitful:
Attack a monk like that,
you Dark One,
and you'll fall
into pain.

See also: SN 5; Ud 4:4; Sn 3:2

Thag 1:26 Abhaya

Hearing the well-spoken words
of the Awakened One,
Kinsman of the Sun,
I pierced what is subtle—
        as if, with an arrow,
        the tip of a horse-tail hair.

See also: *SN 56:45*

Thag 1:29 Hārita

Hārita,
raise yourself up-
right
and, straightening your mind
—like a fletcher, an arrow—
shatter ignorance
to bits.

Thag 1:31 Gahuratīriya

Touched by gnats & mosquitoes,
in the wilds, the great forest,
like a nāga elephant
at the head of a battle,
        mindful,
he acquiesces to that.

Thag 1:32 Suppiya

I'll make a trade:
aging for the ageless,
burning for the unbound—
        the highest peace,
        the unexcelled rest
                from the yoke.

Thag 1:33 Sopāka

Just as one would be good
to one's dear only child,
one should be good to all creatures
everywhere.[1]

Note

1. Notice how this image differs from a similar image in Sn 1:8:

> As a mother would risk her life
> to protect her child, her only child,
> even so should one cultivate the heart limitlessly
> with regard to all beings.

Whereas the image here draws a parallel between being good to one's child and being good to others, the image in Sn 1:8 draws a parallel between protecting one's child and protecting one's limitless attitude of goodwill to all beings.

Thag 1:39 Tissa

As if struck by a sword,
as if his head were on fire,
a monk should live the wandering life
        —mindful—
for the abandoning of sensual passion.

Thag 1:41 Sirivaḍḍha

Lightning lands on the cleft
between Vebhāra & Paṇḍava,[1]
        but,
having gone to the cleft in the mountains,
he's absorbed in jhāna[2]—the son
        of the one without compare,
        the one who is Such.[3]

Notes

1. Mountains near Rājagaha.

2. Meditative absorption, one of the four levels of intense concentration that constitute right concentration in the noble eightfold path.

3. Such (tādin): an epithet for an arahant, indicating that his/her attainment is indefinable and not subject to change.

Thag 1:43 Sumaṅgala

So freed! So freed!
So thoroughly freed am I
from three crooked things:
my sickles, my shovels, my plows.
Even if they were here,
right here,
I'd be done with them,
done.
Do jhāna, Sumaṅgala.
Do jhāna, Sumaṅgala.
Sumaṅgala, stay heedful.

See also: *Thig 1:11*; *Thig 2:3*

Thag 1:49 Rāmaṇeyyaka

Even with all the whistles & whistling,
the calls of the birds,
this, my mind, doesn't waver,
for my delight is in
oneness.

Thag 1:50 Vimala

The earth's sprinkled
with rain, wind
is blowing, lightning
wanders the sky,
but my thoughts are stilled,
        well-centered
        my mind.

Thag 1:56 Kuṭivihārin (1)

Who's in the hut?
A monk's in the hut—
    free from passion,
    with well-centered mind.
Know this, my friend:
    The hut you built
    wasn't wasted.

Thag 1:57 Kuṭivihārin (2)

This was your old hut,
        and you aspire to another,
                new hut.
Discard your hope for a hut, monk.
A new hut will be
        painful all over again.[1]

Note

1. See Thag 2:32, note 1.

Thag 1:61 Vappa

One who sees
    sees who sees,
    sees who doesn't.
One who doesn't see
            doesn't
    see who sees
    or who doesn't.

Thag 1:68 Ekudāniya

Of heightened awareness & heedful,
the sage trained in sagacity's ways:
He has no sorrows, one who is Such,
calmed & ever mindful.

Thag 1:73 Māṇava

On seeing an old person;
    &
a person in pain, diseased;
    &
a person dead, gone to life's end,
    I left
for the life gone forth,
    abandoning the sensuality
    that entices the heart.

Thag 1:75 Susārada

Good the sight
of the well-rectified:
    Doubt is cut off,
    intelligence grows.
Even fools
they make wise—
    so the company of the true
    is good.

Thag 1:84 Nīta

Asleep the whole night,
delighting in company by day:
When, when
will the fool
bring suffering & stress
to an end?

Thag 1:85 Sunāga

Adept in a theme for the mind,
sensing the savor of solitude,
practicing jhāna,
    masterful, mindful,
        you'd attain a pleasure
        not of the flesh.[1]

Note

1. See SN 36:31.

Thag 1:86 Nāgita

Outside of this path,
the path of the many
who teach other things
doesn't go to unbinding
        as does this:
Thus the Blessed One
instructs the Saṅgha,
truly showing the palms of his hands.[1]

Note

1. This is a reference to the fact that the Buddha was an "open-handed" teacher who did not wait to the end of his life to give his most crucial teachings. See DN 16. The message of this verse may be related to the fact that the Buddha addressed three of his most plain-speaking suttas to Nāgita: AN 5:30, AN 6:42, and AN 8:103.

Thag 1:88 Ajjuna

Able was I
to raise myself from water
    to dry land.[1]
Swept along by the great flood,
    I penetrated
    the truths.[2]

Notes

1. A standard image for the practice is that of making one's way across a river from its dangerous near shore to the safety of the further shore. For other uses of this image, see SN 35:197, AN 4:5, AN 7:15, and Sn 5.

2. The four noble truths.

Thag 1:93 Eraka

Sensual pleasures are stressful,
Eraka.
Sensual pleasures aren't ease.
Whoever loves sensual pleasures
loves stress, Eraka.
Whoever doesn't,
doesn't love stress.

Thag 1:95 Cakkhupāla

I'm blind,
my eyes are destroyed.
I've stumbled
on a wilderness track.
        Even
if I must crawl,
        I'll go on,
but not with an evil companion.

Thag 1:100 Devasabha

Consummate in the right exertions,
the establishings of mindfulness his range,[1]
blanketed with the flowers of release,
he will, without effluent, totally unbind.[2]

Notes

1. The right exertions are the four aspects of right effort; the establishings of mindfulness, the four aspects of right mindfulness. See SN 45:8. On the image of the establishings of mindfulness as a monk's proper range, see SN 47:6–7.

2. Formally, this verse is noteworthy in that each of the first three lines is composed of a single long compound. This style, which became common in later Indian literature because it was considered to convey strength, is uncommonly "strong" for a verse in the Pali Canon. For a similar example, see Dhp 39.

"Effluent" here is a translation of the term āsava, which stands for three tendencies that "flow out" of the mind and lead to the flood of rebirth: sensuality, becoming, and ignorance. The Jains, contemporaries of the Buddha, also used the term "effluent" in their teachings, but the Buddhist use of the term differed from theirs in two important respects. First, for the Buddhists, effluents were mental, whereas for the Jains they were physical: sticky substances that kept what they regarded as the soul attached to the process of transmigration. Second, for the Jains a living person could become freed of the effluents only at his/her final death. Thus a living person could not be effluent-free. For the Buddhists, however, one became effluent-free at the point of total awakening. Thus a living arahant was effluent-free. Many of the speakers in the Theragāthā and Therīgāthā speak of themselves as effluent-free—see, for instance, Thag 18, Thig 5:11, Thig 14—which means that they are employing the concept in its strictly Buddhist sense.

See also: *SN 47:6–7*

Thag 1:101 Belaṭṭhkāni

Abandoning the householder's state,
but with no mastery,
lazy, gluttonous,
using his mouth as a plough
like a great hog fattened on fodder:
        Again & again
he goes to the womb—
        the dullard.

Thag 1:104 Khitaka

How light my body!
Touched by abundant
rapture & bliss,
—like a cotton tuft
borne on the breeze—
it seems to be floating
—my body!

Thag 1:109 Saṅgharakkhita

Why,
having gone into solitude,
does he not take account
of the message
of the one sympathetic
to his foremost well-being?
        Because he dwells
        with his faculties
                exposed,
        like a tender deer
        in the forest.

Thag 1:110 Usabha

Trees on the hilltops
are flourishing,
watered by a new high-rising cloud,
giving birth to even more goodness
for Usabha—
        desiring seclusion,
        conscious of
        “wilderness.”

See also: *MN 121*

Thag 1:111 Jenta

Going forth is hard;
houses are hard places to live;
the Dhamma is deep;
wealth, hard to obtain;
it's hard to keep going
with whatever we get:
So it's right that we ponder
continually
continual
inconstancy.

See also: *Dhp 302*

Thag 1:113 Vanavaccha

With clear waters &
        massive boulders,
frequented by monkeys &
        deer,
covered with moss &
        water weeds:
Those rocky crags refresh me.

Thag 1:114 Adhimutta

For one heavy
        with bodily offenses,
greedy
        for carcass pleasures
while life is wasting away:
        From where will there come
        contemplative-excellence?

Thag 1:118 Kimbila

As if sent by a curse,[1]
it drops on us—
aging.
The body seems other,
though it's still the same one.
I'm still here
& have never been absent from it,
but I remember myself
as if somebody else's.

Note

1. Reading *abhisatto* with the Sinhalese and Burmese editions. The Thai and PTS have *abhisattho*, "ordered."

See also: *Thig 13:1*

Thag 1:119 Vajjiputta

Coming to the bower
at the root of a tree,
placing
        unbinding
in your heart,
do jhāna, Gotama,
& don't be heedless.
    What use is this
    chitter-chatter
    to you?[1]

Note

1. In SN 9:5, a deva addresses this verse to Ven. Ānanda, who has been spending too much time teaching Dhamma to laypeople.

Thag 1:120 Isidatta

The five aggregates,
having been comprehended,
stand with their root
        cut through.
For me
        the ending of stress
                is reached;
        the ending of effluents,
                attained.

Thag 2:3 Valliya

A monkey,
coming to the little hut
with five doors,
goes from door to door, knocking
moment by moment.
    Stand still, monkey,
    don't run.
It's not yours
as it was before.
You're bound by discernment.
You won't get far away.

See also: *SN 35:199*

Thag 2:9 Gotama

At ease sleep the sages
        who
are not bound to women,
        in whom
always to be protected
is the truth
very hard to gain.
        Sensuality,
we've carried out
your execution.
No longer are we in your debt.
We go now to unbinding
        where,
having gone,
one doesn't
grieve.

See also: Thig 1:11

Thag 2:11 Mahā Cunda

Listening well increases learning.
What is learned increases discernment.
Through discernment one knows the goal.
When known, the goal brings bliss.
Stay in isolated lodgings;
live for freedom from fetters.
If you don't attain delight there,
then live in the Saṅgha,
your mind protected,
mindful.

Thag 2:13 Heraññakāni

Days & nights
fly past.
Life
comes to an end.
The span of mortals
runs out,
like the water of a piddling stream.

But the fool doing evil deeds
doesn't realize that later
it's bitter for him:
evil for him
the result.

Thag 2:16 Mahākāla

This swarthy woman
[preparing a corpse for cremation]
        —crow-like, enormous—
breaking a thigh & then the other
        thigh,
breaking an arm & then the other
                arm,
cracking open the head,
        like a pot of curds,
she sits with them heaped up beside her.

Whoever, unknowing,
makes acquisitions
        —the fool—
returns over & over
to suffering & stress.
So, discerning,
don't make acquisitions.
        May I never lie
        with my head cracked open
                again.

Thag 2:24 Valliya

What needs to be done
with firm persistence,
what needs to be done
by one who hopes for awakening,
        that I will do.
        I will not fail.
See: persistence & striving!

You show me the path:
        the straight,
        the plunge into deathlessness.
I, through sagacity,
will reach it, know it,
as the stream of the Ganges,
        the sea.

Thag 2:26 Puṇṇamāsa

Shedding five hindrances[1]
to reach rest from the yoke,
taking the Dhamma as mirror
my own knowledge & vision,

I reflected on this body—
    the whole thing,
    inside & out,
    my own & others'.
How vain & empty the body appeared!

Note

1. The five hindrances are sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty. See SN 46:51.

Thag 2:27 Nandaka

Just as a fine thoroughbred steed
stumbling, regains its stance,
feeling all the more urgency,
& draws its burden
        undaunted.

In the same way, remember me:
consummate in vision,
a disciple of the Rightly
Self-awakened One,
the Awakened One's thoroughbred child,
            his son.

See also: MN 146

Thag 2:30 Kaṇhadinna

Men of integrity
    have been attended to,
the Dhamma repeatedly
    listened to.
Having listened,
    I followed the straight way,
    the plunge into deathlessness.

Passion for becoming,[1]
    having been killed by me,
no further such passion
    is found in me.
It neither was
    nor will be
    nor is found in me
        even now.

Note

1. Becoming (bhava) is a term to describe a sense of identity in a particular world of experience, which can develop on any of three levels: sensuality, form, or formlessness. Craving for becoming is one of the causes of stress and suffering; passion for becoming is one of the last fetters abandoned at full awakening. For more on the topic of becoming, see The Paradox of Becoming.

Thag 2:32 Sivaka

Inconstant little houses:
    now here,
now there,   again
        & again,
I sought the house-builder.
Painful is birth, again
        & again.
House-builder, you're seen!
You will not build a house again.
All your rafters are broken,
and your gables torn down.
Released from restriction, the mind
    will
    be blown out
        right here.[1]

Note

1. Compare Dhp 153–154:

    Through the round of many births I roamed
        without reward,
        without rest,
    seeking the house-builder.
        Painful is birth again
            & again.
    House-builder, you're seen!
    You will not build a house again.
    All your rafters broken,
    the roof plate destroyed,
    immersed what's without limits, the mind
    will

diffuse
right here

See also: *Thag 1:57*

Thag 2:36 Khitaka

Whose mind, standing like rock,
doesn't shake,
dispassionate for things that spark passion,
unprovoked by things that spark provocation?
When one's mind is developed like this,
from where can there come to him
suffering & stress?

My mind, standing like rock,
doesn't shake,
dispassionate for things that spark passion,
unprovoked by things that spark provocation.
When my mind is developed like this,
from where can there come to me
suffering & stress?

See also: *AN 6:55*; *Ud 3:2–4*; *Ud 4:4*

Thag 2:37 Soṇa Poṭiriyaputta

It's not for sleeping,
the night garlanded
with zodiac stars.
The night, for one who knows,
is for staying awake.

If I were to fall from my elephant's shoulder,
and a tusker trampled me,
death in battle would be better for me,
than that I, defeated,
survive.

See also: Sn 3:2

Thag 2:47 Anūpama

Coming into the conceit of delight, the mind
impales itself on a stake.
Wherever's a stake, a chopping block,
there, only there, you turn.
You, mind, I call an unlucky die.
You, I call a mind-traitor.
You've gained a Teacher hard to gain.
Don't urge me on to my loss.

Thag 3:5 Mātaṅgaputta

It's too cold,
too hot,
too late in the evening—
people who say this,
shirking their work:
The moment passes them by.

Whoever regards cold & heat
as no more than grass,
doing his manly duties,
won't fall away
from ease.

With my chest
I push through wild grasses—
spear-grass,
ribbon-grass,
rushes—
cultivating a heart
bent on seclusion.

See also: AN 8:95

Thag 3:8 Yasoja

His limbs knotted
like a kālā plant,
his body lean
& lined with veins,
knowing moderation
in food & drink:
    the man of undaunted heart.

Touched by gnats
& horseflies
    in the wilds,
    the great wood,
like an elephant
at the head of a battle:
    He, mindful,
    should stay there,
    endure.

One alone is like Brahmā,
two, like devas,
three, like a village,
more than that:
    a hullabaloo.

See also: *Ud 3:3*; *Sn 4:16*

Thag 3:13 Abhibhūta

Listen, kinsmen, all of you,
as many as are assembled here.
I will teach you the Dhamma:
        Painful is birth,
        again & again.

Rouse yourselves.
        Go forth.
Apply yourselves
to the Awakened One's bidding.
Scatter the army of Death
as an elephant would
a shed made of reeds.

He who,
in this Dhamma & Vinaya,
stays heedful,
abandoning birth,
        the wandering-on,
will put an end
to suffering & stress.

Thag 3:14 Gotama

While wandering on
I went to hell;
        went again & again
to the world of the hungry ghosts;
        stayed countless times, long,
in the pain of the animal womb;
        enjoyed
the human state;
went to heaven
        from time to time;
settled in the elements of form,
the elements of formlessness,
neither perception, perception-less.

Ways of taking birth
are now known:
        devoid of essence,
        unstable,
        conditioned,
        always blown along.
Knowing them
as born from my self,
mindful
I went right to peace.

Thag 3:15 Hārita

Whoever wants to do later
what he should have done first,
falls away from the easeful state
        & later repents.

One should speak
as one would act,
& not
as one wouldn't.
When one speaks without acting,
the wise, they can tell.

How very easeful:
        unbinding,
as taught by the Rightly
Self-awakened One—
                sorrowless,
                dustless,
                secure,
where stress
& suffering
cease.

Thag 4:8 Rāhula

In both ways
consummate,[1]
I'm known as Rāhula
the Fortunate:
because I'm the son of the Buddha,
because I've the eye that sees Dhammas,
because my effluents are ended,
because I've no further becoming.
I'm deserving of offerings,
a worthy one
a three-knowledge man,[2]
one with sight
of the deathless.

Those
blinded by sensuality
covered by the net,
veiled by the veil of craving,
bound by the Kinsman of the heedless,[3]
are like fish in the mouth of a trap.

Throwing that sensuality aside,
cutting through Māra's bond,
pulling out craving, root & all,
cooled am I.
Unbound.

Notes

1. This phrase can be taken in two ways: (a) consummate in that he has a pure lineage on both his mother's and his father's side; and (b) consummate in that he belongs both to a well-born lineage in the worldly sense and, by means of his meditative attainments, to the lineage of the noble ones. See AN 4:28.

2. One with knowledge of past lives, knowledge of the passing away and rearising of living beings, and knowledge of the ending of mental effluents. See MN 4. This list is the Buddhist response to the brahmanical claim that a person should be a master of three knowledges. In the brahmanical case, a three-knowledge man knew the three Vedas. The Buddhists claimed that their three knowledges were superior in that they were not mere hearsay, they could be known by men and women of all castes (see Thig 13:5), and they could put an end to suffering.

3. Māra.

Thag 4:10 Dhammika

The Dhamma protects
those who live by the Dhamma.
The Dhamma well-practiced
    brings bliss.
This—the reward
when the Dhamma's well-practiced:
One who lives by the Dhamma
doesn't go to a bad destination.

For Dhamma and non-
don't bear equal results.
Non-Dhamma leads you to hell;
Dhamma, to a good destination.
So you should engender desire
for acts of Dhamma,
        rejoicing
in the One   Well-Gone,
the one   who is Such.
Standing firm in the Dhamma,
of the foremost
One Well-Gone,
his disciples are guided
—enlightened—
to the foremost
refuge supreme.

Burst   is the root of the boil;
the net of craving   uprooted.
He, having ended his wandering-on,
has no stain—
like the moon

on a clear full-moon night.

Thag 5:1 Rājadatta

I, a monk,
gone to the charnel ground,
saw a woman cast away,
        discarded
there in the cemetery.
Though some were disgusted,
seeing her—dead, evil—
                lust
        appeared,
as if I were blind
        to the oozings.

In less time than it takes
for rice to cook,
I got out of that place.
Mindful, alert, I
sat down to one side.
Then apt attention arose in me,
the drawbacks appeared,
        disenchantment stood
        at an even keel:

With that, my heart was released.
See the Dhamma's true rightness!
The three knowledges
have been attained;
the Awakened One's bidding,
                done.

Thag 5:8 Vakkali

Stricken by sharp, wind-like pains,
you, monk, living in the forest grove
—harsh, with limited range for alms—
    what, what will you do?

Suffusing my body
with abundant rapture & joy,
& enduring what's harsh,
    I'll stay in the grove.

Developing the establishings of mindfulness,
strengths, faculties,
the factors for awakening,[1]
    I'll stay in the grove.

Reflecting on those who are resolute,
their persistence aroused,
constantly firm in their effort,
united in concord,
    I'll stay in the grove.

Recollecting the One Self-awakened,
self-tamed & centered,
untiring both day & night,
    I'll stay
    in the grove.

Note

1. On the four establishings of mindfulness, see DN 22 and SN 47:40; on the five strengths, AN 5:2; on the five faculties, SN 48:10; and on the seven factors for awakening, SN 46:51–52.

See also: DN 26; SN 11:3; SN 46:14; SN 52:10; Sn 4:16

Thag 5:10 Yasadatta

Intent on quibbling,
the dullard hears the Conqueror's teaching.

He's as far from the True Dhamma
as the ground is from the sky.

Intent on quibbling,
the dullard hears the Conqueror's teaching.

He wanes from the True Dhamma
like the moon in the dark half of the month.

Intent on quibbling,
the dullard hears the Conqueror's teaching.

He dries up in the True Dhamma
like a fish in next to no water.

Intent on quibbling,
the dullard hears the Conqueror's teaching.

He doesn't grow in the True Dhamma,
like a rotten seed in a field.

But whoever hears the Conqueror's teaching
with guarded[1] intent,
doing away with effluents
—all—
realizing the unshakable,
attaining the foremost peace,
—effluent-free—
totally unbinds.

Note

1. Reading *guttena* with the Thai edition. Other editions have *tuṭṭhena*, "contented."

See also: *AN 6:86–88*

Thag 6:2 Tekicchakāni

The grain: harvested.
The rice: gone to be threshed.
But I don't get any alms.
How will I get by?

Confident, recollect
the immeasurable Buddha.
Your body pervaded with rapture,
you'll be at the height
of continual joy.
Confident, recollect
the immeasurable Dhamma.
Your body pervaded with rapture,
you'll be at the height
of continual joy.
Confident, recollect
the immeasurable Saṅgha.
Your body pervaded with rapture,
you'll be at the height
of continual joy.

You live in the open air.
Cold are these wintry nights.
Don't suffer, overcome with the cold.
Go into your hut, with its fastened bolt.

I'll fasten the four
immeasurables.[1]
With them, I'll dwell
in comfort.
I won't suffer from the cold,
dwelling
unperturbed.

Note

1. Concentration based on immeasurable goodwill, compassion, empathetic joy, and equanimity. See AN 3:66 and SN 42:8.

See also: *DN 26*; *SN 11:3*; *AN 3:35*; *AN 5:27*; *Sn 4:16*

Thag 6:3 Mahānāga

One in whom respect for his fellows in the holy life
    is not found,
wastes away from the True Dhamma
like a fish in next to no water.

One in whom respect for his fellows in the holy life
    is not found,
doesn't grow in the True Dhamma,
like a rotten seed in a field.

One in whom respect for his fellows in the holy life
    is not found,
is far away from unbinding
in the teaching of the Dhamma king.

One in whom respect for his fellows in the holy life
    is found,
doesn't waste away from the True Dhamma
like a fish in plentiful water.

One in whom respect for his fellows in the holy life
    is found,
grows in the True Dhamma,
like an excellent seed in a field.

One in whom respect for his fellows in the holy life
    is found,
stands right in the presence of unbinding
in the teaching of the Dhamma king.

See also: Thag 5:10

Thag 6:5 Māluṅkyaputta

When a person lives heedlessly,
his craving grows like a creeping vine.
He runs now here
        & now   there,
as if looking for fruit:
        a monkey in the forest.

If this sticky, uncouth craving
overcomes you in the world,
your sorrows grow like wild grass
        after rain.

If, in the world, you overcome
this uncouth craving, hard to escape,
sorrows roll off you,
        like water beads off
        a lotus.

To all of you gathered here
I say:
        Good fortune.
        Dig up craving
—as when seeking medicinal roots, wild grass—
        by the root.
Don't let Māra cut you down
—as a raging river, a reed—
over & over again.[1]

Do what the Buddha says.
Don't let the moment pass by.
Those for whom the moment is past
grieve, consigned to hell.[2]
Heedlessness is dust.

Dust follows on heedlessness.
Through heedfulness, knowledge,
pull out
your own arrow
on your own.

Notes

1. The verses up to this point = Dhp 334–337.
2. See Dhp 315.

See also: *MN 63*

Thag 6:6 Sappadāsa

Twenty five years since my going forth,
and no peace of awareness
—not a finger-snap's worth—
        attained.
Having gained no oneness of mind,
I was wracked with lust.
Wailing, with my arms upheld,
I ran amok from my dwelling—
"Or… or shall I take the knife?
What's the use of life to me?
If I were to renounce the training,
what sort of death would I have?"

So, taking a razor,
I sat down on a bed.
And there was the razor,
placed ready to cut my own vein,
        when apt attention arose in me,
the drawbacks appeared,
        disenchantment stood
        at an even keel:

With that, my heart was released.
See the Dhamma's true rightness!
The three knowledges
have been attained;
the Awakened One's bidding,
                done.

Thag 6:9 Jenta, the Royal Chaplain's Son

I was
drunk with the intoxication
of my birth, wealth, & sovereignty.
Drunk with the intoxication
of my body's build, coloring, & form,
I wandered about,
regarding no one
as my equal or better.
Foolish, arrogant, haughty,
my banner held high.
I—disrespectful, arrogant, proud—
bowed down to no one,
not even
mother,
father,
or those commonly held
in respect.

Then—seeing the ultimate leader,
supreme, foremost of charioteers,
like a blazing sun,
arrayed with a squadron of monks—
casting away pride & intoxication
through an awareness serene & clear,
I bowed down
my
head
to him, supreme
among all living beings.

Haughtiness & contempt
have been abandoned

—rooted out—
the conceit “I am” is extracted,
all forms of pride, destroyed.

See also: *AN 3:39*; *AN 7:48*; *Thig 5:2*

Thag 6:10 Sumana the Novice

When I was seven
& newly gone forth,
having conquered with my power
the great powerful serpent,
I was fetching water for my preceptor
from the great lake, Anotatta,[1]
when the Teacher saw me & said:

"Look, Sāriputta, at that one,
the young boy coming there,
carrying a pot of water,
well-centered within,
his practices—inspiring;
his bearing—admirable.

He's Anuruddha's novice,
mature in his powers,
made thoroughbred by a thoroughbred,
good by one who is good,
tamed by Anuruddha,
trained by one whose task
        is done.

He,   having reached the highest peace
        & realized the unshakable,
Sumana the novice
        wants this:
'Don't let anyone know me.'"

Note

1. Anotatta: A fabulous lake located in the Himalayas, famed for the purity of its cool waters. Sumana would have had to use his psychic powers to fetch water from there.

See also: *AN 8:30*; *Ud 3:1*

Thag 6:12 Brahmadatta

This poem repeats a poem attributed to the Buddha in SN 7:2. The second and third stanzas also appear in a poem attributed to Sakka the deva-king in SN 11:5.

Whence is there anger
in one without anger
    tamed, calmed, living in tune,
    released through right knowing,
    Such?

You make things worse
    when you flare up
    at someone who's angry.
    Whoever doesn't flare up
    at someone who's angry
        wins a battle
        hard to win.

You live for the good of both
    —your own, the other's—
when, knowing the other's provoked,
    you mindfully grow calm.

When you work the cure of both
    —your own, the other's—
those who think you a fool
    know nothing of Dhamma.

If anger arises,
reflect on the saw simile.[1]
If craving for savor,
remember the son's-flesh simile.[2]

If your mind runs loose

after sensual pleasures
& states of becoming,
quickly restrain it with mindfulness
as you would a bad ox
eating grain.[3]

Notes

1. See MN 21 and MN 28.
2. See SN 12:63.
3. See MN 19.

See also: *SN 7:2*; *SN 11:5*

Thag 6:13 Sirimaṇḍa

Rain soddens what's covered
& doesn't sodden what's exposed.
So open up what's covered up,
so that it won't get soddened by the rain.[1]

Attacked by death
    is the world,
surrounded by aging,
beset by the arrow of craving,
always obscured by desire.

Attacked by death
    is the world,
& encircled by aging,
constantly beaten, with no shelter,
    like a thief
    sentenced to punishment.

They encroach like masses of flame,
    these three:
    death, aging, & illness.
There's no strength to confront them,
no speed to run away.

Make the day not-in-vain,
    a little or a lot.
However much
the day passes,
that's how much less
    is life.
Your last day approaches.
    This isn't your time
    to be heedless.

Note

1. This verse is identical with the verse in Ud 5:5.

See also: MN 82; SN 3:25; SN 35:202

Thag 7:1 Sundara Samudda & the Courtesan

Ornamented, finely clothed,
garlanded, adorned,
her feet stained red with lac,
she wore slippers:
a courtesan.
Stepping out of her slippers—
her hands raised before me,
palm-to-palm over her heart—
she softly, tenderly,
in measured words
spoke to me first:
"You are young, recluse.
Heed my message:
Partake of human sensuality.
I will give you luxury.
Truly I vow to you,
I will tend to you as to a fire.
When we are old,
both leaning on canes,
then we will both become recluses,
winning the benefits of both worlds."

And seeing her before me—
a courtesan, ornamented, finely clothed,
hands palm-to-palm over her heart—
like a snare of death laid out,
apt attention arose in me,
the drawbacks appeared,
disenchantment stood
at an even keel:

With that, my heart was released.

See the Dhamma's true rightness!
The three knowledges
have been attained;
the Buddha's bidding,
done.

See also: *SN 1:20*

Thag 9 Bhūta

When, knowing, "stress, aging-&-death"—
where people run-of-the-mill are attached—
comprehending stress,
the wise man does jhāna, mindful,
there's no greater enjoyment than that.

When, striking down
attachment,
the bringer of stress
& craving,
the bringer of stress bound up
with objectification,
he does jhāna, mindful,
there's no greater enjoyment than that.

When, touching[1] with discernment
the auspicious, two-times-four road,
the ultimate path,
cleansing away all defilement,
he does jhāna, mindful,
there's no greater enjoyment than that.

When he develops the peaceful state,
—sorrowless, stainless, unfabricated,
cleansing away all defilement,
cutting through fetters & bonds—
there's no greater enjoyment than that.

When, in the sky, the thundercloud roars,
with torrents of rain on all sides
of the path of the birds,
and the monk, having gone to a cave, does jhāna,
there's no greater enjoyment than that.

When, seated on the bank of rivers
covered with flowers,
garlanded with various forest plants,
    happy at heart, he does jhāna,
    there's no greater enjoyment than that.

When, at midnight in the secluded grove,
the devas drizzle, the fanged animals roar,
and the monk, having gone to a cave, does jhāna,
    there's no greater enjoyment than that.

When, having kept his own thoughts in check,
taking refuge in the mountains in a mountain fissure,
    free from disturbance, free
    from barrenness,
he does jhāna,
    there's no greater enjoyment than that.

When, happy,
destroying stain, barrenness, grief,
free from door-bolts, free from underbrush, free
from arrows,
having put an end to all effluents,
he does jhāna,
    there's no greater enjoyment than that.

Note

1. Reading *phusitvā* with the Thai edition. The Sri Lankan, Burmese, and PTS editions read *passitvā*, "seeing."

See also: Thag 1:41; Thag 1:110; Thag 18

Thag 10:1 Kāludāyin

This is a poem in at least two parts. In the first part, Ven. Kāludāyin is addressing the Buddha soon after the latter's awakening, inviting him to return home to visit his family. In the second part, Kāludāyin is addressing the Buddha's father, Suddhodana, at the time of the Buddha's return, perhaps to make Suddhodana favorably inclined to receive his son.

There is a question, though, as to where the first part ends and the second begins. The Commentary assigns only the last stanza—beginning with, "I am the son of the Buddha"—to the second part, and everything before that to the first. This, however, doesn't fit with the fact that the seventh stanza is obviously addressed to the person who engendered the Buddha, and not to the Buddha himself. For this reason, I have placed the division into two parts after the sixth stanza, as the first six stanzas are unified by the theme of bearing fruit, with the fourth and fifth stanzas possibly included to remind the Buddha of the good results that would come to his family if he provided them with the opportunity to give him alms. Alternatively, the division could be placed after the fourth stanza, in that the fifth stanza could be interpreted as beginning a line of thought aimed at putting the listener into the proper mood to accept the principle of the results of good kamma seen not in this lifetime but in the next.

Covered in embers now are the trees,
shedding their canopy, lord, in search of fruit.
As if flaring up, they glow.
The time, great hero, partakes of savors.

The trees in bloom, delightful,
    waft delights
all around, in all directions,
dropping their petals in hope of fruit.
Now, O hero, is the time to set forth.

Neither too cold nor too hot:
pleasant the season, lord, fit for a journey.

Let them see you—the Sakyans & Koliyans—
facing west, crossing in the Rohiṇī.[1]

In hope they plow the field.
In hope the seed is sown.
In hope do merchants go to sea,
bringing back wealth.
Let the hope in which I stand bear fruit.[2]

Again & again they sow the seed.[3]
Again & again the deva-kings rain.
Again & again farmers plow the fields.
Again & again grain comes to the kingdom.

Again & again beggars wander.
Again & again lords of giving give.
Again & again having given, the lords of giving
again & again go to the heavenly place.

* * *

Truly, an enlightened[4] one of deep discernment
cleanses, back for seven generations,
the family in which he's born.
I would imagine you to be Sakka,[5] the deva of devas
for you engendered a sage truly named.

Suddhodana is the name of the Great Seer's father,
and Māyā name of the Buddha's mother[6]
who, having nurtured the bodhisatta with her womb,
at the break-up of the body, rejoices in the threefold divine
realm.[7]

She, Gotamī, having passed away,
having fallen away from here,
is now endowed with heavenly sensual pleasures.
She rejoices in the five strings of sensuality,
surrounded by those groups of devas.

I am the son of the Buddha,
who endures what is hard to endure—
Aṅgīrasa[8]: incomparable, Such.

You, Sakka, are my father's father.
In the Dhamma, Gotama,
you are my grandfather.

Notes

1. Rohiṇī is the name both of a river at the edge of the Sakyan lands and of an asterism, i.e., a star in the zodiac used to indicate a season of time.

2. Reading *vipaccatu* with the Thai edition, which seems to fit better with the imagery in the earlier part of the poem than the reading in the other editions—*samijjhatu,* "may it succeed."

3. Reading *kasate* with the Thai edition.

4. Reading *dhīro* with the Thai edition. The other editions read *vīro,* "hero."

5. Sakka is the name of the king of the devas of the heaven of the Thirty-three. Ven. Kāludāyin is playing here with the similarity between this name and that of the Sakyan lineage.

6. Reading *Māyanāmā* with the Sri Lankan and PTS editions. The Thai edition reads *Māyā mahesī,* so that the line would read, "The Buddha's mother is Queen Māyā." This would provide a play on words—*mahesi,* great seer, and *mahesī,* queen—but there is nothing in the early suttas to indicate that Suddhodana was a king, or Māyā a queen.

7. The Commentary identifies the threefold divine realm as the Tusita (Contented) heaven, but doesn't explain why that heaven would be given this name. Some verses in the Jātaka identify the threefold divine realm as the heaven of the Thirty-three, and the later reference to "those groups of devas" in this poem would seem to support this latter interpretation.

8. An epithet for the Buddha, meaning "resplendent." Aṅgīrasa was the name of an ancient brahmanical sage to which the Gotama clan claimed a connection. The Commentary suggests that this was one of the bodhisatta's personal names prior to his awakening.

Thag 10:2 Ekavihāriya—"Dwelling Alone"

This poem, which is attributed to King Asoka's younger brother, falls into three parts: The first expresses his initial desire to leave the life of the palace and go into the forest; the second depicts his going forth; and the third announces his awakening. Some scholars have suggested that many of the poems dealing with events in the lives of the early Buddhist monks and nuns may have originally been intended for dramatic performance, and this poem could easily have been written with that intent. The language of the original, with its heavy use of poetic terms, certainly indicates that the author had a literary background and was writing for a sophisticated audience.

If, in front or behind,
there is no one else,
it's extremely pleasant
for one staying alone
in the forest.

Come then! Alone
I will go to the wilderness
praised by the Awakened One
pleasant for a resolute monk
dwelling alone.

Alone,
astute in my goal,
I'll quickly enter the grove
—refreshing,
giving rapture
to meditators—
the haunt
of elephants in rut.

When the Cool Forest's in full flower,
in a cool mountain gorge,

having bathed my limbs
I'll walk back & forth
alone.

Ah, when will I dwell,
alone and free from companions,
in the refreshing great forest—
my task done,
effluent-free?

As I desire to do this,
may my purpose succeed.
I myself
will bring it about.
No one can do it
for anyone else.

* * *

I myself
bind on my armor.
I will enter the grove
and will not emerge
without having attained
the end of the effluents.

While soft breezes blow—
cool,
heavily, fragrantly scented—
I'll make ignorance burst,
as I sit on a mountaintop.

In the forest covered with blossoms
or perhaps on a cool hillside,
blessed with the bliss of release,
on Giribbaja I'll delight.[1]

* * *

I am now he
whose resolves are fulfilled
like the moon on a full-moon night.
With effluents all

totally ended,
there is now no further becoming.

Note

1. Giribbaja is the ring of mountains surrounding Vulture's Peak.

Thag 10:5 Kappa

Full of the many clans of impurities,
the great manufacturer of excrement,
like a stagnant pool,
    a great tumor,
    great wound,
full of blood & lymph,
immersed in a cesspool,
trickling liquids, the body
is oozing foulness—always.
Bound together with sixty sinews,
plastered with a stucco of muscle,
wrapped in a jacket of skin,
this foul body is of no worth at all.
Linked together with a chain of bones,
stitched together with tendon-threads,
it produces its various postures,
from being hitched up together.

Headed surely to death,
in the presence of the King of Mortality,
the man who learns to discard it right here,
    goes wherever he wants.

Covered with ignorance,
the body's tied down with a four-fold tie,[1]
    sunk in the floods,[2]
    caught in the net of obsessions,[3]
    conjoined with five hindrances,[4]
    given over to thought,
    accompanied with the root of craving,
    roofed with delusion's roofing.
That's how the body functions,

compelled by the compulsion of kamma,
but its attainment ends
in ruin.
Its many becomings go
to ruin.

These who hold to this body as *mine*
—blind fools, people run-of-the-mill—
fill the horrific cemetery,
taking on further becoming.
Those who stay uninvolved with this body
—as they would with a serpent
smeared with dung—
disgorging the root of becoming,[5]
will, without effluent,
totally unbind.

Notes

1. The four-fold tie: greed, ill will, attachment to habits & practice, and dogmatic obsession with views.

2. Floods: sensuality, becoming, views, and ignorance. See SN 45:171. These are identical with the four yokes. See AN 4:10.

3. Obsessions: sensual passion, resistance, views, uncertainty, conceit, passion for becoming, and ignorance. See AN 7:11–12.

4. Hindrances: sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty. See DN 2 and SN 46:51.

5. The root of becoming: craving.

See also: AN 7:48; Sn 1:11

Thag 10:7 Gotama

You should know what's to your benefit.
You should take a good look
    at the Buddha's word
    & at what's fitting here
for one who has entered
on the contemplative life.

An admirable friend right here,
undertaking the complete training,
& obedience to teachers:
    This is fitting
    for a contemplative.

Respect for the Buddhas,
honoring the Dhamma
as it has come to be,
& thinking highly of the Saṅgha:
    This is fitting
    for a contemplative.

Fitting behavior & range of association,
a livelihood purified, blameless,
the establishing of the mind:
    This is fitting
    for a contemplative.

Virtuous in what you do
& what you abstain from doing,
inspiring comportment,
commitment to the heightened mind:
    This is fitting
    for a contemplative.

Wilderness lodgings,

secluded, with next-to-no noise,
right for sages to resort to:
This is fitting
for a contemplative.

Virtue, learning,
investigating
phenomena,
mental qualities,
as they have come to be:
This is fitting
for a contemplative.

You should develop
inconstancy,
the perception of not-self,
the perception of unattractiveness,
& distaste for the world:
This is fitting
for a contemplative.

You should develop
the factors for awakening,
the bases for success,
the faculties,
& the noble eightfold path:
This is fitting
for a contemplative.

A sage should abandon craving,
should cut through the effluents, root & all,
should dwell fully released:
This is fitting
for a contemplative.

See also: Dhp 183–185; Sn 1:3; Sn 1:12; Sn 2:6; Sn 2:9; Sn 2:13; Sn 3:11; Sn 4:14–16

Thag 11 Saṅkicca

Ven. Saṅkicca ordained as a novice at the age of seven, and is reported to have attained arahantship as his head was being shaved prior to his ordination. In the first of the following verses attributed to him, he engages himself in a rhetorical conversation while sitting in a rainy forest.

What do you want in the woods, my boy,
like a bird[1] exposed to the rain?
Monsoons refresh you,
for seclusion is for those in jhāna.

As the monsoon wind
drives the clouds in the rainy season,
so thoughts concerned with seclusion
impel me.

* * *

A black crow
making its home in a charnel ground
inspires within me
mindfulness in—
based on dispassion for—
    the body.[2]

* * *

One whom others don't guard,
who doesn't guard others:
He is a monk
who lies down in ease,
unconcerned with sensual passions.

* * *

With clear waters &
    massive boulders,
frequented by monkeys &

deer,
covered with moss &
water weeds:
Those rocky crags
refresh me.

* * *

I've lived in wildernesses,
canyons, & caves,
isolated dwellings
frequented by predator & prey,
but never have I known
an ignoble, aversive resolve:
"May these beings
be destroyed,
be slaughtered,
fall into pain."

* * *

The Teacher has been served by me;
the Awakened One's bidding,
done;
the heavy load, laid down;
the guide to becoming,[3] uprooted.
And the goal for which I went forth
from home life into homelessness
I've reached:
the end
of all fetters.

I don't delight in death,
don't delight in living.
I await my time
as a worker his wage.
I don't delight in death,
don't delight in living.
I await my time,
mindful, alert.

Notes

1. Ujjuhāna. The Commentary offers two interpretations for this word. The first is that it is a hill covered with jungle and many streams that tended to overflow in the rainy season. The other is that it is the name of a bird that could stay comfortable even when exposed to cold, wind, and rain. I've chosen the second alternative. K. R. Norman speculates that the term could be written ujjahāna, in which case it would be the present participle for a verb meaning "abandoned" or "cast off." However, none of the manuscripts support his speculation.

2. In other words, the sight of the crow taking up residence in skulls and other body parts provided a chastening perspective on how the mind takes up residence in the body.

3. The guide to becoming is craving.

See also: *Thag 5:8*; *Thag 14:1*; *Thag 18*

Thag 12:1 Sīlavat

Here master the virtue
that in this world is well-mastered,
for virtue, when cultivated,
brings every consummation near.

Wise, one should protect one's virtue,
aspiring to three pleasures:
praise, the gaining of wealth,
and—after death—rejoicing in heaven.

The virtuous one, through restraint,
acquires many friends,
while the unvirtuous one, practicing evil,
from friends is estranged.

The unvirtuous person gains
disrepute & dishonor;
the virtuous person, always,
repute, honor, & praise.

Virtue is the beginning, the establishing,
the mother of what is fine,
the foremost of all qualities:
    Therefore virtue should be purified.

Virtue is also control, restraint,
the delight of the mind,
the ford of all Buddhas:
    Therefore virtue should be purified.

Virtue: an incomparable strength.
Virtue: the ultimate weapon.
Virtue: the highest adornment.
Virtue: an astounding coat of mail.
Virtue: an imposing bridge.

Virtue: an unexcelled fragrance.
Virtue: the highest fragrant ointment
by which one wafts
this direction & that.
Virtue: the supreme provision.
Virtue: the ultimate food for the journey.
Virtue: the highest vehicle
by which one goes[1]
this direction & that.

Right here he gains blame,
and after death, in deprivation,
he's unhappy at heart:
Everywhere the fool
is unhappy at heart,
not concentrated on virtues.

Right here he gains honor
and after death, in heaven,
is happy at heart:
Everywhere the enlightened one
is happy at heart,
well-concentrated on virtues.

Here virtue is supreme,
but one with discernment is the ultimate.
Among human beings & devas
one conquers
through virtue & discernment.

Note

1. Reading *yāti* with the PTS and Sinhalese editions. The Thai has *vāti* —"wafts"—which seems to be a mistake.

Thag 12:2 Sunīta the Outcaste

Into a lowly family I was born,
poor, with next to no food.
My work was degrading:
I gathered the spoiled,
the withered flowers from shrines
and threw them away.
People found me disgusting,
despised me, disparaged me.
Lowering my heart,
I showed reverence to many.

Then I saw the One Self-awakened,
arrayed with a squadron of monks,
the Great Hero, entering the city,
supreme, of the Magadhans.
Throwing down my carrying pole,
I approached him to do reverence.
He—the supreme man—stood still
    out of sympathy
    just
    for me.
After paying homage
to the feet of the teacher,
    I stood to one side
    & requested the Going Forth from him,
supreme among all living beings.

The compassionate Teacher,
sympathetic to all the world, said:
    "Come, monk."
That was my formal Acceptance.

Alone, I stayed in the wilds,

untiring,
I followed the Teacher's words,
just as he, the Conqueror, had taught me.

In the first watch of the night,
I recollected previous lives;
in the middle watch,
purified the divine eye;
in the last,
burst the mass of darkness.

Then, as night was ending
& the sun returning,
Indra & Brahmā came to pay homage to me,
hands palm-to-palm at their hearts:
"Homage to you,
O thoroughbred of men,
Homage to you,
O man supreme,
whose effluents are ended.
You, dear sir,
are worthy of offerings."

Seeing me,
arrayed with a squadron of devas,
the Teacher smiled & said:
"Through austerity, celibacy,
restraint, & self-control:
That's how one is a brahman.
He is a brahman supreme."

See also: *SN 3:24*; *AN 3:58*; *Ud 5:3*

Thag 13 Soṇa Koḷivisa

Who once was highly exalted in the state,
having gone into the service of the king of Aṅga,[1]
today is exalted in qualities:
    Soṇa, gone beyond suffering.

Five should be cut, five abandoned,
and five above all developed.
Having gone past five bonds,[2]
a monk is said to be
one who's crossed over.

For a monk who is insolent, heedless,
wishing for what's outside,
virtue, concentration, & discernment
    don't go to completion,
because what should be done is cast aside,
what shouldn't be done is done.
For those who are insolent, heedless,
    their effluents increase.

But those whose mindfulness immersed in the body
is constantly well-undertaken,
—who don't engage in what shouldn't be done,
who persevere in what should be done,
        mindful, alert—
    their effluents go to their end.

Go by the straight path pointed out,
    don't turn back.
You yourself should reprove yourself[3]
should advance to unbinding.

When I overexerted my effort,
the Teacher unexcelled in the world,

the One with Eyes,
making the lute simile,
taught me the Dhamma.
I, having heard his words,
dwelled delighting in his bidding.
I practiced in tune,[4]
attaining the foremost goal.
The three knowledges are attained.
The Buddha's bidding, done.

When one's awareness is dedicated[5]
to renunciation, seclusion,
non-afflictiveness, the ending of clinging,
the ending of craving, & non-deludedness,
seeing the arising of the sense media,
the mind is rightly released.
For that monk, rightly released,
his heart at peace.
There's nothing to be done,
nothing to add
to what's done.

As a single mass of rock isn't moved by the wind,
even so all
forms, flavors, sounds,
aromas, contacts,
ideas desirable & not,
have no effect on one who is Such.
The mind
—still, totally released—
focuses on
their passing away.

Notes

1. Ven. Soṇa's story is told in AN 6:55 and Mv V.1. The Mahāvagga version states that he was a native of Aṅga, but says nothing about his having been in the service of the king.

2. According to the Commentary, the five that should be cut are the five lower fetters; the five that should be abandoned are the five higher fetters (see AN 10:13); the five that should be developed are the five faculties: conviction, persistence, mindfulness, concentration, and discernment (see SN 48:10). The five bonds are passion, aversion, delusion, conceit, and views.

3. This line also appears in Dhp 379.

4. The Thai, Burmese, and Sri Lankan editions here read *samathaṁ*, "tranquility." However, I have chosen to follow the PTS edition in reading *samataṁ*, "in tune," which seems to fit better with the message of the simile. Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and actions. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, metaphors for good. For more on this point, see MN 61, note 2, and *The Wings to Awakening*, I.A.

5. From this line to the end is the poem that, according to AN 6:55 and Mv V.1.27, was part of Ven. Soṇa's declaration of arahantship to the Buddha.

Thag 14:1 Revata's Farewell

Since I went forth
from home into homelessness,
I haven't known
an ignoble, aversive resolve.
"May these beings
        be destroyed,
        be slaughtered,
        fall into pain"—
I've not known this resolve
in this long, long time.
But I have known goodwill,
        unlimited,
        fully developed,
        nurtured step after step,
as taught by the One
                Awake:
        to all, a friend;
        to all, a comrade;
        for all beings, sympathetic.[1]

And I develop a mind of goodwill,
    delighting in non-malevolence
                —always.
    Unvanquished, unshaken,
    I gladden the mind.
    I develop the sublime abiding,
        not frequented by
        the lowly.

Attaining no-thinking,
    the disciple of the Rightly
    Self-awakened One

is endowed with noble silence[2]
straightaway.

As a mountain of rock
is unmoving,
firmly established,
so a monk,
with the ending of delusion,
like a mountain,
doesn't quake.

To a person without blemish,
in constant quest of what's pure,
a hair-tip of evil
seems a storm cloud.

As a frontier fortress is guarded
within & without,
you should safeguard yourselves.
Don't let the moment
pass you by.

I don't delight in death,
don't delight in living.
I await my time
like a worker his wage.
I don't delight in death,
don't delight in living.
I await my time,
mindful, alert.

The Teacher has been served by me;
the Awakened One's bidding,
done;
the heavy load, laid down;
the guide to becoming, uprooted.
And the goal for which I went forth
from home life into homelessness
I've reached:
the end

of all fetters.

Attain consummation
through heedfulness:
That is my message.

So then, I'm about to
unbind.
I'm released
everywhere.[3]

Notes

1. On the development of goodwill as an unlimited attitude, see MN 21 and SN 42:8.

2. Noble silence = the second jhāna.

3. AN 3:77 and AN 3:78 use the analogy of a field to describe becoming, in which kamma is the field, craving the moisture, and consciousness the seed. The logic of the analogy suggests that if consciousness is not watered by craving, and does not land in any place (see SN 12:64), it is like a seed without moisture or a field. Therefore it will not sprout into further becoming. Poems in the Canon often describe the arahant as being "everywhere released" (sabbattha vimutto—see Dhp 348) or "everywhere independent" (sabbattha anissito—see Sn 4:6), referring indirectly to this analogy. Translators, lacking a sense of the underlying image of the idiom, have tended to render it in more prosaic terms: "completely released in every respect," "not dependent on anything," "released from everything." However, in light of the field analogy, the idiom means precisely what it says: The arahant is released from every possible "where," whether fabricated or not—every possible spot for renewed becoming.

Thag 14:2 Godatta

Just as a fine, well-bred bull
yoked to a load,
enduring his load,
crushed
by the heavy burden,
doesn't throw down his yoke;
so, too, those who are filled with discernment
—as the ocean, with water—
don't look down on others.
This is nobility among beings.

Having fallen in time
under the sway of time,
having come under the sway
of becoming & not-,
people fall subject to pain
& they grieve.

Elated by causes of pleasure,
cast down by causes of pain,
fools are destroyed
by both,
not seeing them
for what they are.
While those who, in the midst of
pleasure & pain
have gone past the seamstress—craving—,
stand firm
like a boundary pillar,
neither elated nor cast down.

Not to gain or loss
not to status or honor,

not to praise or blame,
not to pleasure or pain:
Everywhere
they do not adhere—
like a water bead
on a lotus.
Everywhere
they are happy, the enlightened,[1]
everywhere
un-
defeated.

No matter what
the unrighteous gain
or the righteous loss,
righteous loss is better
than if there were unrighteous gain.
No matter what
the status of the unaware
or the lowliness of those who know,
the lowliness of those who know
is better,
not the status of those
unaware.
No matter what
the praise from fools
or the censure from those who know,
the censure from those who know
is better
than if there were praise
from fools.
And as for the pleasure
from sensuality
and the pain from seclusion,
the pain from seclusion
is better
than if there were pleasure

from sensuality.
And as for living through unrighteousness
and dying for righteousness,
dying for righteousness
is better,
than if one were to live
through unrighteousness.

Those who've abandoned
sensuality & anger,
whose minds are calmed
from becoming & non-,
go through the world
unattached.
For them there is nothing
dear or undear.
Developing
the factors for awakening,
faculties,
& strengths,
attaining the foremost peace,
they, without effluent,
totally
unbind.

Note

1. Reading *dhīrā* with the Thai and Sinhalese editions. The PTS edition has *vīrā*, "heroes."

Thag 15:2 Udāyin

In AN 6:43, Ven. Udāyin recites these verses spontaneously in the Buddha's presence after the king's elephant (nāga) has passed by, and the Buddha defines the foremost nāga in these terms: "But, Udāyin, whoever in this world—with its devas, Māras, & Brahmās, its people with their contemplatives & brahmans, their royalty & commonfolk—does no misdeed in body, speech, or mind: That's whom I call a nāga." The Buddha's definition hints at a play on words: "Does no misdeed," in Pali, is āguṁ na karoti, *which could be rephrased as* na āguṁ karoti, *yielding a play on the word* nāga. *In these verses, Ven. Udāyin shows that he has picked up on the hint by rephrasing it in precisely that way.*

A human being, self-awakened,
his mind tamed, concentrated,
traveling along the Brahmā road,
delighting in the stilling of the mind:
He, having gone beyond all dhammas,[1]
to whom human beings pay homage,
the devas pay homage as well—
so I have heard from the Worthy One
—to him, gone past all fetters,
gone from the forest to the clearing,[2]
delighting in the renunciation of sensuality,
released like gold from its ore.

He, the nāga outshining all others,
as the Himalayas, rocky hills:
Among all things named *nāga*,
he, unexcelled, is truly named.

I will praise the nāga to you—
for he does no misdeed.
Composure & harmlessness
are the nāga's two feet.

Austerity & celibacy
are the nāga's two other feet.
Conviction is the great nāga's trunk,
his hand;[3]
equanimity, his white tusks.
Mindfulness his neck; his head:
    discernment,
    discrimination,
    reflection on dhammas;
Dhamma the balanced heat of his digestion;
seclusion his tail.
He, in jhāna, delighting in assurance,
inwardly well-concentrated,
the nāga, when going, is concentrated,
when standing, the nāga is concentrated,
when reclining, the nāga is concentrated,
when sitting, the nāga is concentrated.
Everywhere he's restrained, the nāga:
That is the nāga's consummation.

He eats what is blameless;
doesn't eat what is not;
on gaining food & clothing,
doesn't store it up.
Having cut all bonds,
fetters tiny & large,
wherever he goes,
he goes without longing.
Like a white lotus, born & growing in the water,
but not smeared by the water
    —fragrant, delightful—
even so the awakened one,
well-born in the world, lives in the world,
but is not smeared by the world,
like the lotus, by the water.

A great blazing fire
    unnourished grows calm,

and though its embers exist[4]
    is described as *unbound:*
Conveying an instructive meaning,
this image is taught by the observant.
Great nāgas will recognize
    the nāga as taught by the nāga
as free from passion,
    free from aversion,
        free from delusion,
            effluent-free.
His body discarded, the nāga
    will, without effluent,
        totally unbind.

Notes

1. On the point that arahants have gone beyond all dhammas, see AN 3:137, note 1.

2. Clearing = nibbāna, which is here presented as a play on the word, vana, or forest.

3. In Pali, an elephant's trunk is called its "hand" (hattha). In fact, one of the words for "elephant" is hatthin, "one having a hand."

4. Aṅgāresu ca santesu. The phrase is apparently meant as a play on words, in that santesu can be the locative either of santa, calm, or sant, existing. Either possibility fits into what seems to be point of this last section of the poem, which is to provide an image to illustrate the difference between the sa-upādisesa-nibbāna of the living arahant—literally, unbinding with fuel remaining—and the anupādisesa-nibbāna of the arahant who has passed away—literally, unbinding with no fuel remaining. In other words, the unbinding of the living arahant is like a fire that has grown calm and whose embers are calm but still warm; the unbinding of the arahant after death is like a fire whose embers have grown totally cold.

Iti 44 describes the property of sa-upādisesa-nibbāna as follows: "His [the arahant's] five sense faculties still remain and, owing to their being intact, he experiences the pleasing & the displeasing, and is sensitive to pleasure & pain. His ending of passion, aversion, & delusion is termed the unbinding property with fuel remaining." Its description of the property of anupādisesa-nibbāna is: "For him, all that is sensed, being unrelished, will grow cold right here. This is

termed the unbinding property with no fuel remaining." For further discussion of this distinction, see The Mind Like Fire Unbound, chapter 1.

See also: *MN 1*; *SN 12:51*; *AN 6:43*; *AN 9:7*; *AN 9:62*; *AN 10:81*; *Iti 44*

Thag 16:1 Adhimutta & the Bandits

The bandit chief:

"Those who
        for the sake of sacrifice
        for the sake of wealth
we have killed in the past,
        against their will
        have trembled & babbled
        from fear.
But you—
        you show no fear;
        your complexion brightens.
Why don't you lament
in the face of what's greatly to be feared?"

Ven. Adhimutta:

"There are no painful mind-states, chieftain,
in one without longing.
In one whose fetters are ended,
all fears are overcome.
With the ending of [craving]
the guide to becoming,
when phenomena are seen
        for what they are,
then as in the laying down of a burden,
there's no fear in death.

I've lived well the holy life,
well-developed the path.
Death holds no fear for me.
It's like the end of a disease.

I've   lived well the holy life,
        well-developed the path,

seen states of becoming
as devoid of allure,
like poison spit out
after it's drunk.

One gone to the far shore
without clinging,
effluent-free,
his task completed,
welcomes the ending of life,
as if freed from a place of execution.
Having attained the supreme Rightness,
unconcerned with all the world,
as if released from a burning house,
he doesn't sorrow at death.

Whatever's compounded,
wherever a state of becoming's obtained,
all that has no one in charge:
So says the Great Seer.
Whoever discerns this,
as taught by the Awakened One,
would no more grasp hold
of any state of becoming
than he would
a hot iron ball.
I have no 'I was,'
no 'I will be.'
Fabrications will simply
go out of existence.
What's to lament there in that?
For one who sees, as it actually is,
the pure arising of phenomena,
the pure seriality of fabrications,
there's no fear.

When seeing the world,
with discernment,
as on a par

with grass & twigs,
finding no 'mine-ness,'
thinking, 'There's nothing of mine,'
he feels no sorrow.
Dissatisfied with this carcass,
I'm unconcerned with becoming.
This body will break up
and there will not be another.
Do as you like with this carcass.
From that I will feel
neither hatred nor love."

Hearing these awesome, hair-raising words,
the young men threw down their weapons & said:

"What have you done, sir,
or who have you taken as mentor?
Because of whose teachings
is this lack of sorrow acquired?"

Ven. Adhimutta:

"The all-knowing,
all-seeing conqueror:
He is my mentor.
Greatly compassionate teacher,
all the world's healer,
this doctrine is his,
unexcelled, leading to ending.
Because of his teachings
is this lack of sorrow acquired."

The bandits, hearing the good words of the seer,
threw down their swords & their weapons.
Some relinquished their life of crime,
some chose the Going-forth.
Having gone forth in the teachings
of the One Well-Gone,
developing the strengths
& factors for awakening,[1]

wise, happy,
exultant in mind,
their faculties ripened,
they touched uncompounded unbinding.

Note

1. On the five strengths, see AN 5:2; on the seven factors for awakening, SN 46:51–52.

See also: AN 4:184; Thig 14

Thag 16:4 Raṭṭhapāla

The verses here fall into three sections, with the first two relating to Raṭṭhapāla's story as told in MN 82. In the first, Raṭṭhapāla is addressing his father after the latter had tried to use wealth and Raṭṭhapāla's former wives to lure Ratthapala into disrobing. In the second section, Raṭṭhapāla is talking to King Koravya, who had asked him why he had ordained when he was still young and healthy, and had suffered no loss of relatives or wealth.

The third section of verses here does not occur in MN 82.

Look at the image beautified,
a heap of festering wounds, shored up:
ill, but the object
    of many resolves,
where there is nothing
    lasting or sure.[1]

Look at the form beautified
with earrings & gems:
        a skeleton wrapped in skin,
        made attractive with clothes.

Feet reddened with henna,
a face smeared with powder:
        enough to deceive a fool,
        but not a seeker for the further shore.

Hair plaited in eight pleats,
eyes smeared with unguent:
        enough to deceive a fool,
        but not a seeker for the further shore.

Like a newly painted unguent pot—
a putrid body adorned:
        enough to deceive a fool,

but not a seeker for the further shore.

The hunter set out the snares,
but the deer didn't go near the trap.
Having eaten the bait,
we go,
leaving the hunters
to weep.

The hunter's snares are broken;
the deer didn't go near the trap.
Having eaten the bait,
we go,
leaving the hunters
to grieve.[2]

* * *

I see in the world
people with wealth
who, from delusion,
don't make a gift
of the treasure they've gained.
Greedy, they stash it away,
hoping for even more
sensual pleasures.

A king who, by force,
has conquered the world
and rules over the earth
to the edge of the sea,
dissatisfied with the ocean's near shore,
longs for the ocean's
far shore as well.

Kings & others
—plenty of people—
go to death with craving
unabated. Unsated,
they leave the body behind,
having not had enough

of the world's sensual pleasures.

One's relatives weep
& pull out their hair.
'Oh woe, our loved one is dead,' they cry.
Carrying him off,
wrapped in a piece of cloth,
they place him
    on a pyre,
    then set him on fire.

So he burns, poked with sticks,
in just one piece of cloth,
leaving all his possessions behind.
They are not shelters for one who has died—
    not relatives,
    friends,
    or companions.

Heirs take over his wealth,
while the being goes on,
in line with his kamma.
No wealth at all
follows the dead one—
    not children, wives,
    dominion, or riches.

Long life
can't be gotten with wealth,
nor aging
warded off with treasure.
The wise say this life
is next to nothing—
    impermanent,
    subject to change.

The rich & the poor
touch the touch of Death.
The foolish & wise
are touched by it, too.

But while fools lie as if slain by their folly,
the wise don't tremble
when touched by the touch.

Thus the discernment by which
one attains to mastery,
is better than wealth—
for those who haven't reached mastery
go from existence to existence,
    out of delusion,
    doing bad deeds.

One goes to a womb
& to the next world,
falling into the wandering on
    —one thing
    after another—
while those of weak discernment,
    trusting in one,
also go to a womb
& to the next world.

Just as an evil thief
caught at the break-in
    is destroyed
    by his own act,
so evil people
—after dying, in the next world—
    are destroyed
    by their own acts.

Sensual pleasures—
    variegated,
    enticing,
    sweet—
in various ways disturb the mind.
Seeing the drawbacks in sensual objects:
that's why, O king, I went forth.

Just like fruits, people fall

—young & old—
at the break-up of the body.
Knowing this, O king,
I went forth.
The contemplative life is better
for sure.[3]

* * *

Out of conviction,
I went forth
equipped with the Victor's message.
Blameless[4] was my going-forth:
Debtless I eat my food.

Seeing sensuality as burning,
gold as a knife,
pain in the entry into the womb
& great danger in hells—
seeing this peril, I was then dismayed—
pierced (with dismay),
then calmed
on attaining the end of the effluents.
The Teacher has been served by me;
the Awakened One's bidding,
done;
the heavy load, laid down;
the guide to becoming,[5] uprooted.

And the goal for which I went forth
from home life into homelessness
I've reached:
the end
of all fetters.

Notes

1. This verse = Dhp 147.
2. This verse is not contained in MN 82.
3. The verses in MN 82 end here.

4. Avajjā. The Burmese and Sinhalese editions of the Pali Canon read avañjhā, or "not barren."

5. The guide to becoming is craving.

Thag 16:7 Bhaddiya Kāligodhāyaputta

These verses contain the Canon's only complete list of the thirteen ascetic (dhutaṅga) practices. Bhaddiya's story is told in Ud 2:10.

Whatever the fine clothes I wore
when astride the elephant's neck,
whatever the fine rice I ate, the pure meat sauce,
today—fortunate, persevering,
delighting in whatever falls into his bowl,
Bhaddiya, son of Godhā,
does jhāna without clinging.

Wearing cast-off cloth, persevering,
delighting in whatever falls into his bowl,
Bhaddiya, son of Godhā,
does jhāna without clinging.

Going for alms, persevering,
delighting in whatever falls into his bowl,
Bhaddiya, son of Godhā,
does jhāna without clinging.

Wearing only one triple set of robes, persevering…

Bypassing no donors on his alms round, persevering…

Eating only one meal a day, persevering…

Eating from the bowl, persevering…

Refusing food brought afterwards, persevering…

Living in the wilderness, persevering…

Living at the foot of a tree, persevering…

Living in the open air, persevering…

Living in a cemetery, persevering…

Accepting whatever lodging he's assigned, persevering,

Not lying down, persevering,
delighting in whatever falls into his bowl,
Bhaddiya, son of Godhā,
does jhāna without clinging.

Modest, persevering…

Content, persevering…

Secluded, persevering…

Unentangled, persevering…

Energy aroused, persevering,
delighting in whatever falls into his bowl,
Bhaddiya, son of Godhā,
does jhāna without clinging.

Abandoning a 100-carat bowl of bronze
and a 100-weight bowl of gold,
I took instead a bowl of clay:
    That was my second consecration.

In the midst of high encircling walls,
strong battlements & gates,
guarded by men with swords in hand—
    trembling
    I used to live.
Today, fortunate, unafraid,
with fear & terror abandoned,
Bhaddiya, son of Godhā,
having plunged into the forest,
    does jhāna.

Standing firm in the aggregate of virtue,
developing mindfulness & discernment,
    step by step I attained
    the ending of all fetters.

Thag 16:8 Aṅgulimāla

Aṅgulumāla's story is told in MN 86.

Aṅgulimāla:
"While walking, contemplative,
you say, 'I have stopped.'
But when I have stopped
you say that I haven't.
I ask you the meaning of this:
How have you stopped?
How haven't I?"

The Buddha:
"I *have* stopped, Aṅgulimāla,
once & for all,
having cast off violence
toward all living beings.
You, though,
are unrestrained toward beings.
That's how I've stopped
and you haven't."

Aṅgulimāla:
"At long last a greatly revered great seer
for my sake
has come to the great forest.
Having heard your verse
in line with the Dhamma,
I will go about
having abandoned evil."

So saying, the bandit
hurled his sword & weapons
over a cliff

into a chasm,
a pit.
Then the bandit paid homage
to the feet of the One Well-Gone,
and right there requested the Going-forth.

The Awakened One,
the compassionate great seer,
the teacher of the world, along with its devas,
said to him then:
"Come, monk."
That in itself
was monkhood for him.

* * *

Aṅgulimāla:

Who once was heedless,
but later is not,
brightens the world
like the moon set free from a cloud.[1]
His evil-done deed
is replaced with skillfulness:
He brightens the world
like the moon set free from a cloud.[2]

Whatever young monk
devotes himself
to the Buddha's bidding:
He brightens the world
like the moon set free from a cloud.

May even my enemies
hear talk of the Dhamma.
May even my enemies
devote themselves
to the Buddha's bidding.
May even my enemies
associate with those people
who—peaceful, good—

get others to accept the Dhamma.
May even my enemies
hear the Dhamma time & again
from those who advise endurance,
forbearance,
who praise non-opposition,
and may they follow it.

For surely he wouldn't harm me,
or anyone else;
he would attain the foremost peace,
would protect the feeble & firm.

Irrigators guide the water.
Fletchers shape the arrow shaft.
Carpenters shape the wood.
The wise control
themselves.[3]

Some tame with a blunt stick,
with hooks, & with whips
But without blunt or bladed weapons
I was tamed by the one who is Such.

"Doer of No Harm" is my name,
but I used to be a doer of harm.
Today I am true to my name,
for I harm no one at all.

A bandit
I used to be,
renowned as Aṅgulimāla.
Swept along by a great flood,
I went to the Buddha as refuge.

Bloody-handed
I used to be,
renowned as Aṅgulimāla.
See my going for refuge!
Uprooted is [craving],
the guide to becoming.

Having done the type of kamma
that would lead to many
bad destinations,
touched by the fruit of [that] kamma,
unindebted, I eat my food.[4]

They're addicted to heedlessness
—dullards, fools—
while one who is wise
cherishes heedfulness
as his highest wealth.[5]

Don't give way to heedlessness
    or to intimacy
    with sensual delight—
for a heedful person,
absorbed in jhāna,
attains an abundant bliss.[6]

This[7] has come well & not gone away,
it was not badly thought through for me.
From among well-analyzed qualities,
I have obtained
the best.

This has come well & not gone away,
it was not badly thought through for me.
The three knowledges
have been attained;
the Awakened One's bidding,
done.[8]

Where once I stayed here & there
with shuddering mind—
    in the wilderness,
    at the foot of a tree,
    in mountains,
    caves—
with ease I now lie down, I stand,
with ease I live my life.

O, the Teacher has shown me sympathy!

Before, I was of brahman stock,
on either side high-born.
Today I'm the son
of the One Well-Gone,
the Dhamma-king,
the Teacher.

Rid of craving, devoid of clinging,
sense-doors guarded, well-restrained,
having killed the root of evil,
I've reached the end of the effluents.

The Teacher has been served by me;
the Awakened One's bidding,
done;
the guide to becoming, uprooted;
the heavy load, laid down.

Notes

1. This verse = Dhp 172.

2. This verse = Dhp 173.

3. This verse = Dhp 80.

4. This verse illustrates the kammic principle stated in AN 3:101. This is one of the ways in which the Buddhist doctrine of kamma differed from that of the Jains. For them, a person could not reach arahantship without having suffered retribution for every kammic misdeed, a process that could take many lifetimes —in the course of which, one might create more bad kamma, delaying arahantship still further. But for the Buddhists, training in virtue, discernment, and the ability not to be overcome by pleasure or pain could take the mind to a state where the results of past bad kamma would "be experienced in the here-and-now, and for the most part would appear only for a moment." In other words, in the Buddhist teaching, but not in the Jain, the state of the mind in the present plays a major role in how the effects of past kamma will be experienced.

5. This verse = Dhp 26.

6. This verse = Dhp 27. For a detailed discussion of "intimacy," see SN 22:3.

7. "This" apparently refers to the abundant bliss mentioned in the previous verse.

8. The verses in MN 86 end here.

Thag 17:2 Sāriputta

This is not a single, unified poem. Instead, it is a compilation of verses that—apparently over the course of many years—became associated with Ven. Sāriputta's name. Some of them may have been his original compositions. Others are verses that other people spoke about him. One in particular is also found in Ud 3:4, where the Buddha is said to have exclaimed it on seeing Sāriputta meditating. Some of the verses that make no mention of Sāriputta are, in other parts of the Canon, attributed to the Buddha, suggesting that they might have been those that Sāriputta's liked to repeat.

One of the verses, toward the end of the collection, makes reference to the perfection of discernment. The teaching on the perfections is elsewhere found only in later additions to the Canon, suggesting that this compilation as a whole was also late. This, however, does not rule out the possibility that some of the individual verses were early.

Also, it should be noted that a large number of the verses here are also found in Thag 14:1. This pattern of borrowing that occurs from one poem to another is a common occurrence in the Theragāthā, suggesting that the compilers of the collection felt no qualms about standardizing the sentiments of the great elders.

Mindful, heedful,
his mind well-centered,
absorbed with restrained resolves,[1]
inwardly delighting
in his conduct, his mindfulness,
    alone, content:
    He's called a monk.

Eating moist or dry food,
he shouldn't be heavily sated.
With unfilled belly, with measured food,
    the monk should wander
    mindfully.

Leaving four or five mouthfuls uneaten,
he should drink water:
This is enough
for the easeful abiding
of a resolute monk.

And he covers himself with a proper robe
enough for that purpose:
This is enough
for the easeful abiding
of a resolute monk.

As he sits cross-legged,
it doesn't rain on his knees:
This is enough
for the easeful abiding
of a resolute monk.

Whoever sees pleasure as pain,
and pain as an arrow,
and that there's nothing between the two:
With what will he be what in the world?

"May I never have anything to do
with a person of evil desires,
lazy, lowly in his persistence,
with little learning, disrespectful":
With what will he be what in the world?

But one who is learned, wise,
well-centered in virtues,
devoted to tranquility of awareness:
Let him stand at the head.

One who is devoted to objectification,[2]
his heart delighting in objectification,
attains no unbinding,
the unexcelled rest from the yoke.

But whoever, abandoning objectification,
delighting in the path of non-objectification,

attains unbinding,
the unexcelled rest from the yoke.

In village or wilds,
valley, plateau:
that place is delightful
where arahants dwell.

Delightful wilds
where the crowds don't delight,
those free from passion
    delight,
for they're not searching
for sensual pleasures.[3]

Regard him as one who
    points out
    treasure,
the wise one who
seeing your faults
    rebukes you.
Stay with this sort of sage.
For the one who stays
with a sage of this sort,
    things get better,
    not worse.

Let him admonish, instruct,
    deflect you
away from poor manners.
To the good, he's endearing;
to the bad, he's not.[4]

He, the Blessed One, the One
Awakened, the One with Eyes,
was teaching Dhamma to another.
And while the Dhamma was being taught,
I, desiring the Dhamma,
turned an attentive ear.
My listening was not in vain:

I'm released, effluent-free.[5]

Not for knowledge of previous lifetimes,
nor for the divine eye,
nor for knowledge of others' minds,
nor for psychic power,
nor for knowledge of beings dying & being reborn,
nor for purifying the divine ear
did I have any aspiration.

Sitting at the root of a tree,
with shaven head,
wrapped in an outer robe,
the elder foremost in discernment:
Upatissa does jhāna.[6]

Attaining no-thinking,
the disciple of the Rightly
Self-Awakened One
is endowed with noble silence
straightaway.[7]

As a mountain of rock
is unwavering, well-settled,
so a monk whose delusion is ended
doesn't quiver—
just like a mountain.[8]

To a person without blemish,
in constant quest of what's pure,
a hair-tip of evil
seems a storm cloud.

I don't delight in death,
don't delight in living.
I await my time
like a worker his wage.
I don't delight in death,
don't delight in living.
I await my time,

mindful, alert.

On either side is death,
it's not non-death, ahead or behind.
Practice, don't perish.
Don't let the moment pass you by.

As a frontier fortress is guarded
within & without,
you should safeguard yourselves.
Don't let the moment
pass you by.
Those for whom the moment is past
grieve, consigned to hell.[9]

Calmed, restrained,
giving counsel unruffled,
he shakes off evil qualities—
as the breeze,
a leaf from a tree.[10]

Calmed, restrained,
giving counsel unruffled,
he removed evil qualities—
as the breeze,
a leaf from a tree.

You shouldn't trust in this way
some householders or those gone forth.
Having been good, they become bad.
Having been bad, they become good.

Sensual desire, ill will,
sloth & torpor,
restlessness & uncertainty:
These, for a monk, are the five defilements.

The concentration of one
dwelling in heedfulness
doesn't waver,
whether he is honored or not.

Doing jhāna, persevering,
having
subtle insight into
subtle views,
delighting in the ending of clinging:
He's called a man of integrity.

The great ocean, the Earth,
a mountain, even the wind
aren't fitting as a comparison
for the Teacher's foremost release.

Keeping the (Dhamma) wheel going,
the elder of great knowledge, centered,
being like earth, fire, & water,
is neither impassioned nor angered.[11]

Having attained perfection in discernment,[12]
greatly intelligent, a great sage,
not dull, though seemingly dull,
he always wanders unbound.

The Teacher has been served by me;
the Awakened One's bidding,
done;
the heavy load, laid down;
the guide to becoming, uprooted.

Attain consummation
through heedfulness:
That is my message.
So then, I'm about to
unbind.
I'm released
everywhere.[13]

Notes

1. Reading *yatasaṅkappajjhāyi* with the Burmese edition. The Thai edition has *yathāsaṅkappacariyāya*, "in line with the conduct of his resolves."

2. *Papañca.* On the topic of objectification, see the introduction to MN 18.

3. These two verses = Dhp 98–99.

4. These two verses = Dhp 76–77.

5. See MN 74.

6. Upatissa was Ven. Sāriputta's personal name.

7. Noble silence is the second jhāna. See SN 21:1.

8. In Ud 3:4, the Buddha uses this verse to describe Ven. Sāriputta.

9. This verse = Dhp 315.

10. This verse = Thag 1:2.

11. See MN 141.

12. The reference to the perfection *(pāramita)* of discernment suggests that this verse, at least, is a later composition.

13. See Thag 14:1, note 3.

Thag 18 Mahā Kassapa

One shouldn't go about
surrounded, revered
by a company:
        One gets distracted;
        concentration
        is hard to gain.
Fellowship with many people
                is painful.
Seeing this,
        one shouldn't approve
        of a company.

A sage shouldn't visit families:
        one gets distracted;
        concentration
        is hard to gain.
He's eager & greedy for flavors,
        whoever misses the goal
        that brings bliss.
They know it's a bog—
        the reverence & veneration
        of families—
a subtle arrow, hard to extract.
Offerings are hard for a worthless man
        to let go.

* * *

Coming down from my dwelling place,
I entered the city for alms,
stood courteously next to a leper
eating his meal.

He, with his rotting hand,

tossed me a morsel of food,
and as the morsel was dropping,
a finger fell off
        right there.

Sitting next to a wall,
I ate that morsel of food,
and neither while eating it,
nor having eaten,
did I feel
any disgust.[1]

Whoever has mastered
        left-over scraps for food,
        smelly urine for medicine,
        the foot of a tree for a dwelling,
        cast-off rags for robes:
He is a man
of the four directions.

* * *

Where some are exhausted
climbing the mountain,
there[2]
the Awakened One's heir
        —mindful, alert,
        buoyed by his psychic power—
Kassapa climbs.

Returning from his alms round,
climbing the peak,
Kassapa does jhāna
with no clinging,
        having abandoned terror
        & fear.

Returning from his alms round,
climbing the peak,
Kassapa does jhāna
with no clinging,

unbound
among those who burn.

Returning from his alms round,
climbing the peak,
Kassapa does jhāna
with no clinging,
effluent-free,
his task done.

Spread with garlands of vines,
places delighting the mind,
resounding with elephants,
appealing:
Those rocky crags
refresh me.

The color of blue-dark clouds,
glistening,
cooled with the waters
of clear-flowing streams
covered with ladybugs:
Those rocky crags
refresh me.

Like the peaks of blue-dark clouds,
like excellent peaked-roof buildings,
resounding with tuskers,
appealing:
Those rocky crags
refresh me.

Their lovely surfaces wet with rain,
mountains frequented
by seers
& echoing
with peacocks:
Those rocky crags
refresh me.

This is enough for me—

desiring to do jhāna,
resolute, mindful;
enough for me—
desiring the goal,
resolute,
a monk;
enough for me—
desiring comfort,
resolute,
trained;[3]
enough for me—
desiring my duty,
resolute,
Such.

Flax-flower blue,
like the sky
covered over with clouds;
filled with flocks
of various birds:
Those rocky crags
refresh me.

Uncrowded
by householders,
frequented
by herds of deer
filled with flocks
of various birds:
Those rocky crags
refresh me.

With clear waters &
massive boulders,
frequented by monkeys &
deer,
covered with moss &
water weeds:
Those rocky crags

refresh me.

There is no such pleasure for me
in the music of a five-piece band
as there is when my mind
        is at one,
seeing the Dhamma
                aright.

* * *

One shouldn't do lots of work,
should avoid people,
shouldn't busy oneself.
He's eager & greedy for flavors,
        whoever misses the goal
        that brings bliss.

One shouldn't do lots of work,
should avoid
what doesn't lead to the goal.
The body gets wearied,
fatigued.
Aching, one finds
no tranquility.

* * *

Simply by flapping the mouth
one doesn't see
even oneself.
One goes around stiff-
        necked,
thinking, 'I'm better
        than they.'

Not better,
he thinks himself better,
        the fool:
The wise don't praise him,
the stiff-necked man.

But whoever isn't stirred

by the modes of
        'I'm better,
        not better.
        I'm worse.
        I'm like that';
one who's discerning,
who acts as he says,
well-centered
in virtues,
committed to
tranquility of awareness, he
is the one
        the wise
                would praise.

One with no respect
for his fellows in the holy life,
is as far
                from true Dhamma
as the earth
                from the sky.

But those whose sense of shame
& compunction
are always rightly established: They
have flourished in the holy life.
        For them
there's no further becoming.

A monk conceited & vain,
even though clad
in a robe of cast-off rags,
like a monkey in a lion's skin,
        doesn't shine because of it.

But a monk not conceited
        or vain,
        masterful,
his faculties restrained, shines

because of his robe of cast-off rags,
like a lion
in the cleft of a mountain.

* * *

These many devas,
powerful, prestigious
—10,000 devas—
all of Brahmā's retinue,
stand with their hands over their hearts,
paying homage to Sāriputta,
the Dhamma-general,
enlightened,[4]
centered,
great master of jhāna,
[saying:]

'Homage to you, O thoroughbred man.
Homage to you, O superlative man—
of whom we have no direct knowledge
even of that
in dependence on which
you do jhāna.

'How very amazing:
the awakened ones'
very own deep range—
of which we have no direct knowledge,
though we have come
as hair-splitting archers.'
Seeing Sāriputta,
a man worthy of worship,
worshipped by deva retinues,
Kappina
smiled.[5]

* * *

As far as this buddha-field[6] extends
—except for the great sage himself—

I'm the one
outstanding
in ascetic qualities.
There's no one else
like me.

The Teacher has been served by me;
the Awakened One's bidding,
done;
the heavy load, laid down;
the guide to becoming, uprooted.

Neither to robe,
nor dwelling,
nor food
does he cling:
Gotama,
like a lotus unspotted
by water, inclining
to renunciation, detached
from the three planes of becoming.[7]

He,
the great sage,
has the establishings of mindfulness
as his neck,
conviction
as hands,
discernment
as head.[8]
Having great knowledge,
he goes about
always unbound.

Notes

1. This passage has often been misread as saying that the leper's finger fell into Mahā Kassapa's bowl, and that Mahā Kassapa actually ate the finger. Nothing in the verse, though, indicates that this is so. It simply says that the finger fell off, and that Mahā Kassapa ate the food. Furthermore, there is a rule

in the Mahāvagga—Mv.VI.23.9—that imposes a grave offense on any monk who eats human flesh. So it's highly unlikely that Mahā Kassapa ate the leper's finger.

2. Reading *tattha* with the Thai and Sinhalese editions.

3. Reading *sikkhato* with the Thai edition.

4. Reading *dhīraṁ* with the Thai and PTS editions. The Burmese and Sinhalese editions read *vīraṁ*, "hero."

5. Ven. Sāriputta was foremost among the monks in terms of discernment (AN 1:183); Ven. Kappina, foremost among the monks in exhorting other monks (AN 1:231). The Buddha praises him at SN 21:11 for his attainment of psychic powers, and at SN 54:7 for the solidity of his concentration based on mindfulness of breathing.

6. This appears to be one of the earliest references to "buddha-field," a concept that was to play a large role in the Apadāna literature and, through that, in the Mahāyāna concept of the Pure Land. Here it appears to mean the sphere of the current Buddha's influence. In the Apadānas it takes on two other meanings: as (1) a field for producing merit, on the lines of the traditional image of the Saṅgha as the unexcelled field of merit; and (2) a heavenly realm where a particular Buddha dwells. These two meanings were influential in the early Mahāyāna sūtras that formed the basis for Pure Land practice.

7. The three planes of becoming are the sensual, form, and formlessness. See AN 3:77–78.

8. See Thag 15:2.

See also: SN 1:10; AN 3:35; AN 4:28; AN 5:77–78; AN 5:98; AN 5:114; AN 6:42; AN 11:10; Ud 2:10; Ud 4:4; Sn 4:14

Therīgāthā

Poems of the Elder Nuns

Thig 1:1 An Anonymous Nun

Sleep, little therī, sleep comfortably,
wrapped in the robe you've made,
for your passion is stilled—
        like a pot of pickled greens
        boiled dry.

Thig 1:3 Puṇṇā

Puṇṇā, grow full with good qualities
like the moon on the fifteenth day.
With discernment at total fullness, burst
    the mass
    of darkness.

Thig 1:11 Muttā

So freed! So thoroughly freed am I!—
from three crooked things set free:
    from mortar, pestle,
    & crooked old husband.
Having uprooted the craving
that leads to becoming,
I'm from aging & death set free.

See also: *Thag 1:43*; *Thag 2:9*

Thig 1:17 Dhammā

Wandering for alms—
weak, leaning on a staff,[1]
with trembling limbs—
I fell down right there on the ground.

Seeing the drawbacks of the body,
my mind was then
set free.

Note

1. Reading *daṇḍamolubbha* with the Burmese, Sinhalese, and PTS editions. The Thai edition has *daṇḍamādāya*, "holding a staff."

Thig 2:3 Sumaṅgala's Mother

So freed! So freed!
So thoroughly freed am I—
    from my pestle,
    my shameless husband
    & his sun-shade making,
    my moldy old pot
    with its water-snake smell.
Aversion & passion
I cut with a *chop.*
Having come to the foot of a tree,
I do jhāna, from the bliss thinking:
    "What bliss!"

See also: *Thag 1:43*

Thig 2:4 Aḍḍhkāsī

All of the Kāsi countryside:
My fee was equal to that.
Having made that my price,
the town[1] set me as priceless in price.
But then I became disenchanted with my body,
and—disenchanted—dispassionate:
"May I not run again & again
through birth & the wandering-on."
The three knowledges
have been realized.
The Buddha's bidding
done.

Note

1. Reading *nigamo* with the Thai edition. The Burmese and Sinhalese editions read *negamo*, "the townspeople."

See also: AN 7:48

Thig 3:2 Uttamā

Four times, five, I ran amok from my dwelling,
having gained no peace of awareness,
my thoughts out of control.
So I went to a trustworthy nun.
She taught me the Dhamma:
aggregates, sense media, properties.[1]
Hearing the Dhamma,
I did as she said.
For seven days I sat in one spot,
absorbed in rapture & bliss.
On the eighth, I stretched out my legs,
having burst the mass
of darkness.

Note

1. On the aggregates (khandha), see SN 22:59 and SN 22:79; on the sense media (āyatana), SN 35:28; on the properties (dhātu), MN 140. On the relationships among these frameworks for analyzing experience, see MN 28.

Thig 3:4 Dantikā & the Elephant

Coming out from my day's abiding
on Vulture Peak Mountain,
I saw on the bank of the river
        an elephant
emerged from its plunge.

A man holding a hook requested:
                "Give me your foot."
The elephant
    extended its foot.
The man
    got up on the elephant.

Seeing what was untrained now tamed
brought under human control,
with that I centered my mind—
    why I'd gone to the woods
                in the first place.

Thig 3:5 Ubbiri

[Ubbiri recalls the Buddha's words:]

"'Jīva, my daughter,'
you cry in the woods.
Come to your senses, Ubbiri.
        84,000
    all named Jīva
have been burned in that charnel ground.
For which of them do you grieve?"

Pulling out
    —completely out—
the arrow so hard to see,
embedded in my heart,
he expelled from me
    —overcome with grief—
the grief
over my daughter.

Today—with arrow removed,
    without hunger, entirely
        unbound—
to the Buddha, Dhamma, & Saṅgha I go,
    for refuge to
    the Sage.

See also: SN 47:13; AN 5:49; Ud 5:1; Ud 8:8; Sn 3:8; Thig 6:1

Thig 5:2 Vimalā, the Former Courtesan

Intoxicated with my complexion
figure, beauty, & fame;
haughty with youth,
        I despised other women.
Adorning this body
embellished to delude foolish men,
I stood at the door to the brothel:
        a hunter with snare laid out.
I showed off my ornaments,
and revealed many a private part.
I worked my manifold magic,
laughing out loud at the crowd.

Today, wrapped in a double cloak,
    my head shaven,
    having wandered for alms,
I sit at the foot of a tree
and attain the state of no-thought.
All ties—human & divine—have been cut.
Having cast off all
effluents,
cooled am I. Unbound.

See also: AN 7:48; Thag 6:9

Thig 5:4 Nandā's Vision

"Sick, putrid, unclean:
look, Nandā, at this physical heap.
Through contemplation of the foul,
develop your mind,
make it one, well-centered.

        As this [your body], so that.
        As that, so this.
It gives off a foul stench,
the delight of fools."
Considering it thus,
untiring, both day & night,
I, with my own discernment
        dissecting it,
                saw.

And as I, heedful,
        examined it aptly,
this body—as it actually is—
was seen inside & out.

Then was I disenchanted with the body
        & dispassionate within:
Heedful, detached,
        calmed was I.

                Unbound.

Thig 5:6 Mittakālī

Going forth through conviction
from home into homelessness,
I wandered this place & that,
greedy for tribute & gains.
Missing out on the foremost goal,
I pursued a lowly one.
Under the sway of defilements,
I didn't awaken[1] to the goal
of the contemplative life.

Then, sitting in my dwelling,
I suddenly came to my senses:

I'm following a miserable path.
I'm under the sway of
craving.
Next to nothing, my life,
crushed
by aging & illness.
Before the body breaks apart,
I have no time
for heedlessness.

After watching, as it actually was,
the arising-disbanding of aggregates,
I stood up with mind released,
the Awakened One's bidding
done.

Note

1. Reading *na bujjhi'ham* with the Burmese and Sinhalese editions.

See also: MN 29–30; SN 17:3; SN 17:5; SN 17:8

Thig 5:8 Soṇā, Mother of Ten

Ten children I bore
from this physical heap.
Then weak from that, aged,
I went to a nun.
She taught me the Dhamma:
    aggregates, sense media, & properties.
Hearing her Dhamma,
I cut off my hair & ordained.
Having purified the divine eye
while still a trainee,[1]
I know my previous lives,
where I lived in the past.
I develop the theme-less meditation,
well-focused oneness.
I gain the liberation of immediacy[2]—
from lack of clinging, unbound.
The five aggregates, comprehended,
stand like a tree with its root cut through.
    I spit on wretched birth[3]
                old age.
There is now no further becoming.

Notes

1. Sikkhamānā: A candidate for full ordination as a nun first had to undergo a two-year period as a trainee, in which she undertook the ten precepts of a novice and had to observe the first six without break. If she broke any of those six, she had to go back and start the two-year period again.

2. This is apparently equivalent to the concentration of unmediated knowing, mentioned in Sn 2:1, and the concentration that is the fruit of gnosis, mentioned in AN 9:37.

3. This line plays with the word jamme, which can mean either “wretched” or “birth.”

See also: *SN 48:41*; *Thag 1:118*

Thig 5:10 Paṭācārā

[I thought:]

"Plowing the field with plows,
sowing the ground with seed,
supporting their wives & children,
young men gather up wealth.

So why is it that I,
        consummate in virtue,
        a doer of the teacher's bidding,
don't gain unbinding?
I'm not lazy or proud."
Washing my feet, I noticed
                the
                water.

And in watching it flow from high
                to
                low,
        my heart was composed
        like a fine thoroughbred steed.

Then taking a lamp, I entered the hut,
        checked the bedding,
        sat down on the bed.

And taking a pin, I pulled out the wick:
        Like the flame's[1] unbinding
        was the liberation
                of awareness.

Note

1. Reading *pajjotass'eva* with the Thai edition.

See also: *MN 72*; *SN 6:15*; *Ud 8:10*

Thig 5:11 Paṭācārā's Thirty Students

[Paṭācārā taught:]

"Taking the pestle,
young men grind the corn.
Supporting their wives & children,
they gather up wealth.
Do the Awakened One's bidding,
    which, having done,
    you'll have no regret.
Intent on tranquility of awareness,
do the Awakened One's bidding.
Quickly:
    Having washed your feet,
    go sit to one side."

Hearing these words,
Paṭācārā's bidding,
they washed their feet
and retired to one side.
Intent on tranquility of awareness,
they did the Awakened One's bidding.
In the first watch of the night,
    they recollected their previous lives.
In the middle watch,
    purified the divine eye.
In the last,
    burst the mass of darkness.
Getting up, they bowed down to her feet.

"We have done your bidding.
Like the thirty devas honoring Indra,
unvanquished in battle,
we—

endowed with the three knowledges,
effluent-free—
will continue honoring you."

Thig 5:12 Candā, the Beggar

Before, I had fallen on evil times:
    no husband, no children,
    no relatives, friends,
    no way to obtain clothing & food.
So, taking a staff & bowl in hand,
begging for alms from house to house,
feverish from the cold & heat,
I wandered for seven full years.
Then seeing a nun
obtaining food & drink,
I approached her & said:
    "Let me go forth
    into homelessness."

She, Paṭācārā, from sympathy,
let me go forth;
then, exhorting me,
urged me on to the highest goal.
Hearing her words,
I did her bidding.
Her exhortation was not in vain.
    Endowed with the three knowledges,
    I'm effluent- free.

Thig 6:1 Paṭācārā's 500 Students

[Paṭācārā recounts the Buddha's words:]

"You don't know
the path
of his coming or going,
that being who has come
from where?—
the one you lament as 'my son.'

But when you know
the path
of his coming or going,
you don't grieve after him,
for that is the nature
of beings.

Unasked,
he came from there.
Without permission,
he went from here
—coming from where?—
having stayed a few days.
And coming one way from here,
he goes yet another
from there.
Dying in the human form,
he will go wandering on.
As he came, so he has gone—
so what is there
to lament?"

Pulling out
—completely out—
the arrow so hard to see,

embedded in my heart,
he [the Buddha] expelled from me
—overcome with grief—
the grief
over my son.

Today—with arrow removed,
without hunger, entirely
unbound—
to the Buddha, Dhamma, & Saṅgha I go,
for refuge to
the Sage.

See also: SN 47:13; AN 5:49; Ud 5:1; Ud 8:8; Sn 3:8; Thig 3:5

Thig 6:2 Vāsiṭṭhī the Madwoman

Overwhelmed with grief for my son—
naked, demented,
my hair disheveled
my mind deranged—
I went about here & there,[1]
living along the side of the road,
in cemeteries & heaps of trash,
for three full years,
afflicted with hunger & thirst.

Then I saw
the One Well-Gone,
gone to the city of Mithilā:
tamer of those untamed,
Self-Awakened,
with nothing to fear
from anything, anywhere.

Regaining my mind,
paying him homage,
I sat myself down.
He, Gotama, from sympathy
taught me the Dhamma.
Hearing his Dhamma,
I went forth into homelessness.
Applying myself to the Teacher's words,
I realized the state of auspicious bliss.

All griefs have been cut off,
abandoned,
brought to this end,
for I've comprehended
the grounds from which griefs

come into play.

Note

1. Reading *tena tena vicāri'ham* with the Burmese, Sinhalese, and PTS editions. The Thai edition has *rodaṁ tena vicāri'ham*, "I went there crying."

Thig 6:3 Khemā

In SN 5:4, a variation of the verse attributed to Māra, and the first verse attributed here to Sister Khemā, are included in a poem attributed to Sister Vijayā (see Thig 6:8). Sister Khema's second verse is attributed to Sister Aḷavikā in SN 5:1. Her third verse also appears in Thig 7:2; its first half, in SN 5:3.

Māra:

"You, a beautiful young woman;
I, a young man, full of youth.
Come, Khemā,
let's enjoy ourselves
        to the music of a five-piece band."

Khemā:

"I'm disgusted, ashamed
of this putrid body—
disintegrating, dissolving.
        Sensual craving
                is rooted out.

Sensual pleasures
        are like swords & spears;
the aggregates,
        their executioner's block.
What you call *sensual delight*
        is *no delight* for me.

Everywhere enjoyment
        is defeated;
the mass of darkness,
        burst.
So know, Evil One,
that you have been,
                End-maker,

struck down."

* * *

Paying homage to the zodiac stars,
tending the fire in the forest,
not knowing it as it actually was,
    fools, you conceived it
    as purity.
Whereas I
    am one who pays homage
    to the One Self-awakened,
    the utmost man.
I'm one who has done the Teacher's bidding,
entirely released
from sufferings & stress.

Thig 6:4 Sujātā

Ornamented, well-dressed,
garlanded, sprinkled with sandalwood,
covered all over with jewelry,
surrounded by a group of slave-women,
taking food & drink,
and not a little staple & non-staple food,
        leaving the house,
I fetched myself to the pleasure garden.

Having enjoyed ourselves & played there,
we headed back to our home.
I saw in Sāketa a hall at the Añjana wood.
        I entered.
Seeing the light of the world,
I, paying homage, sat nearby.
He, the One with Eyes,[1]
from sympathy,
taught me the Dhamma.
Hearing the Great Seer, I
        fully penetrated
        the truth.
Right there I touched the Dhamma,
dustless, the deathless state.
Then, knowing the True Dhamma,
        I went forth
        into homelessness.
                The three knowledges
                are attained.
        The Buddha's bidding
        is not in vain.

Note

1. Since Vedic times, there has been a belief in India that the eyes of holy individuals where particularly powerful because they could see so deeply into reality. From this belief grew a further belief: that the eyes of such individuals were so powerful that their eyes could transmit some of that power to others. Thus, to be gazed on by such an individual, or to gaze into that individual's eyes, was considered to be very auspicious. Sujātā's reference to the Buddha as "the One with Eyes" carries all of these connotations. For more on this topic, see Sn 5:5 and DN 16, note 44.

Thig 6:5 Anopamā, the Millionaire's Daughter

Born in a high-ranking family
with much property, great wealth,
consummate in complexion & figure,
I was the daughter of Majjha, the treasurer.
Kings' sons sought for me,
rich merchants' sons
    longed for me.
One of them sent my father a messenger,
saying, "Give me Anopamā.
I will give in return
    eight times her weight
    in jewels & gold."

But I, having seen
    the One Self-awakened,
    unsurpassed, excelling the world,
paid homage to his feet,
sat down to one side.
He, Gotama, from sympathy,
taught me the Dhamma.
And as I sat in that very seat,
    I attained the third fruit
    [of non-return.]
Then I cut off my hair,
and went forth into homelessness.
Today is the seventh day
since I made craving
    wither away.

Thig 6:6 Mahāpajāpatī Gotamī

Awakened! Hero! Homage to you,
highest of all beings—
you who've released me
and many other people
from suffering!
I've comprehended all stress,
  dried up craving, the cause,
  developed the eightfold path,[1]
  and touched cessation.

Before I was mother, son,
  father, brother,
  grandmother.
Not knowing things as they were,
I wandered on
without respite.
But now that I've seen the Blessed One,
this is my last body-heap.
Birth & wandering-on
  are totally ended.
There is now
  no further becoming.

I see the disciples gathered,
their persistence aroused,
resolute, constant
in strong exertion:
  This is the worship of the Buddhas.[2]

Truly for the benefit of the many
did Māyā[3] give birth to Gotama,
thrusting away the mass of pain
of those mired in illness & death.

Notes

1. Reading *bhavit'aṭṭhaṅgiko maggo* with the Thai edition.
2. See DN 16 on the topic of how homage is best shown to the Buddha.
3. Mahāpajāpatī's sister, the Buddha's mother.

See also: AN 8:51; AN 8:53

Thig 6:7 Guttā

[The Buddha admonished me:]
Guttā, devote yourself to the goal
for which you went forth,
having discarded [hope]
for a dear son of your own.[1]
    Don't fall under the sway
    of the mind.

Hoodwinked by mind,
beings in love with Māra's realm,
    roam
through the many-birth wandering-on,
        unknowing.

Abandoning these lower fetters, nun—
    sensual desire, ill will,
    self-identity views,
    grasping at habits & practices,
    and uncertainty as the fifth—
    you won't come
    to this again.

Forsaking passion, conceit,
    ignorance, & restlessness
    —cutting through [all] the fetters—
    you will make an end
of suffering & stress.

Discarding birth & wandering-on,
comprehending further becoming,
    free from hunger
in the right-here-&-now
you will go about

totally calmed.

Note

1. Reading *hitvā puttaṁ visuṁ piyaṁ* with the Burmese edition.

Thig 6:8 Vijayā

Four times, five, I ran amok from my dwelling,
having gained no peace of awareness,
my thoughts out of control.
So, approaching a nun,
I cross-questioned her attentively.
She taught me the Dhamma:
aggregates, sense media, properties,
four noble truths,
five faculties,
seven factors for awakening,
the eightfold path
for attaining the highest goal.
Hearing her words,
I did her bidding.
In the first watch of the night,
I remembered past lives.
In the second watch of the night,
I purified the divine eye.
In the third watch of the night,
I burst the mass of darkness.
Then I stayed, suffusing[1] my body
with rapture & pleasure.
On the seventh day, I stretched out my legs,
having burst the mass
of darkness.

Note

1. Reading *pharitvā* with the Thai edition.

See also: SN 36:31; Thig 3:2

Thig 7:2 Cālā

In SN 5:8, verses similar to these are attributed to the nun Sīsūpacālā.

Cālā:

Having established mindfulness,
a nun with developed faculties,[1] I
penetrated the peaceful state:
    stilling-of-fabrications bliss.[2]

Māra:

"For whose sake
    have you shaved your head?
You look like a contemplative
but don't approve of a philosophy,
so why are you wandering here
    confused?"

Cālā:

"Outside philosophers place
their confidence in views.
They don't know the Dhamma.[3]
They're not adept in the Dhamma.
    But there is
the Awakened One,
born in the Sakyan clan,
a person without peer.[4]
He taught me the Dhamma
for the transcending of views:
    stress,
    the co-arising of stress,
    the overcoming of stress,
    & the noble eightfold path
    leading to the stilling of stress.[5]

Having heard his words,
I dwell, delighting
in his bidding.

The three knowledges
are attained;
the Buddha's bidding,
done.
Everywhere enjoyment
is defeated;
the mass of darkness,
burst.
So know, Evil One,
that you have been,
End-maker,
struck down.

Notes

1. This can mean that she has achieved restraint over her sense faculties, or that she has fully developed the faculties of conviction, persistence, mindfulness, concentration, and discernment. See. SN 48:10 and AN 4:37.

2. This stanza does not occur in SN 5:8.

3. In SN 5:8, this line reads, "I don't approve of their teaching."

4. This is the last line that this poem has in common with SN 5:8. The remainder of SN 5:8 reads:

all-conquering,
Māra's subduer,
everywhere undefeated,
everywhere freed, independent;
endowed with an Eye
all-seeing, reaching the end of
all kamma—
with the ending of acquisitions,
released.

He, that Blessed One,
is my teacher.
It's in his Dhamma

that I delight.

5. For an example of how the four noble truths—right view—lead to the transcending of views, see AN 10:95.

Thig 7:3 Upacālā

In SN 5:6, verses similar to these are attributed to the nun Cālā.

Upacālā:

Having mindfulness, having an eye that sees,
a nun with developed faculties, I
penetrated the peaceful state
of which worthless people
don't partake.[1]

Māra:

Why don't you approve of birth?
One who is born
enjoys sensual pleasures.
Enjoy sensual delight!
Don't later burn with regret.

Upacālā:

For one who is born
there's death,[2]
the cutting-off of hands & feet,
binding, flogging, torment.
One who's born incurs pain.
But there is
the Rightly Awakened One,
the undefeated one,
born in the Sakyan clan.
He taught me the Dhamma
for the transcending of birth:
stress,
the co-arising of stress,
the overcoming of stress,
& the noble eightfold path

leading to the stilling of stress.

Having heard his words,
I dwell, delighting
in his bidding.

The three knowledges
are attained;
the Buddha's bidding,
done.
Everywhere enjoyment
is defeated;
the mass of darkness,
burst.
So know, Evil One,
that you have been,
End-maker,
struck down.

Notes

1. This stanza does not occur in SN 5:6.

2. This is the last line that this poem has in common with SN 5:6. The remainder of SN 5:6 reads:

One who is born
sees pain.
It's a binding, a flogging, a torment.
That's why one shouldn't approve
of birth.

The Awakened One taught me the Dhamma
—the overcoming of birth—
for the abandoning of all pain,
he established me in
the truth.
But beings who have come to form
& those with a share in the formless,
if they don't discern cessation,
return to becoming-again.

Thig 8 Sīsūpacālā

In SN 5:7, verses similar to these are attributed to the nun Upacālā.

Sīsūpacālā:

A nun, consummate in virtue,
her faculties well-restrained,
will reach the state of peace,
a nourishment
that never cloys.[1]

Māra:

The Devas of the Thirty-three,
the Hours, the Contented,
devas who delight in creation,
& devas in control:
Direct your mind there
where you lived before.[2]

Sīsūpacālā:

The Devas of the Thirty-three,
the Hours, the Contented,
devas who delight in creation,
& devas in control:
Time & again,
from becoming to becoming,
surrounded by self-identity,
not having gone beyond self-identity,
they flow to birth & death.[3]

The whole world is burning.
The whole world is aflame.
The whole world is blazing.
The whole world is shaken.[4]

The unshaken, incomparable
—the Dhamma the Buddha taught to me,
of which people run-of-the-mill
    don't partake—
that's where my heart
    truly delights.
Having heard his words,
I dwell, delighting
in his bidding.

The three knowledges
        are attained;
the Buddha's bidding,
        done.
Everywhere enjoyment
        is defeated;
the mass of darkness,
        burst.
So know,   Evil One,
that you have been,
                End-maker,
        struck down.

Notes

1. This stanza does not occur in SN 5:7.
2. The parallel stanza in SN 5:7 reads:

    The Devas of the Thirty-three,
    the Hours, the Contented,
    devas who delight in creation,
    & devas in control:
            Direct your mind there
            and it will enjoy
                delight.

3. The parallel stanza in SN 5:7 reads:

    The Devas of the Thirty-three,
    the Hours, the Contented,

devas who delight in creation,
& devas in control:
They are bound
with the bonds of sensuality;
they come again
under Māra's sway.

4. This is the last line that this poem has in common with SN 5:7. The remainder of SN 5:7 reads:

The unshaken, untrembling
—of which people run-of-the-mill
don't partake,
where Māra's
never been—
that's where my heart
truly delights.

Thig 9 Vaḍḍha's Mother

Vaḍḍha's Mother:

Vaḍḍha, don't have any
underbrush-lust
ever, in the world, at all.
Don't, my little son,
have a share in suffering
        again & again.
For happy are sages, Vaḍḍha,
unperturbed, with doubt cut through.
Having become cool and self-controlled,
they dwell effluent-free.
Foster the path,
pursued by seers,
for the attainment of vision,
for the ending of stress.

Vaḍḍha:

Undaunted, mother,
you speak this matter to me.
I suspect that now in you
no underbrush
    is found.

Vaḍḍha's Mother:

Whatever fabrications
are lowly, middling, or exalted:
No underbrush for them in me
—not a bit, not the least little bit—
        is found.
All effluents are ended for me—
heedful, doing jhāna.
The three knowledges

are attained;
the Buddha's bidding,
done.

Vaḍḍha:

With what a vast goad
my mother poked me—
because of her sympathy—
verses connected to the ultimate goal.
Having heard her words—
my mother's instruction—
Dhamma-*saṁvega* arose
for attaining rest from the yoke.
Resolute in exertion,
relentlessly, both day & night,
I, roused by my mother,
touched
the highest peace.

Thig 10 Kīsā Gotamī

Kīsā Gotamī has two of the most heart-rending stories in the Buddhist tradition associated with her name. The Commentary to this verse tells that when her young child had died, she refused to believe it was dead. After asking many people—in vain—for medicine that would revive the child, she was finally directed to the Buddha. When she told him her story, he offered to provide medicine for the child, but he would need some mustard seed—the cheapest Indian spice—obtained from a family in which no one had died. She went from house to house asking for mustard seed, and no one refused to give it to her. But when she asked if anyone had died in the family, the universal response was always, "Oh, yes, of course." After a while, the message sunk in: Death is universal. On abandoning the child's body to a charnel ground, she returned to the Buddha and asked to be ordained as a nun, and afterwards became an arahant.

The canonical verses associated with Kīsā Gotamī's name, however, tell a different story, which is identical to the story that the Commentary attributes to Paṭācārā: Pregnant with her second child, she was returning to her parents' home, along with her husband and young firstborn child, to give birth. Along the way, a great storm blew up, and she asked her husband to provide shelter for the family. As he was cutting grass and gathering sticks to build a shelter, a snake bit him and he died of the poison. Unsheltered, and wondering at her husband's long absence, Paṭācārā gave birth and had to spend the night sheltering both her children against the rain and wind with nothing more than her body. The next morning, she found her husband dead. Distraught, she decided to return to her parents' home. However, a river—swollen from the rain of the previous night—ran across her way. Unable to carry both children across the river in one trip, she left her first-born on the near bank and waded through the raging current carrying her baby. Placing the baby on the far bank, she turned back to fetch her first-born. A hawk, seeing the baby, took it for a piece of flesh, and swooped down on it. Seeing this, Paṭācārā raised her hands and tried to chase it away, but to no avail: The hawk picked up the baby and carried it off. Meanwhile, her first-born—seeing his mother raising her hands—took it for

a signal to cross the river. Jumping into the raging current, he was carried off to his death. Overwhelmed with grief, Paṭācārā returned to her parents' home, only to learn that it had burned down from a lightning strike in the previous night's storm. Her parents and brother were at that moment being cremated on a single pyre. At this point, she went mad and began wandering around half-naked. Only on coming into the Buddha's presence did she recover her senses. He taught her the Dhamma, and eventually she ordained and became an arahant.

Why this story is attributed to Paṭācārā in the Commentary when it is obviously Kīsā Gotamī's in the Canon, is hard to tell. Some scholars have suggested that the tales in the Pāli commentaries were imported from other Buddhist traditions, such as the Mūlasarvāstivādin. Thus, the differences between the canonical verses and the commentarial tales stem from the fact that the different traditions attributed particular stories to different elder monks and nuns. For instance, the Pali Canon attributed the story of the woman whose family was destroyed in a single day to Kīsā Gotamī, while the tradition from which the Commentary drew attributed it to Paṭācārā. If that's the case, it's interesting to note how the commentators who adopted these tales nevertheless remained faithful to their Canon. Instead of trying to change the Pali to fit with the commentarial source on which they drew, they allowed the discrepancies between the two sources to stand: one of many instances in which the discrepancies between the Canon and the commentaries suggest that the monks who handed down the Pali Canon tried to keep it intact even when they didn't agree with it.

Later Theravādin texts have tried to cover over the discrepancies between Kīsā Gotamī's verses and the Commentary to those verses by insisting that the passage in the verses beginning, "Going along, about to give birth," and ending, "my husband dead, I reached the deathless," is actually Paṭācārā speaking, but this seems unlikely: Why would one arahant butt in on another one's tale?

At any rate, regardless of which story is Paṭācārā's, and which Kīsā Gotamī's, both speak to the universality of death, and the power of the path of practice: that in the midst of this human world with all its sorrows, there is still a way to find that which is free from grieving, aging, and illness: the deathless.

> Having admirable friends
> has been praised by the Sage
> with reference to the world.

Associating with an admirable friend
    even a fool
    becomes wise.
People of integrity
should be associated with.
In that way discernment grows.
Associating with people of integrity
one would be released from all suffering & stress,
would know stress,
the origination of stress,
cessation & the eightfold path:
    the four noble truths.

Stressful, painful, is the woman's state:
    So says the tamer of tamable people.
Being a co-wife is painful.
Some, on giving birth once,
slit their throats.
Others, of delicate constitution,
take poison.
In the midst of a breech-birth
both [mother & child] suffer destruction.

Going along, about to give birth,
I saw my husband   dead.
Giving birth in the road,
I hadn't reached
my own home.
Two children deceased,
my husband dead in the road
    —miserable me!
My mother, father, & brother
were burning on a single pyre.

    "Your family all gone, miserable,
    you've suffered pain without measure.
    Your tears have flowed
    for many thousands of lives."[1]

Then I saw,
in the midst of the charnel ground,[2]
the muscles of sons being chewed.

With family killed,
despised by all,
my husband dead,
    I reached the deathless.
I've developed this path,
    noble, eightfold,
    going to the deathless.
Having realized unbinding,
I've gazed in the mirror of Dhamma.
I've extracted the arrow,[3]
put down the burden,
done the task.

I, Kīsā Gotamī Therī,
my heart well released,
have said this.

Notes

1. According to the Commentary, this was the Buddha's message to Kīsā Gotamī. See SN 13:8 and Thag 3:5.

2. Reading *passiṁ taṁ susāna-majjhe* with the Thai edition.

3. See Sn 4:15.

Thig 12 Puṇṇikā & the Brahman

Puṇṇikā:

I'm a water-carrier, cold,
always going down to the water
from fear of my mistresses' beatings,
harassed by their anger & words.
But you, brahman,
what do you fear
that you're always going down to the water
with shivering limbs, feeling great cold?

The Brahman:

Puṇṇikā, surely you know.
You're asking one doing skillful kamma
& warding off evil.
Whoever, young or old, does evil kamma
is, through water ablution,
from evil kamma set free.

Puṇṇikā:

Who taught you this
—the ignorant to the ignorant—
'One, through water ablution,
is from evil kamma set free'?
In that case, they'd all go to heaven:
all the frogs, turtles,
serpents,[1] crocodiles,
& anything else that lives in the water.
Sheep-butchers, pork-butchers,
fishermen, trappers,
thieves, executioners,
& any other evil doers,
would, through water ablution,

be from evil kamma set free.

If these rivers could carry off
the evil kamma you've done in the past,
they'd carry off your merit as well,
and then you'd be
completely deprived.
Whatever it is that you fear,
that you're always going down to the water,
don't do it.
Don't let the cold hurt your skin."

The Brahman:

I've been following the miserable path, good lady,
and now you've brought me
back to the noble.
I give you this robe for water-ablution.

Puṇṇikā:

Let the robe be yours. I don't need it.
If you're afraid of pain,
if you dislike pain,
then don't do any evil kamma,
in open, in secret.
But if you do or will do
any evil kamma,
you'll gain no freedom from pain,
even if you fly up & hurry away.
If you're afraid of pain,
if you dislike pain,
go to the Awakened One for refuge,
go to the Dhamma & Saṅgha.
Take on the precepts:
That will lead to your liberation.[2]

The Brahman:

I go to the Awakened One for refuge;
I go to the Dhamma & Saṅgha.
I take on the precepts:

That will lead to my liberation.[3]

* * *

Before, I was a kinsman to Brahmā;
now, truly a brahman.
I'm a three-knowledge man & safe,
consummate in knowledge,
washed clean.

Notes

1. Reading *nāgā* with the Thai, Burmese, and PTS editions. The Sinhalese edition has *nakkā,* another word for "crocodile."

2. Reading *mokkhāya* with the Thai edition. The other editions have *atthāya,* "benefit."

3. This stanza is missing in the Thai edition.

Thig 13:1 Ambapālī

Black was my hair
—the color of bees—
& curled at the tips;
        with age, it looked like coarse hemp.
The Truth-speaker's word
                doesn't change.

Fragrant, like a perfumed basket
filled with flowers: my coiffure.
        With age it smelled musty,
        like animal fur.
The Truth-speaker's word
                doesn't change.

Thick & lush, like a well-tended grove,
made splendid, the tips elaborate
with comb & pin.
        With age, it grew thin
        & bald here & there.
The Truth-speaker's word
                doesn't change.

Adorned with gold & delicate pins,[1]
it was splendid, ornamented with braids.
        Now, with age,
        that head has gone bald.
The Truth-speaker's word
                doesn't change.

Curved, as if well-drawn by an artist,
my brows were once splendid.
        With age, they droop down in folds.
The Truth-speaker's word

doesn't change.

Radiant, brilliant like jewels,
my eyes: elongated, black—deep black.
With age, they're no longer splendid.
The Truth-speaker's word
doesn't change.

Like a delicate peak, my nose
was splendid in the prime of my youth.
With age, it's like a long pepper.
The Truth-speaker's word
doesn't change.

Like bracelets—well-fashioned, well-finished—
my ears were once splendid.
With age, they droop down in folds.
The Truth-speaker's word
doesn't change.

Like plantain buds in their color,
my teeth were once splendid.
With age, they're broken & yellowed.
The Truth-speaker's word
doesn't change.

Like that of a cuckoo in the dense jungle,
flitting through deep forest thickets:
sweet was the tone of my voice.
With age, it cracks here & there.
The Truth-speaker's word
doesn't change.

Smooth[2]—like a conch shell well-polished—
my neck was once splendid.
With age, it's broken down, bent.
The Truth-speaker's word
doesn't change.

Like rounded door-bars—both of them—
my arms were once splendid.

With age, they're like dried up pāṭalī trees.
The Truth-speaker's word
doesn't change.

Adorned with gold & delicate rings,
my hands were once splendid.
With age, they're like onions & tubers.
The Truth-speaker's word
doesn't change.

Swelling, round, firm, & high,
both my breasts were once splendid.
In the drought of old age, they dangle
like empty old water bags.[3]
The Truth-speaker's word
doesn't change.

Like a sheet of gold, well-burnished,
my body was splendid.
Now it's covered with very fine wrinkles.
The Truth-speaker's word
doesn't change.

Smooth in their lines, like an elephant's trunk,
both my thighs were once splendid.
With age, they're like knotted bamboo.
The Truth-speaker's word
doesn't change.

Adorned with gold & delicate anklets,
my calves were once splendid.
With age, they're like sesame sticks.
The Truth-speaker's word
doesn't change.

As if they were stuffed with soft cotton,
both my feet were once splendid.
With age, they're shriveled & cracked.
The Truth-speaker's word
doesn't change.

Such was this physical heap,
now: decrepit, the home of pains, many pains.
A house with its plaster all fallen off.
The Truth-speaker's word
doesn't change.

Notes

1. Reading *saṇha-kaṇḍaka.*
2. Reading *saṇha-kamburiva* with the Burmese and Sinhalese editions.
3. Reading *thevikīva* with the Burmese and Sinhalese editions.

See also: DN 16; Thag 1:118

Thig 13:2 Rohiṇī

Rohiṇī's father:

You go to sleep saying,
"Contemplatives."
You wake up,
"Contemplatives."
You praise only
contemplatives.
No doubt you will be
a contemplative.

Abundant food & drink
you give to contemplatives.
Now, Rohiṇī, I ask you:
Why do you hold
contemplatives dear?

They don't like to work,
they're lazy,
living off what's given by others,
full of hankerings,
wanting delicious things:
Why do you hold
contemplatives dear?

Rohiṇī:

For a long time, father,
you've quizzed me
about contemplatives.
I'll praise to you
their
discernment,
virtue,
endeavor.

They do like to work,
they're not lazy.
They do the best work:
They abandon
passion & anger.
That's why I hold
contemplatives dear.

They rid themselves
of the three evil roots,[1]
doing pure actions.
All their evil's
abandoned.
That's why I hold
contemplatives dear.

Clean their bodily action,
so is their verbal action.
Clean their mental action:
That's why I hold
contemplatives dear.

Spotless, like mother of pearl,
pure within & without,
perfect in clear qualities:
That's why I hold
contemplatives dear.

Learned, maintaining the Dhamma,
noble, living the Dhamma,
they teach the goal
& the Dhamma:
That's why I hold
contemplatives dear.

Learned, maintaining the Dhamma,
noble, living the Dhamma,
with unified minds
& mindful:
That's why I hold

contemplatives dear.

Traveling far, mindful,
giving counsel unruffled,
they discern the end
of suffering:
That's why I hold
contemplatives dear.

When they leave any village
they don't turn to look back
at anything.
How free from concern
they go!
That's why I hold
contemplatives dear.

They don't store in a granary,
pot,
or basket.
They hunt [only]
for what's already cooked:
That's why I hold
contemplatives dear.

They take neither silver,
nor gold,
nor money.
They live off whatever is present:
That's why I hold
contemplatives dear.

Having gone forth
from different families
& from different countries,
still they hold
one another dear:
That's why I hold
contemplatives dear.

Rohiṇī's father:

Rohiṇī, truly for our benefit
were you born in our family.
You have conviction
in the Buddha & Dhamma,
and strong respect
for the Saṅgha.

You truly discern
this field of merit
unexcelled.
These contemplatives will receive
our offering, too,
for here we'll set up
our abundant sacrifice.

Rohiṇī:

If you're afraid of pain,
if you dislike pain,
go to the Buddha for refuge,
go to the Dhamma & Saṅgha.
Take on the precepts:
That will lead
to your benefit.

Rohiṇī's father:

I go to the Buddha for refuge;
I go to the Dhamma & Saṅgha.
I take on the precepts:
That will lead
to my benefit.

* * *

Before, I was a kinsman to Brahmā;
now, truly a brahman.
I'm a three-knowledge man & safe,
consummate in knowledge,
washed clean.

Note

1. The three unskillful roots are greed, aversion, and delusion. See DN 2, MN 9, and AN 3:66.

See also: SN 7:17; Sn 1:4

Thig 13:5 Subhā the Goldsmith's Daughter

"I was a child, with clean clothes,
when I first heard the Dhamma.
And within me, heedful,
was a break-through to the truth.
Then I arrived
at an enormous dissatisfaction
with all sensuality.
Seeing the danger
    in self-identity,
I longed only
    for renunciation.
Leaving my circle of relatives,
slaves, workers,
prosperous villages & fields,
delightful, enticing possessions,
I went forth,
abandoning not-insignificant wealth.

Having gone out through conviction
in the well-taught true Dhamma,
it wouldn't be proper for me—
    aspiring to nothingness—
having cast off gold & silver
to take them back.
Gold & silver
    don't buy awakening,
    don't buy peace.
This [gold] isn't proper for contemplatives.
This isn't noble wealth.
    This is
greediness, intoxication,
delusion, bondage to dust,

suspicion, many troubles.
There's no lasting stability here.
It's to this extent that many, many men
    —heedless, their hearts defiled—
opposing one another, create
conflicts, murder, bondage,
calamity, loss, grief, & lamentation.
Many misfortunes are seen
for those head-over-heels in sensuality.
    So, my relatives:
    Why do you, like enemies,
    try to bind me to sensuality?
You know I've gone forth,
seeing the danger in sensuality.
Gold coin & bullion
can't put an end to effluents.
Sensuality is an enemy,
a murderer,
hostile, arrows & bonds.
    So, my relatives:
    Why do you, like enemies,
    try to bind me to sensuality?
You know I've gone forth
with shaven head, wrapped in a patchwork cloak.
Leftover alms-scraps, gleanings,
a robe made from cast-off cloth:
    That's what's proper for me—
    the requisites of one with no home.
The great seers have rejected sensuality,
    both human & divine.
Released are they,
                in the place of security.
Arrived are they,
                in unshaken ease.

So may I not come into union
with sensuality, in which no shelter is found.

It's an enemy, a murderer
    —sensuality—
painful, like a mass of flame.
    Greed:
an obstacle,[1] fearful, threatened,
full of thorns,
very discordant,
a great cause of delusion.
    Sensuality:
a frightening attack,
like a snake's head
in which fools delight—
blinded, run-of-the-mill.

Because many people in the world
are stuck in the mud of sensuality,
    unknowing,
they don't realize the ending of birth & death.
Many people follow the path
to bad destinations
because of sensuality,
bringing disease on themselves.

Thus sensuality creates enemies.
It burns, is defiled.
It's the bait of the world,
constraining, the bondage of death,
maddening, deceptive, agitating the mind.
It's a net cast by Māra
for the defilement of living beings:
with endless drawbacks, much pain,
    great poison,
giving little enjoyment, creating conflict,
drying up the good side [of the mind].

I, having cast off[2] much trouble like this
caused by sensuality,
    will not return to it,
as I always delight in unbinding.

Doing battle with sensuality
in hopes of the cool state,
I will stay heedful, finding delight[3]
in the ending of fetters.
I follow the path—
    eightfold, straight,
    griefless, stainless, secure—
over which great seers
have crossed."

See this Subhā, the goldsmith's daughter,
standing firm in the Dhamma,
entering the imperturbable state,[4]
doing jhāna at the foot of a tree.
This is the eighth day of her going forth
confident, beautiful through the true Dhamma.
Trained by Uppalavaṇṇā,[5]
she's a three-knowledge woman[6]
who's left death behind;
freed from slavery, debtless,
a nun with developed faculties,[7]
set loose from all ties,
her task done,
effluent- free.

Sakka, lord of beings,
with his community of devas,
approaching her through supranormal power,
pays homage to her:

    Subhā the goldsmith's daughter.

Notes

1. Reading *paripantho* with the Burmese, Sinhalese, and PTS editions. The Thai edition has *aparisuddho,* "impure."

2. Reading *hitvā* with the Thai edition. The other editions have *katvā,* "done."

3. Reading *ratā,* delighting, with the Thai edition. The Sinhalese and PTS read *tesaṁ,* so that the line means "in the ending of their fetters"; the Burmese

edition reads *sabba-*, so that the line means, "in the ending of all fetters."

4. See MN 106.

5. A student of the Buddha, declared by him to be the foremost nun in terms of her supranormal powers. See SN 5:5.

6. See Thag 4:8, note 2.

7. This can mean that she has achieved restraint over her sense faculties, or that she has fully developed the faculties of conviction, persistence, mindfulness, concentration, and discernment. See. SN 48:10 and AN 4:37.

See also: MN 13–14; MN 54

Thig 14 Subhā & the Libertine

As Subhā the nun was going through Jīvaka's delightful mango grove, a libertine (a goldsmith's son) blocked her path, so she said to him:

'What wrong have I done you
that you stand in my way?
It's not proper, my friend,
that a man should touch
a woman gone forth.
I respect the Master's message,
the training pointed out by the One Well-Gone.
I am pure, without blemish:
    Why do you stand in my way?
You—your mind agitated, impassioned;
I—unagitated, unimpassioned,
with a mind everywhere released:
    Why do you stand in my way?'

'You are young & not bad-looking,
what need do you have for going forth?
Throw off your ochre robe—
    Come, let's delight in the flowering grove.
A sweetness they exude everywhere,
the trees risen-up with their pollen.
The beginning of spring is a pleasant season—
    Come, let's delight in the flowering grove.
The trees with their blossoming tips
moan, as it were, in the breeze:
What delight will you have
if you plunge into the grove alone?
Frequented by herds of wild beasts,
disturbed by elephants rutting & aroused:
You want to go

unaccompanied
into the great, lonely, frightening grove?

Like a doll made of gold, you will go about,
like a goddess in the gardens of heaven.
With delicate, smooth Kāsī fabrics,
you will shine, O beauty without compare.
I would gladly do your every bidding
if we were to dwell in the glade.
For there is no creature dearer to me
than you, O nymph with the languid regard.
If you do as I ask, happy, come live in my house.
Dwelling in the calm of a palace,
have women wait on you,
wear delicate Kāsī fabrics,
adorn yourself with garlands & creams.
I will make you many & varied ornaments
of gold, jewels, & pearls.
Climb onto a costly bed,
scented with sandalwood carvings,
with a well-washed coverlet, beautiful,
spread with a woolen quilt, brand new.

Like a blue lotus rising from the water
where no human beings dwell,
you will go to old age with your limbs unseen,
if you stay as you are in the holy life.'

'What do you assume of any essence,
here in this cemetery grower, filled with corpses,
this body destined to break up?
What do you see when you look at me,
you who are out of your mind?'

'Your eyes are like those of a fawn,
like those of a sprite in the mountains.
Seeing your eyes, my sensual delight
grows all the more.
Like tips they are, of blue lotuses,

in your golden face
    —spotless:
Seeing your eyes, my sensual delight
    grows all the more.
Even if you should go far away,
I will think only of your pure,
    long-lashed gaze,
for there is nothing dearer to me
    than your eyes, O nymph with the languid regard.'

'You want to stray from the road,
you want the moon as a plaything,
you want to jump over Mount Sineru,
you who have designs on one born of the Buddha.
For there is nothing anywhere at all
in the cosmos with its devas,
that would be an object of passion for me.
    I don't even know what that passion would be,
    for it's been killed, root & all, by the path.
Like embers from a pit—scattered,
like a bowl of poison—evaporated,
    I don't even see what that passion would be,
    for it's been killed, root & all, by the path.
Try to seduce one who hasn't reflected on this,
or who has not followed the Master's teaching.
But try it with this one who knows
    and you suffer.
For in the midst of praise & blame,
    pleasure & pain,
my mindfulness stands firm.
Knowing the unattractiveness
    of things compounded,
my mind cleaves to nothing at all.
I am a follower of the One Well-Gone,
riding the vehicle of the eightfold way:
My arrow removed, effluent-free,
I delight, having gone to an empty dwelling.

For I have seen well-painted puppets,
hitched up with sticks & strings,
made to dance in various ways.
When the sticks & strings are removed,
thrown away, scattered, shredded,
smashed into pieces, not to be found,
in what will the mind there make its home?
This body of mine, which is just like that,
when devoid of dhammas doesn't function.
When, devoid of dhammas, it doesn't function,
in what will the mind there make its home?

Like a mural you've seen, painted on a wall,
smeared with yellow orpiment,
there your vision has been distorted,
your perception[1] of a human being—pointless.
Like an evaporated mirage,
like a tree of gold in a dream,
like a magic show in the midst of a crowd—
you run blind after what is unreal.
Resembling a ball of sealing wax,
set in a hollow,
with a bubble in the middle
and bathed with tears,
eye secretions are born there too:
The parts of the eye
are rolled all together
in various ways.'

Plucking out her lovely eye,
with mind unattached
she felt no regret.

'Here, take this eye. It's yours.'

Straightaway she gave it to him.
Straightaway his passion faded right there,
and he begged her forgiveness:

'Be well, follower of the holy life.

This sort of thing
won't happen again.
Harming a person like you
is like embracing a blazing fire.
It's as if I have seized a poisonous snake.
So may you be well. Forgive me.'

And released from there, the nun
went to the excellent Buddha's presence.
When she saw the mark of his excellent merit,
her eye became
as it was before.

Note

1. Reading *saññā* with the Burmese and Sinhalese editions. The Thai and PTS editions read *paññā*, "discernment."

See also: SN 5:5; AN 4:184; AN 5:75–76; Thag 16:1

Glossary

Pali-English

Abhidhamma: (1) In the discourses of the Pali Canon, this term simply means "higher Dhamma," and a systematic attempt to define the Buddha's teachings and understand their interrelationships. (2) A later collection of treatises collating lists of categories drawn from the teachings in the discourses, added to the Canon several centuries after the Buddha's life.

Ājīvaka: An ascetic belonging to any one of a group of schools that, for various reasons, taught that morality was nothing more than a social convention and that human action was either unreal, totally predetermined, or powerless to effect results. See DN 2.

Arahant: A "worthy one" or "pure one;" a person whose mind is free of defilement and thus is not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

Āsava: Effluent; fermentation. Four qualities—sensuality, views, becoming, and ignorance—that "flow out" of the mind and create the flood of the round of death and rebirth.

Asura: A member of a race of beings who, like the Titans in Greek mythology, battled the devas for sovereignty in heaven and lost.

Bhikkhu: A Buddhist monk.

Bodhisatta: "A being (striving) for awakening;" the term used to describe the Buddha before he actually became Buddha, from his first aspiration to Buddhahood until the time of his full awakening. Sanskrit form: Bodhisattva.

Brahman: In common usage, a brahman is a member of the priestly caste, which claimed to be the highest caste in India, based on birth. In a specifically Buddhist usage, "brahman" can also mean an arahant, conveying the point that excellence is based, not on birth or race, but on the qualities attained in the mind.

Brahmā: An inhabitant of the heavenly realms of form or formlessness.

Deva: Literally, "shining one." An inhabitant of the terrestrial or heavenly realms higher than the human.

Dhamma: (1) Event; action; (2) a phenomenon in & of itself; (3) mental quality; (4) doctrine, teaching; (5) *nibbāna* (although there are passages describing nibbāna as the abandoning of all dhammas). Sanskrit form: *Dharma.*

Gandhabba: (1) A celestial musician, the lowest level of celestial deva. (2) A being about to take birth.

Gotama: The Buddha's clan name.

Indra (Inda): King of the devas of the Heaven of the Thirty-three. Another name for Sakka.

Jhāna: Mental absorption. A state of strong concentration focused on a single sensation or mental notion. This term is derived from the verb *jhāyati,* which means to burn with a steady, still flame.

Kamma: Intentional act. Sanskrit form: *Karma.*

Māra: The personification of temptation and all forces, within and without, that create obstacles to release from *saṁsāra.*

Meru: A mountain at the center of the universe where devas are said to dwell.

Nāga: A magical serpent, technically classed as a common animal, but possessing many of the powers of a deva, including the ability to take on human shape. Sometimes this term is used metaphorically, in the sense of "Great One," to indicate an arahant.

Nibbāna: Literally, the "unbinding" of the mind from passion, aversion, and delusion, and from the entire round of death and rebirth. As this term also denotes the extinguishing of a fire, it carries connotations of stilling, cooling, and peace. "Total nibbāna" in some contexts denotes the experience of awakening; in others, the final passing away of an arahant. Sanskrit form: Nirvāṇa.

Nigaṇṭha: Literally, one without ties. An ascetic in the Jain religion.

Pali: The name of the Canon that forms the basis for the Theravāda and, by extension, the language in which it was composed.

Paṭicca-samuppāda: Dependent co-arising; dependent origination. A map showing the way ignorance and craving interact with the aggregates *(khandha)* and sense media *(āyatana)* to bring about stress and suffering. As the interactions are complex, there are several different versions of paṭicca samuppāda given in the suttas. In the most common one (given, for example, in SN 12:2), the map starts with ignorance. In another common one (given here in DN 15), the map starts with the interrelation between name *(nāma)* and form *(rūpa)* on the one hand, and sensory consciousness on the other.

Pāṭimokkha: Basic code of monastic discipline, composed of 227 rules for monks and 311 for nuns.

Pavāraṇā: Invitation; a monastic ceremony marking the end of the rains retreat on the full moon in October. During the ceremony, each monk invites his fellow monks to accuse him of any offenses they may have suspected him of having committed.

Rāhu: An asura who, according to legend, tried to swallow the sun. He is now a head with no body who still tries to swallow the sun and moon—thus causing solar and lunar eclipses—but his lack of a body means that such eclipses last only a short while.

Rakkhasa: A fierce spirit said to dwell in bodies of water.

Sakka: King of the devas of the Heaven of the Thirty-three. Another name for Indra.

Sakya: The Buddha's family name.

Samaṇa: Contemplative. Literally, a person who abandons the conventional obligations of social life in order to find a way of life more "in tune" *(sama)* with the ways of nature.

Saṁsāra: Transmigration; the process of wandering through repeated states of becoming, with their attendant death and rebirth.

Saṁvega: A sense of chastened dismay over the meaninglessness and futility of life as it is ordinarily lived, combined with a strong sense of urgency in looking for a way out.

Saṅgha: On the conventional *(sammati)* level, this term denotes the communities of Buddhist monks and nuns. On the ideal *(ariya)* level, it

denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry.

Stūpa: A memorial to a dead person, derived from the form of a burial mound.

Sutta: Discourse. Sanskrit form: *sūtra.*

Tādin: "Such," an adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

Tathāgata: Literally, "one who has become authentic *(tatha-āgata)* or is truly gone *(tathā-gata)*": an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

Uposatha: Observance day, coinciding with the full moon, new moon, and half moons. Lay Buddhists often observe the eight precepts on this day. Monks recite the Pāṭimokkha on the full moon and new moon uposathas.

Vinaya: The monastic discipline, whose rules and traditions comprise six volumes in printed text. The Buddha's own term for the religion he founded was "this Dhamma & Vinaya."

Yakkha: Spirit; a lower level of deva—sometimes friendly to human beings, sometimes not—often dwelling in trees or other wild places.

English-Pali

Although I have tried to be as consistent as possible in rendering Pali terms into English, there are a few cases where a single English term will not do justice to all the meanings of a Pali term. Although the rule of one English equivalent per one Pali word makes for consistency, any truly bilingual person will know that such a rule can create ludicrous distortions in translation. Thus, while I have generally tried to avoid using one English term to translate two different Pali terms, there are cases where I have found it necessary to render single Pali terms with two or more English terms, depending on context. *Citta* in some cases is rendered as mind, in others as heart, and in still others as intent. Similarly, *loka* is rendered either as cosmos or world, *manas* as intellect or heart, *āyatana* as medium or dimension, *upādāna* as clinging or sustenance, and dhamma as phenomenon, quality, or principle. If you see the word *heart* in a prose passage, it is translating *citta;* if in a passage of poetry, it is translating *manas.*

Also, for some of the Pali terms playing a central role in the teaching, I have chosen equivalents that do not follow general usage. In the following list I have marked these equivalents with asterisks. Explanations for these choices are provided at the end of the list.

acceptance — *upasampadā*

acquisition — *upadhi*

aggregate — *khandha*

alertness — *sampajaññña*

appropriate attention — *yoniso manasikāra*

ardency — *ātappa*

awakening — *bodhi*

awareness — *cetas*

awareness-release — *cetovimutti*

becoming — *bhava*

clear knowing — *vijjā*

clinging* — *upādāna*

compunction — *ottappa*

contemplative — *samaṇa*
conviction — *saddhā*
cosmos — *loka*
craving — *taṇhā*
dependent co-arising — *paṭicca samuppāda*
desire — *chanda*
dimension — *āyatana*
directed thought — *vitakka*
discern — *pajānāti*
discernment — *paññā*
discernment-release — *paññāvimutti*
discrimination — *vimaṁsā*
disenchantment — *nibbidā*
dispassion — *virāga*
dissonant — *visama*
effluent* — *āsava*
emptiness — *suññatā*
enlightened one* — *dhīra*
establishing of mindfulness — *satipaṭṭhāna*
evaluation — *vicāra*
fabricated — *saṅkhata*
fabrication — *saṅkhāra*
fetter — *saṅyojana*
gnosis — *aññā*
goodwill — *mettā*
habit — *sīla*
harmonious* — *sama*
heart — *manas; citta*

identity — *sakkāya*
inconstant* — *anicca*
insight — *vipassanā*
intellect — *manas*
intent — *citta*
intention — *cetanā*
medium — *āyatana*
mind — *citta*
non-fashioning — *atammayatā*
not-self — *anattā*
objectification* — *papañca*
obsession* — *anusaya*
origination — *samudaya*
perception — *saññā*
persistence — *viriya*
phenomenon — *dhamma*
precept — *sīla*
property — *dhātu*
quality — *dhamma*
release — *vimutti*
resolve — *saṅkappa*
self-awakening — *sambodhi*
self-identification — *sakkāya*
sensuality — *kāma*
shame — *hiri*
skillful — *kusala*
stream-entry — *sotāpatti*
stress* — *dukkha*

sustenance* — *upādāna*

theme — *nimitta*

tranquility — *samatha*

transcendent — *lokuttara*

unbinding* — *nibbāna*

unfabricated — *asaṅkhata*

virtue — *sīla*

world — *loka*

Acquisition: Upadhi literally means "belongings," "baggage," "paraphernalia." In the suttas, it means the mental baggage that the mind carries around. The Cūḷaniddesa, a late canonical work, lists ten types of *upadhi:* craving, views, defilement, action, misconduct, nutriment (physical and mental), irritation, the four physical properties sustained in the body (earth, water, wind, and fire), the six external sense media, and the six forms of corresponding sensory consciousness. The state without *upadhi* or acquisitions is unbinding.

Aggregate: Any of the five types of phenomena that serve as objects of clinging and as bases for a sense of self: form, feeling, perception, mental fabrications, and consciousness.

Becoming: The processes of giving rise, within the mind, to states of being that allow for physical or mental birth on any of three levels: the level of sensuality, the level of form, and the level of formlessness.

Clinging/sustenance: The Pali term *upādāna,* which is used both on the physical and psychological levels, carries a double meaning on both levels. On the physical level, it denotes both the fuel of a fire and to the fire's act of clinging to its fuel. On the psychological level, it denotes both the sustenance for becoming that the mind clings to, and to the act of clinging to its sustenance. To capture these double meanings, I have sometimes rendered *upādāna* as clinging, sometimes as sustenance, and sometimes as both.

Enlightened one: Throughout these suttas I have rendered *buddha* as "Awakened," and *dhīra* as "enlightened." As Jan Gonda points out in his book, *The Vision of the Vedic Poets,* the word *dhīra* was used in Vedic and

Buddhist poetry to mean a person who has the heightened powers of mental vision needed to perceive the "light" of the underlying principles of the cosmos, together with the expertise to implement those principles in the affairs of life and to reveal them to others. A person enlightened in this sense may also be awakened in the formal Buddhist sense, but is not necessarily so.

Fabrication: Saṅkhāra literally means "putting together," and carries connotations of jerry-rigged artificiality. It is applied to physical and to mental processes, as well as to the products of those processes. Various English words have been suggested as renderings for *saṅkhāra,* such as "formation," "determination," "force," and "constructive activity." However, "fabrication," in both of its senses, as the process of fabrication and the fabricated things that result, seems the best equivalent for capturing the connotations as well as the denotations of the term.

Harmonious and *Dissonant:* Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Dissonant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama*—"even"—describes an instrument tuned on-pitch; *visama* means off-pitch. AN 6:55 contains a famous passage where the Buddha reminds Soṇa Koḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but "evenly" tuned. This same terminology came to be applied to human actions, with the connotation that good actions were not only appealing, but also in tune with the true nature of the laws of action.

Inconstant: The usual rendering for *anicca* is "impermanent." However, the antonym of the term, *nicca,* carries connotations of constancy and reliability; and as *anicca* is used to emphasize the point that conditioned phenomena are unreliable as a basis for true happiness, this seems a useful rendering for conveying this point.

Objectification: The term *papañca* has entered popular usage in Buddhist circles to indicate obsessive, runaway thoughts that harass the mind. But in the suttas, the term is used to indicate, not the amount of thinking that harasses the mind, but the categories used in a particular type of thinking that harasses the mind and extends outward to create conflict with others.

Sn 4:14 states that the root of the categories of *papañca* is the perception, "I am the thinker." From this self-objectifying thought, in which one takes on the identity of a being, a number of categories can be derived: being/not-being, me/not-me, mine/not-mine, doer/done-to, feeder/food. This last pair of categories comes from the fact that, as a being, one has to lay claim to food, both physical and mental, to maintain that being (Khp 4). Thinking in terms of these categories inevitably leads to conflict, as different beings fight over their food. Because this harassment and conflict come from a self-objectifying thought that leads to the objectification of others as well, *objectification* seems to be the best English equivalent for *papañca.*

Obsession: Anusaya is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb *(anuseti)* means to be obsessed with something, for one's thoughts to return and "lie down with it" (or, in our idiom, to "dwell on it") over and over again.

Stress: The Pali term *dukkha,* which is traditionally translated in the commentaries as, "that which is hard to bear," is notorious for having no truly adequate equivalent in English, but stress—in its basic sense as a strain on body or mind—seems as close as English can get. In the Canon, *dukkha* applies both to physical and to mental phenomena, ranging from the intense stress of acute anguish or pain to the innate burdensomeness of even the most subtle mental or physical fabrications.

Unbinding: Because *nibbāna* is used to denote not only the Buddhist goal, but also the extinguishing of a fire, it is usually rendered as "extinguishing" or, even worse, "extinction." However, a close look at ancient Indian views of the workings of fire (see *The Mind Like Fire Unbound)* shows that people of the Buddha's time felt that a fire, in going out, did not go out of existence but was simply freed from its agitation and attachment to its fuel. Thus, when applied to the Buddhist goal, the primary connotation of *nibbāna* is one of release and liberation. According to the commentaries, the literal meaning of the word *nibbāna* is "unbinding," and as this is a rare case where the literal and contextual meanings of a term coincide, this seems to be the ideal English equivalent.